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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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أبواب تاريخ الإمام المرتضى و السيد المرتضى ثامن أئمة الهدى أبي الحسن علي بن موسى الرضا صلوات الله عليه و على آباءه و أولاده أعلام الورى

CHAPTERS ON THE HISTORY OF THE EAGERLY DESIRED IMAM^{-asws} AND CHIEF OF THE SELECTED ONES, THE EIGHTH OF THE IMAMS^{-asws} OF GUIDANCE ABU AL-HASSAN ALI^{-asws} BIN MUSA AL-REZA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND UPON HIS^{-asws} FOREFATHERS^{-asws} AND HIS^{-asws} CHILDREN (WHO ARE) FLAGS OF PIETY

باب 1 ولادته و ألقابه و كناه و نقش خاتمه و أحوال أمه صلوات الله عليه

CHAPTER 1 –HIS^{-asws} BIRTH, AND HIS^{-asws} TITLES, AND HIS^{-asws} TEKNONYM, AND ENGRAVING OF HIS^{-asws} RING, AND SITUATIONS OF HIS^{-asws} MOTHER^{-as}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- كا، الكافي علي عن أبيه عن يونس عن الرضا ع قال قال: نَقَشُ خَاتَمِي مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Al-Kafi' – Ali, from his father, from Yunus,

'From Al-Reza^{-asws}, he (the narrator) said, 'He^{-asws} said: 'The engraving of my^{-asws} ring is:

'مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.' "Whatever Allah^{-azwj} so Desires. There is no strength except with Allah^{-azwj}." 1

سهل عن محمد بن عيسى عن الحسين بن خالد عنه ع مثله.

Sahl, from Muhammad Bin Isa, from Al-Husayn Bin Khalid –

From him^{-asws}, similar to it.²

¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 1 a

² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 1 b

2- **كأ، الكافي** وُلِدَ ع سَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ وَ فُضِصَ ع فِي صَفَرٍ مِنْ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ وَ هُوَ ابْنُ حَمْسٍ وَ حَمْسِينَ سَنَةً وَ قَدْ اخْتَلَفَ فِي تَارِيخِهِ إِلَّا أَنَّ هَذَا التَّارِيخَ هُوَ الْأَقْصَدُ إِنْ شَاءَ اللَّهُ وَ أُمُّهُ أُمُّ وَلَدٍ يُقَالُ لَهَا أُمُّ الْبَنِينِ.

(The book) 'Al Kafi' –

'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year one hundred and forty-eight and was recalled in (month of) Safar of the year two hundred and three, and he^{-asws} was fifty-five years old, and there is differing regarding his^{-asws} date except that this date, it is the most moderate, if Allah^{-azwj} so Desires, and his^{-asws} mother^{-as} is mother of children called Umm Al Baneen^{-as}'.³

3- **كشف، كشف الغمة** قَالَ كَمَالُ الدِّينِ بْنِ طَلْحَةَ أَمَّا وَلَادَتُهُ ع فَبِي حَادِي عَشَرَ ذِي الْحِجَّةِ سَنَةِ ثَلَاثٍ وَ حَمْسِينَ وَ مِائَةٍ لِلْهِجْرَةِ بَعْدَ وَفَاةِ جَدِّهِ أَبِي عَبْدِ اللَّهِ ع بِحَمْسٍ سِنِينَ وَ أُمُّهُ أُمُّ وَلَدٍ تُسَمَّى الْخَيْرَانُ الْمَرْسِيَّةَ وَ قِيلَ شَقْرَاءُ التُّوبَةِ وَ اسْمُهَا أَرْوَى وَ شَقْرَاءُ لَقَّبَ لَهَا

(The book) 'Kashf Al Ghumma' – Kamal Al Deen Bin Talha said,

'As for his^{-asws} being blessed (to his^{-asws} parents^{-asws}), it was during the eleventh of Zul Hijjah of the year one hundred and fifty-three of the Hijrah five years after the expiry of his^{-asws} grandfather^{-asws} Abu Abdullah^{-asws}, and his^{-asws} mother^{-asws} is mother of children named as Al-Kheyzuran^{-as}. And it is said 'Shaqra' the Nubian, and her^{-as} name is Arwah, and Shaqra was a title of hers.

وَ كُنْيَتُهُ أَبُو الْحَسَنِ وَ أَلْفَابَةُ الرِّضَا وَ الصَّابِرُ وَ الرَّضِيُّ وَ الْوَيْيُ وَ أَشْهَرُهَا الرِّضَا وَ أَمَّا عُمُرُهُ فَإِنَّهُ مَاتَ فِي سَنَةِ مِائَتَيْنِ وَ ثَلَاثٍ وَ قِيلَ مِائَتَيْنِ وَ سِتِّينَ مِنَ الْهِجْرَةِ فِي خِلَافَةِ الْمَأْمُونِ فَيَكُونُ عُمُرُهُ تِسْعًا وَ أَرْبَعِينَ سَنَةً

And his^{-asws} teknonym is 'Abu Al-Hassan', and his^{-asws} titles are 'Al-Reza', and 'Al-Sabir', and 'Al-Razy', and 'Al-Wafy', and the most famous is 'Al-Reza'. And as for his^{-asws} age, he^{-asws} passed away in the year two hundred and three (2003). And it is said two hundred and two years (2002) from the Hijrah during the caliphate of Al-Mamoun. Thus his^{-asws} age becomes forty-nine years.

وَ قَبْرُهُ بِطُوسٍ مِنْ خُرَاسَانَ بِالْمَشْهَدِ الْمَعْرُوفِ بِهِ ع وَ كَانَ مُدَّةَ بَقَائِهِ مَعَ أَبِيهِ مُوسَى ع أَرْبَعًا وَ عِشْرِينَ سَنَةً وَ أَشْهُرًا وَ بَقَائِهِ بَعْدَ أَبِيهِ حَمْسًا وَ عِشْرِينَ سَنَةً

And his^{-asws} grave is at Toos from Khurasan, at Al-Mashad, the (city) known (named) with him^{-asws}. And the period of his^{-asws} remaining with his^{-asws} father^{-asws} Musa^{-asws} was of twenty years and some months.

وَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ مَوْلِدُهُ ع سَنَةِ ثَلَاثٍ وَ حَمْسِينَ وَ مِائَةٍ وَ تُؤَيَّى فِي خِلَافَةِ الْمَأْمُونِ بِطُوسٍ وَ قَبْرُهُ هُنَاكَ سَنَةِ مِائَتَيْنِ وَ سِتَّةٍ أُمُّهُ سَكِينَةُ النَّوْبِيَّةُ وَ يُقَالُ وَلَدَ بِالْمَدِينَةِ سَنَةِ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ وَ فُضِصَ بِطُوسٍ فِي سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ وَ هُوَ يَوْمَئِذٍ ابْنُ حَمْسٍ وَ حَمْسِينَ سَنَةً وَ أُمُّهُ أُمُّ وَلَدٍ اسْمُهَا أُمُّ الْبَنِينِ.

And Al-Hafiz Abdul Aziz said, 'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year one hundred and fifty-three, and he^{-asws} expired during the caliphate of Al-Mamoun at Toos, and his^{-asws} grave is over there (built) in the year two hundred and six (2006). His^{-asws} mother is Sukayna^{-as} the Nubian. And it is said he^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina

³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 2

in the year one hundred and forty-eight (148), and he^{-asws} passed away at Toos in the year two hundred and three, and on that day he^{-asws} was fifty-five years old, and his^{-asws} mother^{-as} is mother of children, and her^{-as} name is Umm Al-Baneen".⁴

عم، إعلام الوری ولد ع بالمدينة سنة ثمان و أربعين و مائة من الهجرة و يقال إنه ولد لإحدى عشرة ليلة خلت من ذي القعدة يوم الجمعة سنة ثلاث و خمسين و مائة بعد وفاة أبي عبد الله ع بخمس سنين و قيل يوم الخميس

(The book) 'I'lam Al-Wara' – 'He^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina in the year one hundred and forty-eight from the Hijrah. And it is said he^{-asws} was blessed (to his^{-asws} parents^{-asws}) on the eleventh night vacant from Zil Qadah on the day of Friday in the year one hundred and fifty-three five years after the expiry of Abu Abdullah^{-asws}. And it is said, the day of Friday.

و أمه أم ولد يقال لها أم البين و اسمها نجمة و يقال سكن التوبة و يقال كنتم و قبض ع بطوس من خراسان في قرية يقال لها سناباد في آخر صفر و قيل إنه توفي في شهر رمضان لسبع بقين منه يوم الجمعة من سنة ثلاث و مائتين و له يومئذ خمس و خمسون سنة

And his^{-asws} mother^{-as} is mother of children caller Umm Al-Baneen, and her^{-as} name is Najma. And it is said 'Nubian dweller'. And it is said, Tuktam. And she^{-as} away at Toos from Khurasan in a town called Sanabad and the end of (month of) Safar. And it is said she^{-as} expired during a month of Ramazan on seventh (day) remaining from it, on the day of Friday of the year two hundred and three, and on that day, there were fifty-five years for him^{-asws}.

و كانت مدة إمامته و خلافته لأبيه عشرين سنة و كانت في أيام إمامته بقية ملك الرشيد و ملك محمد الأمين بعده ثلاث سنين و خمسة و عشرين يوماً ثم خلع الأمين و أجلس عنه إبراهيم بن المهدي المعروف بابن شكلة أربعة عشر يوماً ثم أخرج محمد ثانياً و بويج له و بقي بعده ذلك سنة و سبعة أشهر و قتل طاهر بن الحسين ثم ملك المأمون عبد الله بن هارون بعده عشرين سنة و استشهد ع في أيام ملكه.

And the term of his^{-asws} Imamate and his^{-asws} caliphate (Imamate) of his^{-asws} father^{-asws} was of twenty years, and during the days of his^{-asws} Imamate was the rule of Al-Rasheed, and rule of Muhammad Al-Ameen after him for three years and twenty-five days. Then Al-Ameen vacated (abdicated) and his uncle Ibrahim Bin Al-Mahdy, well-known at Ibn Shakala sat for four months and a day. Then he brought out Muhammad the 2nd and pledged to him. And he remained after that for a year and seven months and was killed by Tahir Bin Al-Husayn. Then Abdullah Bin Haroun, Al-Mamoun ruled after him for twenty years. And he^{-asws} was martyred during the days of his rule".⁵

5- ن، عيون أخبار الرضا عليه السلام أبي و ابن المتوكل و ماجيلويه و أحمد بن علي بن إبراهيم و ابن ناثان و الهمداني و المكتتب و الوراق جميعاً عن علي بن أبيه عن البرزطي قال: قلت لأبي جعفر محمد بن علي بن موسى ع إن قوماً من مخالفكم يزعمون أن أباك إنما سماه المأمون الرضا لما رضيته لولاية عهده

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – 'My father, and Ibn Al Mutawakkal, and Majaylawiya, and Ahmad Bin Ali Bin Ibrahim, and Ibn Natanah, and Al Hamadany, and Al Mukattib, and Al Waraq, altogether from Ali, from his father, from Al Bazanty who said,

⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 3

⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 4

'I said to Abu Ja'far Muhammad Bin Ali^{-asws} Bin Musa^{-asws}, 'There are a people from your^{-asws} adversaries claiming that your^{-asws} father^{-asws}, but rather Al-Mamoun had named him^{-asws} as 'Al-Reza' due to him^{-asws} being pleased for being his heir-apparent'.

فَقَالَ عَكَدْبُوا وَ اللَّهِ وَ فَجَرُوا بِلِ اللَّهِ تَبَارَكَ وَ تَعَالَى سَمَاءَهُ بِالرِّضَا عَ لِأَنَّهُ كَانَ رَضِيَ لِلَّهِ عَزَّ وَ جَلَّ فِي سَمَائِهِ وَ رَضِيَ لِرَسُولِهِ وَ الْأُئِمَّةِ بَعْدَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِي أَرْضِهِ

He^{-asws} said: 'They are lying, by Allah^{-azwj}, and are corrupting! But Allah^{-azwj} Blessed and Exalted had Named him^{-asws} as 'Al-Reza', because he^{-asws} was a Pleasure for Allah^{-azwj} Mighty and Majestic in His^{-azwj} sky, and pleasure for His^{-azwj} Rasool^{-saww} and the Imams^{-asws} after him^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, in His^{-azwj} earth'.

قَالَ فَقُلْتُ لَهُ أَلَمْ يَكُنْ كُلُّ وَاحِدٍ مِنْ آبَائِكَ الْمَاضِينَ عَ رَضِيَ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ وَ الْأُئِمَّةِ بَعْدَهُ عَ فَقَالَ بَلَى

He (the narrator) said, 'I said to him^{-asws}, 'Weren't each one from your^{-asws} past forefathers^{-asws} a Pleasure for Allah^{-azwj} Mighty and Majestic, and for His^{-azwj} Rasool^{-saww}, and the Imams^{-asws} after him^{-saww}? He^{-asws} said: 'Yes'.

فَقُلْتُ فَلِمَ سَمِيَ أَبُوكَ عَ مِنْ بَيْنِهِمُ الرِّضَا قَالَ لِأَنَّهُ رَضِيَ بِهِ الْمُخَالِفُونَ مِنْ أَعْدَائِهِ كَمَا رَضِيَ بِهِ الْمُؤَافِقُونَ مِنْ أَوْلِيَائِهِ وَ لَمْ يَكُنْ ذَلِكَ لِأَحَدٍ مِنْ آبَائِهِ عَ فَلِذَلِكَ سَمِيَ مِنْ بَيْنِهِمُ الرِّضَا عَ.

I said, 'Then why is your^{-asws} father^{-asws} named as 'Al-Reza' from between them^{-asws}? He^{-asws} said: 'Because the adversaries from his^{-asws} enemies are pleased with him^{-asws} just as the concurring ones from his^{-asws} friends are pleased with him^{-asws}, and that has not happened to be for any one from his^{-asws} forefathers^{-asws}. So, due to that, he^{-asws} is named as 'Al-Reza' from between them".⁶

6- ن، عيون أخبار الرضا عليه السلام الدقاق عَنِ الْأَسَدِيِّ عَنِ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ قَالَ: كَانَ مُوسَى بْنُ جَعْفَرٍ عَ يُسَمِّي وَلَدَهُ عَلِيًّا عَ الرِّضَا وَ كَانَ يَقُولُ ادْعُوا لِي وَلَدِي الرِّضَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Daqqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Suleyman Bin Hafs who said,

'Musa Bin Ja'far^{-asws} had named his^{-asws} son Ali^{-asws} as 'Al-Reza', and he^{-asws} would say; 'Call my^{-asws} son^{-asws} 'Al-Reza' for me^{-asws}!'

وَ قُلْتُ لَوْلَدِي الرِّضَا وَ قَالَ لِي وَلَدِي الرِّضَا وَ إِذَا خَاطَبَهُ قَالَ يَا أَبَا الْحُسَيْنِ.

And I say to my son 'Al-Reza', and my son says to me, 'Al-Reza', and when I address him, he said, 'Abu Al-Hassan'.⁷

7- ن، عيون أخبار الرضا عليه السلام الْبَيْهَقِيُّ عَنِ الصَّوْلِيِّ عَنِ عَوْنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ عَلِيًّا بَنِي مِثْمٍ يَقُولُ مَا رَأَيْتُ أَحَدًا قَطُّ اعْرِفَ بِأَمْرِ الْأُئِمَّةِ عَ وَ أَخْبَارِهِمْ وَ مَنَاجِحِهِمْ مِنْهُ قَالَ اشْتَرَتْ حَمِيدَةُ الْمُصَفَّاءُ وَ هِيَ أُمُّ أَبِي الْحُسَيْنِ مُوسَى بْنُ جَعْفَرٍ وَ كَانَتْ مِنْ أَشْرَافِ الْعَجَمِ جَارِيَةً

⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 5

⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 6

مَوْلَدَةً وَاسْمُهَا تُكْتَمُ وَكَانَتْ مِنْ أَفْضَلِ النِّسَاءِ فِي عَقْلِهَا وَدِينِهَا وَإِعْظَامِهَا لِمَوْلَاتِهَا حَمِيدَةَ الْمُصَفَّاءِ حَتَّى أَتَاهَا مَا جَلَسَتْ بَيْنَ يَدَيْهَا مُنْذُ مَلَكَتْهَا إِجْلَالًا لَهَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sawly, from Awn Bin Muhammad Al Kindy who said, 'I heard Abu Al-Hassan Ali Bin Meesam saying,

'I have not seen anyone more knowing with the matter of the Imamate, and their^{-asws} news, and their^{-asws} marriages, than him. He said, 'Hameeda Al-Musaffat^{-as}, and she^{-as} is mother^{-as} of Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and she^{-as} was from the non-Arab nobles, bought a generative slave girl, and her name is Tuktam, and she was from the superior women regarding her intellect, and her religion and her reverence to her mistress Hameeda Al-Musaffat was to the extent that she would not sit in front of her^{-as}, since she^{-as} had owned her, in reverence to her^{-as}.

فَقَالَتْ لِابْنِهَا مُوسَى ع يَا بُنَيَّ إِنَّ تُكْتَمَ جَارِيَةٌ مَا زَأَيْتُ جَارِيَةً قَطُّ أَفْضَلَ مِنْهَا وَ لَسْتُ أَشْكُ أَنَّ اللَّهَ تَعَالَى سَيُطَهِّرُ نَسْلَهَا إِنْ كَانَ لَهَا نَسْلٌ وَ قَدْ وَهَبْتُهَا لَكَ فَاسْتَوْصِ بِهَا خَيْرًا فَلَمَّا وَلَدَتْ لَهُ الرِّضَا ع سَمَّاهَا الطَّاهِرَةَ

She (Hameeda^{-as}) said to her^{-as} son^{-asws} Musa^{-asws}: 'O my^{-as} son^{-asws}! Tuktam is such a slave girl, I^{-as} have not seen any slave girl at all superior to her, and I^{-as} have no doubt that Allah^{-azwj} the Exalted would be Purifying her^{-as} offspring, if there was to be any offspring for her, and I^{-as} am gifting her to you^{-asws}, so deal with her goodly'. When she (Tuktam^{-as}) was blessed with Al-Reza^{-asws}, he^{-asws} named her as 'Tahira'.

قَالَ فَكَانَ الرِّضَا ع يَرْتَضِعُ كَثِيرًا وَ كَانَ تَامَ الْخَلْقِ فَقَالَتْ أَعَيْنُونِي بِمُرْصَعَةٍ فَقِيلَ لَهَا أ نَقْصَ الدَّرُّ فَقَالَتْ لَا أَكْذِبُ وَ اللَّهُ مَا نَقْصَ وَ لَكِنْ عَلَيَّ وَرْدٌ مِنْ صَلَاتِي وَ تَسْبِيحِي وَ قَدْ نَقْصَ مُنْذُ وَلَدْتُ

He (the narrator) said, 'Al-Reza^{-asws} used to feed a lot from his^{-asws} mother, and he^{-asws} was of perfect creation. She^{-as} said, 'Assist me^{-as} with feeding from her!' It was said to her, 'Are you^{-as} deficient of the milk flow?' She^{-as} said: 'I will not lie! By Allah^{-azwj}, I^{-asws} am not deficient, but upon me^{-as} is to reach (lapsed) from my^{-as} Salat and my^{-as} glorifications, and I^{-saww} have been deficient since I^{-as} was blessed'.

قَالَ الْحَاكِمُ أَبُو عَلِيٍّ قَالَ الصَّوْلِيُّ وَ الدَّلِيلُ عَلَى أَنَّ اسْمَهَا تُكْتَمَ قَوْلُ الشَّاعِرِ يَمْدُحِ الرِّضَا ع

وَ رَهْطاً وَ أَجْدَاداً عَلَيَّ الْمُعْظَمَ-
إِمَاماً يُؤَدِّي حُجَّةَ اللَّهِ تُكْتَمَ

أَلَا إِنَّ خَيْرَ النَّاسِ نَفْساً وَ وَالِداً-
أَتَيْنَا بِهِ لِلْعِلْمِ وَ الْحِلْمِ ثَامِناً-

Al-Hakim Abu Ali said, 'Al Sawly said, 'And the evidence upon that her^{-as} name is Tuktam is the word of the poet praising Al-Reza^{-asws}, 'Indeed! The best of people, himself and father, and family, and ancestors is the revered Ali^{-asws} (Al-Reza^{-asws}). We are given by him^{-asws}, the knowledge and the wisdom, being the eighth Imam^{-asws}, a Divine Authority of Allah^{-azwj}, entrustment of Tuktam'.

وَ قَدْ نَسَبَ قَوْمٌ هَذَا الشُّعْرَ إِلَى عَمِّ أَبِي إِسْرَاهِيمَ بْنِ الْعَبَّاسِ وَ لَمْ أَزِدْهُ لَهُ وَ مَا لَمْ يَنْفَعْ لِي رِوَايَةُ وَ سَمَاعاً فَإِنِّي لَا أُحِقُّهُ وَ لَا أُبْطِلُهُ

And a people have attributed this poem to an uncle of Abu Ibrahim Bin Al-Abbas, and I do not see it being for him, and no report has occurred for me and a listening, for I cannot ratify it, nor can I invalidate it.

قَالَ الصَّوَلِيُّ وَجَدْتُ هَذِهِ الْأَنْبَاءَ بِحِطِّ أَبِي عَلَى ظَهْرِ دَفْتَرٍ لَهُ يَقُولُ فِيهِ أَنَشَدَنِي أَخِي لَعَمَّه فِي عَلِيٍّ يَغْنِي الرِّضَا عَ تَغْلِيْقٍ مُتَوَقٍّ فَتَطَرْتُ فَإِذَا هُوَ بِسَيِّمِهِ فِي الْقُعْدِ الْمَأْمُونِ لِأَنَّ عَبْدَ الْمُطَّلِبِ هُوَ الثَّامِنُ مِنْ آبَائِهِمَا جَمِيعاً وَ تُكْتَمُ مِنْ أَسْمَاءِ نِسَاءِ الْعَرَبِ قَدْ جَاءَتْ فِي الْأَشْعَارِ كَثِيراً

Al-Sawly said, 'I found these couplets in the handwriting of my father upon the back of a register of his. He is saying in it, 'It was prosed for me by my brother to his uncle regarding Ali^{asws}, meaning Al-Reza^{asws}, an anticipated comment. I looked, and there it was with his division in the sitting of Al-Mamoun, because Abdul Muttalib^{as} is the eighth of all their^{asws} forefathers^{asws}. And 'Tuktam' is from the names of Arab women. It has come a lot in the poems.

قَالَ الصَّوَلِيُّ وَكَانَتْ لِإِبْرَاهِيمَ بْنِ الْعَبَّاسِ الصَّوَلِيِّ عَمِّ أَبِي فِي الرِّضَا عَ مَذَائِحُ كَثِيرَةٌ أَطْهَرَهَا ثُمَّ اضْطُرَّ إِلَى أَنَّ سَرَّهَا وَ تَتَبَّعَهَا فَأَخَذَهَا مِنْ كُلِّ مَكَانٍ وَ قَدْ رَوَى قَوْمٌ أَنَّ أُمَّ الرِّضَا عَ تُسَمَّى سَكَنَ النُّبِيَّةِ وَ سُمِّيَتْ نَجْمَةً وَ سُمِّيَتْ سِمَانً وَ تُكْنَى أُمَّ النَّبِيِّ.

Al-Sawly said, 'And for Ibrahim Bin Al-Abbas Al-Sawly, an uncle of my father, there are a lot of praises regarding Al-Reza^{asws} he had revealed. Then he became desperate to conceal them, and I pursued these and took them from every place. And a group has revealed that the mother^{as} of Al-Reza^{asws} was named as 'Sakn Al-Nubiya', and she^{as} is named as 'Najma', and named as 'Siman', and is teknonymed as 'Umm Al-Baneen'.⁸

8- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد الأنصاري عن علي بن ميثم عن أبيه قال: لما اشترت حميدة أم موسى بن جعفر ع أم الرضا ع نجمه ذكرت حميدة أمها رأت في المنام رسول الله ص يقول لها يا حميدة هي نجمه لابنك موسى فإنه سيولد له منها خير أهل الأرض فوهبتها له

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Tameem Al Qurshy, from his father, from Ahmad Al Ansary, from Ali Bin Meesam, from his father who said,

'When Hameeda^{as}, mother^{as} of Musa^{asws} Bin Ja'far^{asws}, bought Najma^{as} the mother^{as} of Al-Reza^{asws}, Hameeda^{as} mentioned that she^{as} had seen Rasool-Allah^{saww} in the dream saying: 'O Hameeda^{as}! She^{as} is Najma^{as} for your^{as} son^{asws} Musa^{asws}, for there shall be for him^{asws} from her^{as} best of the people of the earth, so gift her^{as} to him^{asws}!'

فَلَمَّا وَلَدَتْ لَهُ الرِّضَا عَ سَمَّاها الطَّاهِرَةَ وَكَانَتْ لَهَا أَسْمَاءٌ مِنْهَا نَجْمَةٌ وَ أَرَوَى وَ سَكَنٌ وَ سِمَانٌ وَ تُكْتَمُ وَ هُوَ آخِرُ أَسَامِيهَا.

When Al-Reza^{asws} was blessed for him^{asws}, he^{asws} named her^{as} at 'Al-Tahira', and there are names for her^{as}, from these is 'Najma', and 'Arwa', and 'Sakan', and 'Siman', and Tuktam', and it is last of her^{as} names".⁹

قَالَ عَلِيُّ بْنُ مِثْمٍ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أُمِّي تَقُولُ كَانَتْ نَجْمَةٌ بِكَرٍّ لَمَّا اشْتَرَتْهَا حَمِيدَةُ.

⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 7

⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 7

Ali Bin Meesam said, 'I heard my father saying,

'I heard my mother saying, 'Najma^{-as} was a virgin when Hameeda^{-as} bought her^{-as}'.¹⁰

9- ن، عيون أخبار الرضا عليه السلام البیهقي عن الصولي قال أبو الحسن الرضا ع هو علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب ع و أمه أم ولد تسمى نكتم عليه استقر اسمها حين ملكها أبو الحسن موسى ع.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sawly,

'Abu Al-Hassan Al-Reza^{-asws} said, and he^{-asws} is Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and his^{-asws} mother^{-as} is mother of children named as Tuktam. Her^{-as} name settled upon it when Abu Al-Hassan Musa^{-asws} owned her^{-as}'.¹¹

10- ن، عيون أخبار الرضا عليه السلام نفش خاتمه ع ولي الله.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – And engraving on his^{-asws} rings was: "The Guardian is Allah^{-azwj}".¹²

11- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن عيسى عن ابن محبوب عن يعقوب بن إسحاق عن أبي زكريا الواسطي عن هشام بن أحمد و حدثني ماجيلويه عن عتبة عن الكوفي عن محمد بن خالد عن هشام بن أحمد قال قال أبو الحسن الأول ع هل علمت أحدا من أهل المغرب قدم قلت لا قال بلى قد قدم رجل فأنطلق بنا إليه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – 'My father, from Ibn Isa, from Ibn Mahboub, from Yaqoub Bin Is'haq, from Abu Zakariya Al Wasity, from Hisham Bin Ahmad. And it is narrated to me by Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Khalid, from Hisham Bin Ahmad who said,

'Do you know of anyone from the people of Al-Maghreb (Morocco) to have arrived?' I said, 'No'. He^{-asws} said: 'Yes. A man has arrived, so come with us^{-asws} to go to him'.

فركب و ركبنا معه حتى انتهينا إلى الرجل فإذا رجل من أهل المغرب معه رقيق فقال له اعرض علينا فعرض علينا تسع جوار كل ذلك يقول أبو الحسن ع لا حاجة لي فيها

He^{-asws} rode, and we rode with him^{-asws} until we ended up to the man. He was a man from the people of Al-Magrib, having female slaves with him. He^{-asws} said to him: 'Display to us!' He displayed nine girls to us, for all of them Abu Al-Hassan^{-asws} was saying: 'There is no need for me^{-asws} regarding her!'

ثم قال له اعرض علينا قال ما عندي شيء فقال بلى اعرض علينا قال لا والله ما عندي إلا جارية مريضة فقال له ما عليك أن تعرضها فأبى عليه ثم انصرف

Then he^{-asws} said to him: 'Display to us!' He said, 'There is nothing (else) in my possession'. He^{-asws} said: 'Yes there is, display to us!' He said, 'No, by Allah^{-azwj}, there is nothing with me except

¹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 8

¹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 9

¹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 1 H 10

a sick woman!’ He^{-asws} said to him: ‘What would be against you if you were to display her?’ He refused to him^{-asws}. Then he^{-asws} left.

ثُمَّ إِنَّهُ أَرْسَلَنِي مِنَ الْغَدِ إِلَيْهِ فَقَالَ لِي قُلْ لَهُ كَمْ غَائِيَتُكَ فِيهَا فَإِذَا قَالَ كَذَا وَكَذَا فَقُلْ قَدْ أَخَذْتُهَا فَأَتَيْتُهُ فَقَالَ مَا أُرِيدُ أَنْ أَنْفَصَهَا مِنْ كَذَا وَكَذَا ثَلُثُ قَدْ أَخَذْتُهَا وَهُوَ لَكَ فَقَالَ هِيَ لَكَ وَ لَكِنْ مِنَ الرَّجُلِ الَّذِي كَانَ مَعَكَ بِالْأَمْسِ فَقُلْتُ رَجُلٌ مِنْ بَنِي هَاشِمٍ فَقَالَ مِنْ أَيِّ بَنِي هَاشِمٍ فَقُلْتُ مَا عِنْدِي أَكْثَرُ مِنْ هَذَا

Then he^{-asws} sent me to him the next morning. He^{-asws} said to me: ‘Say to him, ‘What is your maximum (price)) regarding her?’ He will say, ‘Such and such’. So, say, ‘I shall take her’. I came to him. He said, ‘I do not want to reduce it from such and such’. I said, ‘I have taken her, and it (price) is for you’. He said, ‘She is for you, but who was the man, the one who was with you yesterday?’ I said, ‘He^{-asws} is a man from the clan of Hashim^{-as}’. He said, ‘From which sons of Hashim^{-as}?’ I said, ‘There is nothing with me more than this’.

فَقَالَ أَخْبِرْكَ عَنْ هَذِهِ الْوَصِيفَةِ إِنِّي اشْتَرَيْتُهَا مِنْ أَقْصَى الْمَغْرِبِ فَلَقَيْتُنِي امْرَأَةً مِنْ أَهْلِ الْكِتَابِ فَقَالَتْ مَا هَذِهِ الْوَصِيفَةُ مَعَكَ فَقُلْتُ اشْتَرَيْتُهَا لِنَفْسِي فَقَالَتْ مَا يَنْبَغِي أَنْ تَكُونَ هَذِهِ الْوَصِيفَةُ عِنْدَ مِثْلِكَ إِنَّ هَذِهِ الْجَارِيَةَ يَنْبَغِي أَنْ تَكُونَ عِنْدَ حَرٍّ أَهْلِ الْأَرْضِ فَلَا تَلْبُثْ عِنْدَهُ إِلَّا قَلِيلًا حَتَّى تَلِدَ مِنْهُ غُلَامًا يَدِينُ لَهُ شَرْقُ الْأَرْضِ وَ غَرْبُهَا

I shall inform you about this maid of honour. I had bought her from the outskirts of Al-Maghrib. A woman from the people of the Book met me. She said, ‘What is this maid of honour with you?’ I said, ‘I have bought her for myself’. She said, ‘It is not befitting that this maid of honour should be with the likes of you! This slave girl is appropriate to be with best of the people of the earth. She will not be with him^{-asws} except a little until she will be blessed from him^{-asws} with a boy, the east of the earth and its west would humble to him^{-asws}.

قَالَ فَأَتَيْتُهُ بِهَا فَلَمْ تَلْبُثْ عِنْدَهُ إِلَّا قَلِيلًا حَتَّى وَلَدَتْ عَلِيًّا ع.

He (the narrator) said, ‘I came to him^{-asws} with her. She was not with him^{-asws} except a little until she was blessed with Ali (Al-Reza^{-asws})’.¹³

12- كشف، كشف الغمة قَالَ ابْنُ الْخَشَّابِ بِحَدَّثِ الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ تُوِّفِيَ ع وَ لَهُ تِسْعٌ وَ أَرْبَعُونَ سَنَةً وَ أَشْهُرٌ فِي سَنَةِ مَائَتَيْنِ سَنَةٍ وَ سِتَّةٍ مِنْ الْهِجْرَةِ فَكَانَ مَوْلَدُهُ سَنَةَ مِائَةٍ وَ ثَلَاثٍ وَ خَمْسِينَ مِنَ الْهِجْرَةِ بَعْدَ مُضِيِّ أَبِي عَبْدِ اللَّهِ بِخَمْسِ سِنِينَ وَ أَقَامَ مَعَ أَبِيهِ خَمْسًا وَ عِشْرِينَ سَنَةً إِلَّا شَهْرَيْنِ وَ كَانَ عُمُرُهُ تِسْعًا وَ أَرْبَعِينَ سَنَةً وَ أَشْهُرًا

(The book) ‘Kashf Al-Ghumma’ – Ibn Al Khashab said with this chain, from Muhammad Bin Sinan,

‘He^{-asws} expired and there were forty-nine years for him^{-asws} and (some) months, in the year two hundred and six from the Hijrah. He^{-asws} was blessed (to his^{-asws} parents^{-asws}) in the year one hundred and fifty-three from the Hijrah five year after the passing away of Abu Abdullah^{-asws}. And he^{-asws} stayed with his^{-asws} father^{-asws} for twenty-five years except two months, and his^{-asws} age was forty-nine years and (some) months.

¹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 11

قَبْرُهُ بِطُوسَ بِمَدِينَةِ خُرَاسَانَ أُمُّهُ الْخُزَيْرَانُ الْمَرْسِيَّةُ أُمُّ وَلَدٍ وَ يُقَالُ شَقْرَاءُ التُّوَيْيَّةُ وَ تُسَمَّى أَرْوَى أُمُّ الْبَيْنِ يُكْنَى بِأَبِي الْحَسَنِ وَ لَقَبُهُ الرِّضَا وَ الصَّابِرُ وَ الرِّضِيُّ وَ الْوَفِيُّ.

His^{asws} grave is at Toos, a city of Khurasan. His^{asws} mother^{as} is Al-Khuzeyran Al-Marsiya^{as}, mother of children. And it is said, 'Shaqra the Nubian'. And she^{as} is named as 'Arwa', teknonymed as 'Umm Al-Baneen' by Abu Al-Hassan^{asws}. And his^{asws} titles are, 'Al-Reza', and 'Al-Sabir', and 'Al-Razy', and 'Al-Wafy'.¹⁴

13- ن، عيون أخبار الرضا عليه السلام كَانَ يُقَالُ لَهُ ع الرِّضَا وَ الصَّادِقُ وَ الصَّابِرُ وَ الْفَاضِلُ وَ قُرَّةُ أَعْيُنِ الْمُؤْمِنِينَ وَ غَيْظُ الْمُلْحِدِينَ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' –

'And it has been said to him^{asws}, 'Al-Reza', and 'Al-Sadiq', and 'Al-Sabir', and 'Al-Fazil', and Qurrat Ayn Al-Momineen', and 'Gayz Al-Mulhideen'.¹⁵

14- ن، عيون أخبار الرضا عليه السلام تَمِيمُ الْقُرَشِيُّ عَنْ أَبِيهِ عَنْ أَحْمَدَ الْأَنْصَارِيِّ عَنْ عَلِيِّ بْنِ مَيْمُونٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أُمِّي تَقُولُ سَمِعْتُ أُمَّ الرِّضَا ع تَقُولُ لَمَّا حَمَلْتُ بِابْنِي عَلِيٍّ لَمْ أَشْعُرْ بِثِقَلِ الْحَمْلِ وَ كُنْتُ أَسْمَعُ فِي مَنَامِي تَسْبِيحاً وَ تَهْلِيلًا وَ تَمْجِيداً مِنْ بَطْنِي فَيُفْزِعُنِي ذَلِكَ وَ يَهْوِلُنِي فَإِذَا انْتَبَهْتُ لَمْ أَسْمَعْ شَيْئاً

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Tameem Al Qureyshi, from his father, from Ahmad Al Ansary, from Ali Bin Meesam, from his father who said, 'I heard my mother saying,

'I heard Najma^{as}, mother^{as} of Al-Reza^{asws} saying, 'When I^{asws} accepting my^{asws} son^{asws} Ali^{asws}, I^{as} was not aware of the weight of in my lap, and I^{as} used to hear in my^{as} dream, glorification, and extollations of Holiness, and Praises (of Allah^{azwj}) from within me^{asws}. That alarmed me^{asws} and it terrified me^{as}. When I^{as} woke up, I^{as} did not hear anything.

فَلَمَّا وَضَعْتُهُ وَقَعَ عَلَى الْأَرْضِ وَاضِعاً يَدَهُ عَلَى الْأَرْضِ رَافِعاً رَأْسَهُ إِلَى السَّمَاءِ يُحَرِّكُ شَفَتَيْهِ كَأَنَّهُ يَتَكَلَّمُ فَدَخَلَ إِلَيَّ أَبُوهُ مُوسَى بْنُ جَعْفَرٍ ع فَقَالَ لِي هَنِيئاً لَكَ يَا نَجْمَةُ كَرَامَةِ رَبِّكَ

When I^{as} had placed him^{asws}, he^{asws} fell to the ground placing his^{asws} hands upon the earth, raising his^{asws} head towards the sky, moving his^{asws} lips, as if he^{asws} was talking. His^{asws} father Musa^{asws} Bin Ja'far^{asws} entered. He^{asws} said to me^{as}: 'Congratulations to you^{as}, O Najma^{as}, of the prestige of your^{as} Lord^{azwj}!'

فَنَاولْتُهُ إِيَّاهُ فِي خِرْقَةٍ بَيْضَاءَ فَأَدَّانِي فِي أُذُنِهِ الْيُمْنَى وَ أَقَامَ فِي الْيُسْرَى وَ دَعَا بِمَاءِ الْفُرَاتِ فَحَنَكَهُ بِهِ ثُمَّ رَدَّهُ إِلَيَّ وَ قَالَ لِحُدَيْدِهِ فَإِنَّهُ بَقِيَّةُ اللَّهِ تَعَالَى فِي أَرْضِهِ.

I^{as} gave him^{asws} to him^{asws} (wrapped) in a white cloth. He^{asws} proclaimed Azaan in his^{asws} right ear and Iqaamah in the left, and he^{asws} called for the water of Euphrates and washed him^{asws} with it. Then he^{asws} returned him^{asws} to me^{as} and said: 'Take him^{asws}, for he^{asws} is a remainder of Allah^{azwj} the Exalted in His^{azwj} earth'.¹⁶

¹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 12

¹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 13

¹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 14

15- ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسن بن علي بن زكريا عن محمد بن خليلان عن أبيه عن جدّه عن عتاب بن أسيد قال سمعت جماعة من أهل المدينة يقولون ولد الرضا علي بن موسى ع بالمدينة يوم الخميس لإحدى عشرة ليلة خلت من ربيع الأول سنة ثلاث و خمسين و مائة من الهجرة بعد وفاة أبي عبد الله ع بخمسين سنين الخبر.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Talaqany, from Al-Hassan Bin Ali Bin Zakariya, from Muhammad Bin Khaleelan, from his father, from his grandfather, from his father, from Attab Bin Aseyd who said, 'I heard a group from the people of Al-Medina saying,

'Al-Reza Ali^{asws} Bin Musa^{asws} was blessed (to his^{asws} parents^{asws}) at Al-Medina on the day of Thursday on the eleventh night vacant from Rabbi Al-Awwal of the year one hundred and fifty-three from the Hijrah five years after the expiry of Abu Abdullah^{asws} – the Hadeeth".¹⁷

16- كف، المصباح للكنعمي ولد ع بالمدينة يوم الخميس حادي عشر ذي القعدة سنة ثمان و أربعين و مائة.

(The book) 'Al Misbah' of Al Ka'amy –

'He^{asws} was blessed (to his^{asws} parents^{asws}) at Al-Medina on the day of Thursday eleventh of Zil Qadah of the year one hundred and forty-eight years".¹⁸

17- ضه، روضة الواعظين كان مولده يوم الجمعة و في رواية أخرى يوم الخميس لإحدى عشرة ليلة خلت من ذي القعدة سنة ثمان و أربعين و مائة.

(The book) 'Rowzat Al Waizeen' –

'He^{asws} was blessed (to his^{asws} parents^{asws}) on the day of Friday. And in another report, it was the day of Thursday of the eleventh night vacant from Zil Qadah, of the year one hundred and forty-eight".¹⁹

18- الدروس، ولد بالمدينة سنة ثمان و أربعين و مائة و قيل يوم الخميس حادي عشر ذي القعدة.

Al Dorous –

'He^{asws} was blessed (to his^{asws} parents^{asws}) at Al-Medina in the year one hundred and forty-eight. And it is said, Thursday the eleventh of Zil Qadah".²⁰

19- تاريخ الغفاري، ولد ع يوم الجمعة الحادي عشر من شهر ذي القعدة.

'Tareekh' by Al Ghifary –

'He^{asws} was blessed (to his^{asws} parents^{asws}) on the day of Friday the eleventh from the month of Zil Qadah".²¹

¹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 15

¹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 16

¹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 17

²⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 18

²¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 19

20- **شا، الإرشاد** كَانَ مَوْلِدُ الرِّضَا ع بِالْمَدِينَةِ سَنَةَ ثَمَانٍ وَ أَرْبَعِينَ وَ مِائَةٍ.

(The book) 'Al-Irshad' –

'Al-Reza^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina in the year one hundred and forty-eight".²²

21- **قب، المناقب لابن شهر آشوب** عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يُكْنَى أَبُو [أَنَا] الْحَسَنُ وَ الْحَاصُ أَبُو عَلِيٍّ وَ أَلْقَابُهُ سِرَاجُ اللَّهِ وَ نُورُ الْهُدَى وَ قُرَّةُ عَيْنِ الْمُؤْمِنِينَ وَ مَكِيدَةُ الْمُلْحِدِينَ كُفُو الْمَلِكِ وَ كَافِي الْخَلْقِ وَ رَبُّ السَّرِيرِ وَ رِقَابُ التَّذْيِيرِ وَ الْفَاضِلُ وَ الصَّابِرُ وَ الْوَفِيُّ وَ الصَّدِيقُ وَ الرَّضِيُّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} is teknonymed as 'Abu Al-Hassan', and the special is 'Abu Ali'; and his^{-asws} titles are 'Sirajullah', and 'Nurul Huda', and 'Qurrat Ayn Al-Momineen', and 'Makeydat Al-Mulhideen', 'Kufu Al-Malik', and 'Kafi Al-Khalq', and 'Rabbul Sareer', and 'Ri'ab Al-Tudbeer', and 'Al-Fazil', and 'Al-Sabir', and 'Al-Wafy', and 'Al-Sadeeq', and 'Al-Razy'.

قَالَ أَحْمَدُ الْبَرْزَنْطِيُّ وَ إِنَّمَا سُمِّيَ الرِّضَا لِأَنَّهُ كَانَ رَضِيَ اللَّهُ تَعَالَى فِي سَمَائِهِ وَ رَضِيَ لِرَسُولِهِ وَ الْأَئِمَّةِ ع بَعْدَهُ فِي أَرْضِهِ وَ قِيلَ لِأَنَّهُ رَضِيَ بِهِ الْمُخَالِفُ وَ الْمُؤَالِفُ وَ قِيلَ لِأَنَّهُ رَضِيَ بِهِ الْمَأْمُونُ

Ahmad Al-Bazanty said, 'And rather he^{-asws} is named as 'Al-Reza' because he^{-asws} was pleasing to Allah^{-azwj} the Exalted in His^{-azwj} sky and pleasing to His^{-azwj} Rasool^{-asws} and the Imams^{-asws} after him^{-saww} in His^{-azwj} earth. And it is said, because the adversaries and the friends were pleased with him^{-asws}. And it is said, because Al-Mamoun was pleased with him^{-asws}.

وَ أَثْمُهُ أُمُّ وَلَدٍ يُقَالُ لَهَا سَكَنُ التُّوَيْتِ وَ يُقَالُ خَيْرُ زُرَّانِ الْمَرْسِيَّةِ وَ يُقَالُ نَجْمَةُ رَوَاهُ مِيثَمٌ وَ يُقَالُ صَقْرٌ وَ تُسَمَّى أَرْوَى أُمُّ الْبَنِينَ وَ لَمَّا وَلَدَتْ الرِّضَا سَمَّاهَا الطَّاهِرَةَ

And his^{-asws} mother^{-as} is mother of children called 'Sakan the Nubian'. And it is said, 'Kheyzuran Al-Marsiya'. And it is said, 'Najma', as reported by Meesam. And it is said, 'Saqr', and she^{-as} is named as 'Arwa' (titled as) 'Umm Al-Baneen'. And when she^{-as} was blessed with Al-Reza^{-asws}, he^{-asws} named her^{-as} as 'Tahira'.

وُلِدَ يَوْمَ الْجُمُعَةِ بِالْمَدِينَةِ وَ قِيلَ يَوْمَ الْحُمَيْسِ لِأَحَدَى عَشْرَةِ لَيْلَةٍ خَلَّتْ مِنْ رَبِيعِ الْأَوَّلِ سَنَةَ ثَلَاثٍ وَ خَمْسِينَ وَ مِائَةٍ بَعْدَ وَفَاةِ الصَّادِقِ ع بِخَمْسِ سِنِينَ رَوَاهُ ابْنُ بَابُوَيْهِ وَ قِيلَ سَنَةَ إِحْدَى وَ خَمْسِينَ وَ مِائَةٍ

He^{-asws} was blessed (to his^{-asws} parents^{-asws}) on the day of Friday at Al-Medina. And it is said, the day of Thursday of the eleventh night vacant from Rabbi Al-Awwal of the year one hundred and fifty-three, five years after the expiry of Al-Sadiq^{-asws}, as reported by Ibn Babuwayh. And it is said, the year one hundred and fifty-one.

²² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 20

فَكَانَ فِي سِنِي إِمَامَتِهِ بَقِيَّةُ مُلْكِ الرَّشِيدِ ثَمَّ مَلَكَ الْأَمِينَ ثَلَاثَ سِنِينَ وَ ثَمَانِيَةَ عَشَرَ يَوْمًا وَ مَلَكَ الْمَأْمُونُ عِشْرِينَ سَنَةً وَ ثَلَاثَةَ وَ عِشْرِينَ يَوْمًا وَ أَخَذَ الْبَيْعَةَ فِي مُلْكِهِ لِلرِّضَا ع بَعْدَ الْمُسْلِمِينَ مِنْ غَيْرِ رِضَا فِي الْخَامِسِ مِنْ شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى وَ مِائَتَيْنِ وَ زَوْجَهُ ابْنَتُهُ أُمُّ حَبِيبٍ فِي أَوَّلِ سَنَةِ اثْنَتَيْنِ وَ مِائَتَيْنِ وَ قِيلَ سَنَةَ ثَلَاثٍ وَ هُوَ يَوْمَئِذٍ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً وَ ذَكَرَ ابْنُ هَكَّامٍ تِسْعًا وَ أَرْبَعِينَ سَنَةً وَ سِتَّةَ أَشْهُرٍ وَ قِيلَ وَ أَرْبَعَةَ أَشْهُرٍ

In the years of his^{-asws} Imamate was the remainder of the rule of (Haroun) Al-Rasheed, then Al-Ameen ruled for three years and eight months and a day, and Al-Mamoun ruled for twenty years and twenty-three days. And he (Al-Mamoun) took the allegiance for Al-Reza^{-asws} during his rule with a pact of the Muslims from without agreement during the fifth of the month of Ramazan in the year two hundred and one and got his daughter Umm Habeeb married to him^{-asws} during the beginning of the year two hundred and two. And it is said, the year (two hundred and) three, and on that day he^{-asws} fifty-five years old. And it is mentioned by Ibn Hammam, forty-nine years old and six months. And it is said, and four months.

وَ قَامَ بِالْأَمْرِ وَ لَهُ تِسْعٌ وَ عِشْرُونَ سَنَةً وَ شَهْرَانِ وَ عَاشَ مَعَ أَبِيهِ تِسْعَ [تِسْعًا] وَ عِشْرِينَ سَنَةً وَ أَشْهُرًا وَ بَعْدَ أَبِيهِ أَيَّامَ إِمَامَتِهِ عِشْرِينَ سَنَةً

And he^{-asws} stood with the command and there were twenty-nine year and two months for him^{-asws}, and he^{-asws} lived with his^{-asws} father^{-asws} for twenty-nine years and (some) months, and after his^{-asws} father^{-asws} the days of his^{-asws} Imamate were twenty years.

وَ وَلَدَهُ مُحَمَّدٌ الْإِمَامُ فَقُطِّعَ وَ مَشْهُدُهُ بِطُوسَ وَ خُرَاسَانَ فِي الْقُبَّةِ الَّتِي فِيهَا هَارُونُ إِلَى جَانِبِهِ يَمَّا يَلِي الْقِبْلَةَ وَ هِيَ دَارُ حُمَيْدِ بْنِ قُحْطَبَةَ الطَّائِفِي فِي قَرْيَةِ يُقَالُ لَهَا سَنَابَادُ مِنْ رُستَاقِ نُوقَانَ.

And his^{-asws} child is Muhammad^{-asws} the Imam^{-asws}, only, and his^{-asws} Mausoleum is at Toos and Khurasan in the very dome in which is (buried) Haroun to his^{-asws} side from what follows the Qiblah, and it is a house of HUmeyd Bin Qahtaba, in a town called Sanabad from Rustaq Nowqan".²³

²³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 1 H 21

CHAPTER 2 – THE TEXTS UPON HIM^{-asws} IN PARTICULAR, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}.

1- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد و ابن المتوكل و العطار و ماجيلويه جميعاً عن محمد العطار عن الأشعري عن عبد الله بن محمد الشامي عن الخشاب عن ابن أسباط عن الحسين مولى أبي عبد الله عن أبي الحكم عن عبد الله بن إبراهيم الجعفري عن يزيد بن سليط الزيدي قال: لقيت موسى بن جعفر ع فقلت أخبرني عن الإمام بعدك بمثل ما أخبر به أبوك

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – 'My father, and Ibn Al Waleed, and Ibn Al Mutawakkal, and Al Attar, and Majaylawiya, altogether from Muhammad Al Attar, from Al Ashary, from Abdullah Bin Muhammad Al Shamy, from Al Khashab, from Ibn Asbat, from Al-Husayn a slave of Abu Abdullah, from Abu Al Hakam, from Abdullah Bin Ibrahim Al Ja'fary, from Yazeed Bin Saleet Al Zaydi who said,

'I met Musa^{-asws} Bin Ja'far^{-asws}. I said, 'Inform me about the Imam^{-asws} after you^{-asws} with the like of what your^{-asws} father^{-asws} had informed with'.

قَالَ فَقَالَ كَانَ أَبِي فِي زَمَنِ لَيْسَ هَذَا مِثْلَهُ قَالَ يَزِيدُ فَقُلْتُ مَنْ يَرْضُ مِنْكَ هَذَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

He (the narrator) said, 'He^{-asws} said: 'My^{-asws} father^{-asws} was in an era, this is not like it!' Yazeed (the narrator) said, 'I said, 'The one who is pleased with you^{-asws} with this word, may Allah^{-azwj} Curse him!'

قَالَ فَضَحِكَ ثُمَّ قَالَ أَخْبِرْكَ يَا أَبَا عُمَارَةَ أَنِّي خَرَجْتُ مِنْ مَنْزِلِي فَأَوْصَيْتُ فِي الظَّاهِرِ إِلَى بَنِي وَ أَشْرَكْتُهُمْ مَعَ عَلِيِّ ابْنِي وَ أَفَرَدْتُهُ بِوَصِيَّتِي فِي الْبَاطِنِ وَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ وَ أَمِيرَ الْمُؤْمِنِينَ ع مَعَهُ وَ مَعَهُ خَاتَمٌ وَ سَيْفٌ وَ عَصَا وَ كِتَابٌ وَ عِمَامَةٌ فَقُلْتُ لَهُ مَا هَذَا

He (the narrator) said, 'He^{-asws} smiled, then said: 'I^{-asws} shall inform you, O Abu Umarah! I^{-asws} had gone out from my^{-asws} house and I^{-asws} had bequeathed in the apparent, to my^{-asws} son^{-asws}, and I^{-asws} had participated them (the other brothers) along with my^{-asws} son^{-asws} Ali^{-asws}, and I^{-asws} individualised him^{-asws} with my^{-asws} bequest in the hidden, and I^{-asws} had seen Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} in the dream, with him^{-saww} and with him^{-asws} there was a ring, and a sword, and a staff, and a Book, and a turban'. I^{-asws} said to him^{-saww}, 'What is this?'

فَقَالَ أَمَّا الْعِمَامَةُ فَسُلْطَانُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا السَّيْفُ فَعِزَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْكِتَابُ فَنُورُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْعَصَا فَقُوَّةُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْخَاتَمُ فَجَامِعُ هَذِهِ الْأُمُورِ

He^{-saww} said: 'As for the turban, is it Authority of Allah^{-azwj} Mighty and Majestic. And as for the sword, it is the Might of Allah^{-azwj} Mighty and Majestic. And as for the Book, it is Noor of Allah^{-azwj} Mighty and Majestic. And as for the staff, it is the Strength of Allah^{-azwj} Mighty and Majestic. And as for the ring, it is a collection of these matters'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ الْأَمْرُ يَخْرُجُ إِلَى عَلِيِّ ابْنِكَ

Then Rasool-Allah^{-saww} said: 'And the command shall exit to go to your^{-asws} son^{-asws} Ali^{-asws}'.

قَالَ ثُمَّ قَالَ يَا يَزِيدُ إِنَّهَا وَدِيعَةٌ عِنْدَكَ فَلَا تُخْبِرْ بِهَا إِلَّا عَاقِلًا أَوْ عَبْدًا امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ أَوْ صَادِقًا وَلَا تُكْفُرْ نِعَمَ اللَّهِ تَعَالَى وَ إِنْ سُئِلْتَ عَنِ الشَّهَادَةِ فَأَذِّهَا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَ قَالَ عَزَّ وَ جَلَّ وَ مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

He (the narrator) said, 'Then he^{-asws} said: 'O Yazeed! It is an entrustment with you, so do not inform with it except to an intellectual, or a servant whose heart Allah^{-azwj} has Tasted for the Eman, or a truthful one, and do not disbelieve in a Favour of Allah^{-azwj} the Exalted, and if you are asked about the testifying, then give it, for Allah^{-azwj} Blessed and Exalted Says: **Allah Commands you to render the entrustments to their owners, [4:58];** and the Mighty and Majestic Said: **And who is more unjust than the one who conceals a testimony that is with him, from Allah? [2:140]'**

فَقُلْتُ وَ اللَّهُ مَا كُنْتُ لِأَفْعَلَ هَذَا أَبَدًا

I said, 'By Allah^{-azwj}! I am not going to be doing this, ever!'

قَالَ ثُمَّ قَالَ أَبُو الْحَسَنِ ع ثُمَّ وَصَفَهُ لِي رَسُولُ اللَّهِ ص فَقَالَ عَلِيُّ ابْنُكَ الَّذِي يَنْظُرُ بِنُورِ اللَّهِ وَ يَسْمَعُ بِتَفْهِيمِهِ وَ يَنْطِقُ بِحِكْمَتِهِ يُصِيبُ وَ لَا يُخْطِئُ وَ يَعْلَمُ وَ لَا يَجْهَلُ قَدْ مُلِيَ حِلْمًا وَ عِلْمًا

He (the narrator) said, 'Abu Al-Hassan^{-asws} said: 'Then Rasool-Allah^{-saww} described him^{-asws} to me^{-asws}. He^{-saww} said: 'Your^{-asws} son^{-asws} Ali^{-asws} shall look through the Noor of Allah^{-azwj}, and hear through His^{-azwj} Understanding, and speak through His^{-azwj} Wisdom. He^{-asws} shall be correct and not err, and he^{-asws} shall know and not be ignorant. He^{-asws} would be filled with wisdom and knowledge.

وَ مَا أَقَلَّ مُقَامَكَ مَعَهُ إِنَّمَا هُوَ شَيْءٌ كَأَنْ لَمْ يَكُنْ فَإِذَا رَجَعْتَ مِنْ سَفَرِكَ فَأَصْلِحْ أَمْرَكَ وَ افْرُغْ بِمَا أَرَدْتَ فَإِنَّكَ مُنْتَقِلٌ عَنْهُ وَ مُجَاوِزٌ عَنْهُ فَاجْمَعْ وَلَدَكَ وَ أَشْهِدِ اللَّهَ عَلَيْهِمْ جَمِيعًا وَ كَفَى بِاللَّهِ شَهِيدًا

And how little is your^{-asws} stay with him^{-asws}! But rather, it is something as if it did not even happen. So, when you^{-asws} return from your^{-asws} journey, then correct your^{-asws} affairs be free from what you^{-asws} want, for you^{-asws} will be transferred away from him^{-asws} and be in the vicinity of others. Therefore, gather your^{-asws} children and keep Allah^{-azwj} as Witness upon them all and Suffice with Allah^{-azwj} as Witness".

ثُمَّ قَالَ يَا يَزِيدُ إِنِّي أَخَذْتُ فِي هَذِهِ السَّنَةِ وَ عَلَيَّ ابْنِي سَيِّدِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ سَيِّدِي عَلِيُّ بْنُ الْحُسَيْنِ ع أُعْطِيَ فَهَمَّ الْأَوَّلِ وَ عِلْمَهُ وَ بَصَرَهُ وَ رِذَاءَهُ وَ لَيْسَ لَهُ أَنْ يَتَكَلَّمَ إِلَّا بَعْدَ هَارُونَ بِأَرْبَعِ سِنِينَ فَإِذَا مَضَتْ أَرْبَعُ سِنِينَ فَسَلُّهُ عَمَّا شِئْتَ مُجِبًا إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he^{-asws} said: 'O Yazeed! I^{-asws} shall be seized during this year, and my^{-asws} son^{-asws} Ali^{-asws} has been named after Ali^{-asws} Bin Abu Talib^{-asws} and named after Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} have been given the understanding of the first one, and his^{-asws} knowledge, and his^{-asws} insight, and his^{-asws} responses, and it isn't for him^{-asws} that he^{-asws} speaks except four years after Haroun. When four years pass by, ask him^{-asws} about whatever you so desire to. He^{-asws} will answer you if Allah^{-azwj} the Exalted so Desires".²⁴

²⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 1

2- ن، عيون أخبار الرضا عليه السلام أبي عن الحسن بن عبد الله بن محمد بن عيسى عن أبيه عن الحشّاب عن محمد بن الأصْبَغ عن أحمد بن الحسن الميمّني وكان واقفياً قال حدثني محمد بن إسماعيل بن الفضل الهاشمي قال: دخلت على أبي الحسن موسى بن جعفر ع وقد اشتكى شكاية شديدة و قلت له إن كان ما أسأل الله أن لا يُريناه فإلى من

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – 'My father, from Al-Hassan Bin Abdullah Bin Muhammad Bin Isa, from his father, from Al Khashab, from Muhammad Bin Al Asbagh, from Ahmad Bin Al-Hassan Al Maysami, and he was a Waqifite. He said, 'It is narrated to me by Muhammad Bin Ismail Bin Al Fazl Al Hashimy who said,

'I entered to see Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, and he^{asws} was complaining of severe (health) complaints. I said to him^{asws}, 'If it happens what I am asking Allah^{azwj} not to Show us, then to whom?'

قَالَ إِلَى عَلِيِّ ابْنِي وَكِتَابُهُ كِتَابِي وَهُوَ وَصِيِّي وَخَلِيفَتِي مِنْ بَعْدِي.

He^{asws} said: 'To my^{asws} son^{asws} Ali^{asws}, and his^{asws} writing is my^{asws} writing, and he^{asws} is my^{asws} successor^{asws} and my^{asws} replacement from after me^{asws}'.²⁵

3- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار و سعد معاً عن الأشعري عن الحسن بن علي بن يقطين عن أخيه الحسين عن أبيه علي بن يقطين قال: كنت عند أبي الحسن موسى بن جعفر ع وعنده علي ابنه ع وقال يا علي هذا ابني سيد ولدي وقد نحلته كُنيتي

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ibn Al Waleed, from Al Saffar and Sa'ad, both together from Al Ash'ary, from Al-Hassan Bin Ali Bin Yaqteen, from his father Al-Husayn,, from his father Ali Bin Yaqteen who said,

'I was in the preence of Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, and with him^{asws} was his^{asws} son^{asws} Ali^{asws}, and he^{asws} said: 'O Ali! This my^{asws} son^{asws}, is chief of my^{asws} children, and I^{asws} have assumed my^{asws} teknonym to be for him^{asws}'.

قَالَ فَضَرَبَ هِشَامٌ يَمِينِي ابْنِ سَالِمٍ يَدَهُ عَلَى جَبْهَتِهِ فَقَالَ إِنَّا لِلَّهِ نَعَى وَاللَّهُ إِلَيْكَ نَفْسُهُ.

He (the narrator) said, 'Hisham, meaning Ibn Salim, struck his hand upon his forehead and said, 'We are for Allah^{azwj}! By Allah^{azwj} he^{asws} has obituarised to you of himself^{asws}!''²⁶

4- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن عبد الله بن محمد بن عيسى عن ابن محبوب و عثمان بن عيسى عن الحسين بن نعيم الصّحّاف قال: كنت أنا و هشام بن الحكم و علي بن يقطين ببعداد فقال علي بن يقطين كنت عند العبد الصالح موسى بن جعفر ع جالسا فدخل عليه ابنه الرضا ع فقال يا علي هذا سيد ولدي وقد نحلته كُنيتي

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ibn Al Waleed, from Al Saffar, from Abdullah Bin Muhammad Bin Isa, from Ibn Mahboub, and Usman Bin Isa, from Husayn Bin Nueym Al Sahhaf who said,

'I and Hisham Bin Al-Hakam and Ali Bin Yaqteen were at Baghdad. Ali Bin Yaqteen said, 'I was seated in the presence of Al-Abd Al-Salih Musa^{asws} Bin Ja'far^{asws}, and his^{asws} son^{asws} Al-Reza^{asws}

²⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 2

²⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 3

asws entered to see him-asws. He-asws said: 'O Ali! This is chief of my-asws children, and I-asws assumed my-asws teknonym to be for him-asws'.

فَضْرَبَ هِشَامُ بِرَاحَتِهِ جَبْهَتَهُ ثُمَّ قَالَ وَجَحَكَ كَيْفَ قُلْتَ فَقَالَ عَلِيُّ بْنُ يَقْطِينٍ سَمِعْتُ وَاللَّهِ مِنْهُ كَمَا قُلْتَ لَكَ فَقَالَ هِشَامُ أَخْبَرَكَ وَاللَّهِ أَنَّ الْأَمْرَ فِيهِ مِنْ بَعْدِهِ.

Hisham struck his forehead with his palm, then said, 'Woe be to you! How can you say so?' Ali Bin Yaqteen said, 'By Allah-azwj! I heard from him-asws just as I said to you!' Hisham said, 'By Allah-azwj! The command would be in him-asws, from after him-asws'.²⁷

5- ن، عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي عَرَبَةَ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ دَاوُدَ بْنِ زُرَّيْجٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَ إِتْدَاءَ مِنْهُ هَذَا أَفَقَهُ وَلَدِي وَأَشَارَ يَدِهِ إِلَى الرِّضَا عَ وَقَدْ تَحَلَّيْتُهُ كُنْيَتِي.

(The book) 'Uyoon Akhbar Al-Reza-asws' – Ibn Al Mutawakkal, from Al Sa'dabady, from Al Barqy, from his father, from Khalaf Bin Hammad, from Dawood Bin Zurby, from Ali Bin Yaqteen who said,

'Musa-asws Bin Ja'far-asws said, initiating from him-asws: 'This is the most understanding of my-asws children' – and indicated by his-asws hand to Al-Reza-asws – 'And I-asws have assumed my-asws teknonym to be for him-asws'.²⁸

6- ن، عيون أخبار الرضا عليه السلام أَبِي عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَبِيهِ عَنِ الْحَشَّابِ عَنْ مُحَمَّدِ بْنِ الْأَصْبَغِ عَنْ أَبِيهِ عَنْ عَنَامِ بْنِ الْقَاسِمِ قَالَ قَالَ لِي مَنْصُورُ بْنُ يُوسُفَ بَرْزُجٍ دَخَلْتُ عَلَى أَبِي الْحَسَنِ يَعْني مُوسَى بْنَ جَعْفَرٍ عَ يَوْمًا فَقَالَ لِي يَا مَنْصُورُ أَمَا عَلِمْتَ مَا أَخْدَثْتُ فِي يَوْمِي هَذَا قُلْتُ لَا

(The book) 'Uyoon Akhbar Al-Reza-asws' – My father, from Al-Hassan Bin Abdullah Bin Muhammad Bin Isa, from his father, from Al Khashab, from Muhammad Bin Al Asbagh, from his father, from Ghanam Bin Al Qasim who said, 'Mansour Bin Yunus Buzurj said to me,

'I entered to see Abu Al-Hassan-asws, meaning Musa-asws Bin Ja'far-asws, one day. He-asws said to me: 'O Mansour! Don't you know what has occurred in this day of mine-asws?' I said, 'No'.

قَالَ قَدْ صَيَّرْتُ عَلَيْكَ ابْنِي وَصِيِّي وَالْخَلَفَ مِنْ بَعْدِي فَادْخُلْ عَلَيْهِ وَهَيِّئْ بِذَلِكَ وَأَعْلِمُهُ أَنِّي أَمَرْتُكَ بِهَذَا

He-asws said: 'I-asws have made my-asws son-asws Ali-asws to be my-asws successor-asws and the replacement from after me-asws'. So I-asws enter to see him-asws and congratulate him-asws with that and let him-asws know that I-asws have ordered with this'.

قَالَ فَدَخَلْتُ عَلَيْهِ فَهَيَّئْتُ لَهُ بِذَلِكَ وَأَعْلَمْتُهُ أَنَّ أَبَاهُ أَمَرَنِي بِذَلِكَ ثُمَّ جَحَدَ مَنْصُورُ بَعْدَ ذَلِكَ فَأَخَذَ الْأَمْوَالَ الَّتِي كَانَتْ فِي يَدِهِ وَكَسَرَهَا.

He (the narrator) said, 'I entered to see him-asws. I congratulated him-asws with that and let him-asws know that his-asws father-asws had instructed me with that. Then Mansour rejected after that and seized the wealth which was in his-asws hands and fragmented it'.²⁹

²⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza-asws, Ch 2 H 4

²⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza-asws, Ch 2 H 5

²⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza-asws, Ch 2 H 6

7- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن عيسى عن الحجاج عن محمد بن سينان عن داود الرقي قال: قلت لأبي إبراهيم ع جعلت فداك قد كبر سني فحدثني من الإمام بعدك

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Ibn Isa, from Al Hajja, from Muhammad Bin Sinan, from Dawood Al Raqy who said,

'I said to Abu Ibrahim (Musa^{asws} Bin Ja'far^{asws}), 'May I be sacrificed for you^{asws}! My age is old, so narrated to me, who is the Imam^{asws} after you^{asws}?'

قال فأشار إلى أبي الحسن الرضا ع وقال هذا صاحبكم من بعدي.

He (the narrator) said, 'He^{asws} indicated to Abu Al-Hassan Al-Reza^{asws} and said: 'This is your Master^{asws} from after me^{asws}''³⁰.

8- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصغار عن ابن عيسى عن الحجاج و البرنطبي معاً عن أبي علي الحزاز عن داود الرقي قال: قلت لأبي إبراهيم ع إني قد كبرت و خفت أن يحدث بي حدث و لا ألقاك فأخبرني من الإمام من بعدك فقال إني علي.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Hajjal and Al Bazanty, both together from Abu Ali Al Khazzaz, from Dawood Al Raqy who said,

'I said to Abu Ibrahim (Musa^{asws} Bin Ja'far^{asws}), 'I have become old, and I fear that an event of death would occur with me and I shall not meet you^{asws}, so inform me, who is the Imam^{asws} from after you^{asws}?' He^{asws} said: 'My^{asws} Son Ali^{asws}!''³¹

9- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن محمد البرقي عن سليمان المزوري قال: دخلت على أبي الحسن موسى بن جعفر ع و أنا أريد أن أسأله عن الحجة على الناس بعده فابتدأني و قال يا سليمان إن علياً إني و وصيي و الحجة على الناس بعدي و هو أفضل ولدي فإن بقيت بعدي فاشهد له بذلك عند شيعتي و أهل ولايتي و المستخبرين عن خليفتي من بعدي.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Hamdany, from Ali, from his father, from Muhammad Al Barqy, from Suleyman Al Marwazy who said,

'I entered to see Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, and I wanted to ask him^{asws} about the Divine Authority upon the people after him^{asws}. He^{asws} initiated me^{asws} and said: 'O Suleyman! My^{asws} son^{asws} Ali^{asws}, and he^{asws} is my^{asws} successor^{asws} and the Divine Authority upon the people after me^{asws}, and he^{asws} is most superior of my^{asws} children. If you were to remain after me^{asws}, then testify to him^{asws} with that in the presence of my^{asws} Shias and people of my^{asws} Wilayah, and the ones inquiring about my^{asws} replacement from after me^{asws}''³².

10- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن عيسى عن الحجاج عن زكريا بن آدم عن علي بن عبد الله الهاشمي قال: كنا عند القبر نحو سيتين رجلاً منا و من موالينا إذ أقبل أبو إبراهيم موسى بن جعفر ع و يد علياً إليه ع في يده فقال أ تدرؤن من أنا قلنا أنت سيدنا و كبيرنا

³⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 7

³¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 8

³² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 9

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Ibn Isa, from Al Hajjal, from Zakariya Bin Adam, from Ali Bin Abdullah Al Hashimy who said,

'We were in the presence of the grave (of Rasool-Allah^{saww}), approximately sixty men from us, and from our friends, when Abu Ibrahim Musa^{asws} Bin Ja'far^{asws} came, and the hand of his^{asws} son^{asws} Ali^{asws}, was in his^{asws} hand. He^{asws} said: 'Are you knowing who I^{asws} am?' We said, 'You^{asws} are our chief and our elder!'

قَالَ سَوْنِي وَ انْسُبُونِي فَقُلْنَا أَنْتَ مُوسَى بْنُ جَعْفَرٍ فَقَالَ مَنْ هَذَا مَعِيَ قُلْنَا هُوَ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ قَالَ فَاشْهَدُوا أَنَّهُ وَكِيلِي فِي حَيَاتِي وَ وَصِيِّي بَعْدَ مَوْتِي.

He^{asws} said: 'Name me^{asws} and lineage me^{asws}!' We said, 'You^{asws} are Musa^{asws} Bin Ja'far^{asws}'. He^{asws} said: 'Who is this with me^{asws}?' We said, 'He^{asws} is Ali^{asws} Bin Musa Bin Ja'far^{asws}'. He^{asws} said: 'So testify that he is my^{asws} representative during my^{asws} lifetime, and my^{asws} successor^{asws} after my^{asws} death!''³³

11- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومٍ قَالَ: خَرَجْتُ مِنَ الْبَصْرَةِ أُرِيدُ الْمَدِينَةَ فَلَمَّا صِرْتُ فِي بَعْضِ الطَّرِيقِ لَقِيتُ أَبَا إِبْرَاهِيمَ ع وَ هُوَ يُذْهَبُ بِهِ إِلَى الْبَصْرَةِ فَأَرْسَلَ إِلَيَّ فَدَخَلْتُ عَلَيْهِ فَدَفَعَ إِلَيَّ كُتْبًا وَ أَمَرَنِي أَنْ أُوصِلَهَا بِالْمَدِينَةِ فَقُلْتُ إِلَى مَنْ أَدْفَعُهَا جُعِلَتْ فِدَاكَ قَالَ إِلَى ابْنِي عَلِيٍّ فَإِنَّهُ وَصِيِّي وَ الْقَائِمُ بِأَمْرِي وَ خَيْرُ بَنِي.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – From Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Marhoum who said,

'I went out from Al-Basra intending Al-Medina. When I came to be in one of the roads, I met Abu Ibrahim^{asws}, and he^{asws} was being taken with to Al-Basra. He^{asws} sent a message to me. I entered to see him^{asws}. He^{asws} handed a letter to me and instructed me that I take it to Al-Medina. I said, 'Whom shall I hand it over to? May I be sacrificed for you^{asws}!' He^{asws} said: 'To my^{asws} son^{asws} Ali^{asws}, for he^{asws} is my^{asws} successor^{asws} and the one to be standing with my^{asws} affairs, and he^{asws} is best of my^{asws} sons''³⁴.

12- ن، عيون أخبار الرضا عليه السلام ابْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ أُمُّهُ مِنْ وَلَدِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ قَالَ: بَعَثَ إِلَيْنَا أَبُو إِبْرَاهِيمَ ع فَجَمَعَنَا ثُمَّ قَالَ أَ تَدْرُونَ لِمَ جَمَعْتُكُمْ قُلْنَا لَا

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Al Fuzeyl,

'From Abdullah Bin Al-Haris, and his mother is from the children of Ja'far^{asws} Bin Abu Talib^{as}, said, 'Abu Ibrahim^{asws} sent a message to us and gathered us. Then he^{asws} said: 'Do you know why I^{asws} have gathered you all?' We said, 'No'.

قَالَ اشْهَدُوا أَنَّ عَلِيًّا ابْنِي هَذَا وَصِيِّي وَ الْقَائِمُ بِأَمْرِي وَ خَلِيفَتِي مِنْ بَعْدِي مَنْ كَانَ لَهُ عِنْدِي دَيْنٌ فَلْيَأْخُذْهُ مِنْ ابْنِي هَذَا وَ مَنْ كَانَتْ لَهُ عِنْدِي عِدَّةٌ فَلْيَسْتَنْجِزْهَا مِنْهُ وَ مَنْ لَمْ يَكُنْ لَهُ بُدٌّ مِنْ لِقَائِي فَلَا يَلْقُنِي إِلَّا بِكِتَابِهِ.

³³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 10

³⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 11

He^{-asws} said: 'Testify that Ali^{-asws}, this son^{-asws} of mine^{-asws}, is my^{-asws} successor^{-asws}, and the one to be standing with my^{-asws} affairs, and my^{-asws} replacement from after me^{-asws}. One who has a debt for him with me^{-asws}, then let him take it from this son^{-asws} of mine^{-asws}, and one who had a promise for him with me^{-asws}, let him fulfil it from him^{-asws}, and one who does not happen to have any escape for him from meeting me^{-asws}, so he should not meet me^{-asws} except by (way of) his^{-asws} letter''³⁵

13- ن، عيون أخبار الرضا عليه السلام الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعِيَّاشِيِّ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ السُّحْتِ عَنْ عَلِيِّ بْنِ الْقَاسِمِ الْعُرَيْضِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَيْدَرِ بْنِ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ زَيْدٍ الْهَاشِمِيِّ أَنَّهُ قَالَ: الْآنَ يَتَّخِذُ الشَّيْعَةُ عَلِيَّ بْنَ مُوسَى عَ إِمَامًا قُلْتُ وَكَيْفَ ذَلِكَ قَالَ دَعَاهُ أَبُو الْحُسَيْنِ مُوسَى بْنُ جَعْفَرٍ ع فَأَوْصَى إِلَيْهِ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Yusuf Bin Al Sukht, from Ali Bin Al Qasim Al Ureyzi, from his father, from Safwan Bin Yahya, from Haydar Bin Ayoub, from Muhammad Bin Zayd Al Hashimy having said:

'Now the Shias would be taking Ali^{-asws} Bin Musa^{-asws} as an Imam^{-asws}'. I said, 'And how is that so?' He^{-asws} Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} called him^{-asws} and bequeathed to him^{-asws}'³⁶

14- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَيْدَرِ بْنِ أَيُّوبَ قَالَ: كُنَّا بِالْمَدِينَةِ فِي مَوْضِعٍ يُعْرَفُ بِالْقُبَاءِ فِيهِ مُحَمَّدُ بْنُ زَيْدٍ بْنُ عَلِيٍّ فَجَاءَ بَعْدَ الْوَقْتِ الَّذِي كَانَ يَجِئُنَا فِيهِ فَقُلْنَا لَهُ جُعِلْنَا فِدَاكَ مَا حَبَسَكَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Haydar Bin Ayoub who said,

'We were at Al-Medina in a place known as Al-Quba'a wherein was Muhammad Bin Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}). He came after the time in which we had come. We said to him, 'May we be sacrificed for you! What withheld you?'

قَالَ دَعَانَا أَبُو إِبْرَاهِيمَ عَ الْيَوْمَ سَبْعَةَ عَشَرَ رَجُلًا مِنْ وَلَدِ عَلِيٍّ وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَأَشْهَدَنَا لِعَلِيِّ ابْنِهِ بِالْوَصِيَّةِ وَ الْوَكَاةِ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ وَ أَنَّ أَمْرَهُ جَائِزٌ عَلَيْهِ وَ لَهُ

He said, 'Abu Ibrahim^{-asws} had called us today, seventeen men from the sons of Ali^{-asws} and (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both. He^{-asws} kept us witnesses for his^{-asws} son^{-asws} Ali^{-asws} with the bequest and the representation during his^{-asws} lifetime and after his^{-asws} death, and that his^{-asws} orders are allowed against him^{-asws} and for him^{-asws}'.

ثُمَّ قَالَ مُحَمَّدُ بْنُ زَيْدٍ وَ اللَّهُ يَا خَيْدَرُ لَقَدْ عَقَّدَ لَهُ الْإِمَامَةُ الْيَوْمَ وَ لَيَقُولَنَّ الشَّيْعَةُ بِهِ مِنْ بَعْدِهِ قَالَ خَيْدَرُ قُلْتُ بَلْ يُتَّقِيهِ اللَّهُ وَ أَيُّ شَيْءٍ هَذَا قَالَ يَا خَيْدَرُ إِذَا أَوْصَى إِلَيْهِ فَقَدْ عَقَّدَ لَهُ الْإِمَامَةَ

Then Muhammad Bin Zayd said, 'By Allah^{-azwj}, O Hyder! He^{-asws} has tied the Imamate being for him^{-asws} today, and the Shias would be saying (believing) in him^{-asws} from after him^{-asws}!' Hyder said, 'I said, 'But, may Allah^{-azwj} Cause him^{-asws} to remain! And which thing is this?' He said, 'O

³⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 12

³⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 13

Hyder! When he^{-asws} has bequeathed to him^{-asws}, so he^{-asws} has tied the Imamate to be for him^{-asws}!

قَالَ عَلِيُّ بْنُ الْحَكَمِ مَاتَ حَيْدَرٌ وَهُوَ شَاكٌ.

Ali Bin Al Hakam said, 'Hyder died, and he was in doubt'.³⁷

15- ن، عيون أخبار الرضا عليه السلام ماجيلويه عن عبيد الله بن الكوفي عن محمد بن خلف عن يونس عن أسد بن أبي العلاء عن عبد الصمد بن بشير و خلف بن حماد عن عبد الرحمن بن الحجاج قال: أوصى أبو الحسن موسى بن جعفر ع إلى ابنه علي ع و كتب له كتاباً أشهد فيه سبعتين رجلاً من وجوه أهل المدينة.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Khalaf, from Yunus, from Asad Bin Abu Al A'la, from Abdul Samad Bin Bashir, and Khalaf Bin Hammad, from Abdul Rahman in Al Hajjaj who said,

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} bequeathed to his^{-asws} son^{-asws} Ali^{-asws} and wrote out a letter for him^{-asws}. Sixty men from the faces of the people of Al-Medina witnessed in it'.³⁸

16- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي بن أبيه عن ابن مزار و صالح بن السند عن يونس عن حسين بن بشير قال: أقام لنا أبو الحسن موسى بن جعفر ع ابنه علياً ع كما أقام رسول الله ص علياً ع يوم غدیر خم فقال يا أهل المدينة أو قال يا أهل المسجد هذا وصي من بغدي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Ibn Marrar, and Salih Bin Al Sindy, from Yunus, from Husayn Bin Bashir who said,

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} made his^{-asws} son^{-asws} to stand to us, like what Rasool-Allah^{-saww} had made Ali^{-asws} to stand on the day of Ghadeer Khumm. He^{-asws} said: 'O people of Al-Medina!' – or said: 'O people of the Masjid! This is my^{-asws} successor^{-asws} from after me^{-asws}!'³⁹

17- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن محمد العطار عن ابن عيسى عن الحسن بن علي الخزاز قال: خرجنا إلى مكة و معنا علي بن أبي حمزة و معه مال و متاع فقلنا ما هذا قال للعبد الصالح ع أمرني أن أحمله إلى علي بن أبيه ع و قد أوصى إليه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Mutawakal, from Muhammad Bin Al Attar, from Ibn Isa, from Al-Hassan Bin Ali Al Khazzaz who said,

'We went out to Makkah and with us was Ali Bin Abu Hamza, and there was wealth with him and chattels. We said, 'What is this?' He said, 'For Al-Abd Al-Salih (Musa^{-asws} Bin Ja'far^{-asws})! He^{-asws} instructed me with carrying it to his^{-asws} son^{-asws} Ali^{-asws}, and he^{-asws} has bequeathed to him^{-asws}!'

قَالَ الصَّدُوقُ رَحِمَهُ اللَّهُ إِنَّ عَلِيَّ بْنَ أَبِي حَمَزَةَ أَنْكَرَ ذَلِكَ بَعْدَ وَفَاةِ مُوسَى بْنِ جَعْفَرٍ ع وَ حَبَسَ الْمَالَ عَنِ الرِّضَا ع.

³⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 14

³⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 15

³⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 16

Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'Ali Bin Abu Hamza denied that after the expiry of Musa^{-asws} Bin Ja'far^{-asws}, and withheld the wealth from Al-Reza^{-asws}'.⁴⁰

18- ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن أبي شبيب عن يونس عن صفوان بن يحيى عن أبي أيوب الخزاز عن سلمة بن مخزوم قال: قلت لأبي عبد الله ع إن رجلاً من العجيلة قال لي كم عسى أن يبقى لكم هذا الشيخ إنما هو سنة أو سنتين حتى يهلك ثم تصيرون ليس لكم أحد تنظرون إليه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Warraq, from Sa'ad, from Al Yaqteeny, from Yunus, from Safwan Bin Yahya, from Abu Ayoub Al Khazzaz, from Salamah Bin Muhriz who said,

'I said to Abu Abdullah^{-asws}, 'A man from Al-Ijiliya said to me 'For how long perhaps this old man would be remaining for you all? But rather, it is either a year or two years more, until he^{-asws} dies! They you will become such, there won't be anyone for you all you could be looking at (as an Imam^{-asws}).

فقال أبو عبد الله ع ألا قلت له هذا موسى بن جعفر قد أدرك ما يدرك الرجال وقد اشتربنا له جارية ثباح له فكأنك به إن شاء الله وقد ولد له فقيه خلف.

Abu Abdullah^{-asws} said: 'Didn't you say to him, this is Musa^{-asws} Bin Ja'far^{-asws}? He^{-asws} has matured like the maturity of the men, and we^{-asws} have bought a slave girl for him, to be permissible for him. It is as if you would be with him^{-asws}, if Allah^{-azwj} so Desires, and a jurist replacement has been born for him^{-asws}'.⁴¹

قيل: العجيلة فرقتان: الأولى: المغيرة أصحاب المغيرة بن سعيد العجلي، قالوا: الله عز شأنه على صورة رجل من نور على رأسه تاج و يقولون: الامام المنتظر زكريا بن محمد بن علي بن الحسين بن علي عليهم السلام و هو حي مقيم في جبل حاجر

Note: It is said, 'Al-Ijiliya' are two sects. The first is Al-Mugheiriya, companions of Al-Mugheira Bin Saeed Al-Ijaly. They said (believed) Allah^{-azwj}, Mighty is His^{-azwj} Glory, is upon an image of a man of light. There is a crown upon his head. And they said (believed) the awaited Imam^{-asws} is Zakariya son of Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws}, and he is alive, staying in a barricaded mountain.

و الثانية: المنصورية أصحاب أبي منصور العجلي عزى نفسه الى الباقر عليه السلام فتبرأ منه و طرده فادعى الإمامة، و قد زعم أصحابه أنه عرج الى السماء.

And the second are Al-Mansouriya, companions of Abu Mansour Al-Ijaly. He consoled himself to Al-Baqir^{-asws}, so he^{-asws} disavowed from him and expelled him. He claimed the Imamate and his companions claim that he ascended to the sky.

19- ن، عيون أخبار الرضا عليه السلام المظفر العلوي عن ابن العياشي عن أبيه عن يوسف بن الشحيت عن علي بن القاسم عن أبيه عن جعفر بن خلف عن إسماعيل بن الخطاب قال: كان أبو الحسن ع يتدعى بالثناء على ابنه علي ع و يطربه و يذكر من فضله و به ما لا يذكر من غيره كأنه يريد أن يدل عليه.

⁴⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 17

⁴¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 18

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Muzaffar Al Alawy, from Ibn Al Ayyashy, from his father, from Yusuf Bin Al Sukht, from Ali Bin Al Qasim, from his father, from Ja'far Bin Khalaf, from Ismail Bin Al Khattab who said,

'Abu Al-Hassan^{-asws} had begun with the praising upon his^{-asws} son^{-asws} Ali^{-asws}, and spoke favourably of him^{-asws}, and mentioned from his^{-asws} merits and his^{-asws} righteousness what he^{-asws} did not mentioned of someone else. It is as if he^{-asws} intended to point to him^{-asws}'.⁴²

20- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن أبي بصير عن جعفر بن خالف قال سمعت أبا الحسن موسى بن جعفر ع يقول سعداً فمروا لم يمت حتى يرى منه خلفاً وقد أراي الله من انبي هذا خلفاً وأشار إليه يعني إلى الرضا ع.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Yaqteeny, from Yunus, from ja'far Bin Khalaf who said,

'I heard Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} saying: 'Fortunate is the man who does not die until he sees a replacement from him, and Allah^{-azwj} has Shown me^{-asws} a replacement from this son^{-asws} of mine^{-asws}' – and he^{-asws} indicated to him^{-asws}, meaning to Al-Reza^{-asws}'.⁴³

21- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن ابن عيسى عن الحجال عن البرنطي ومحمد بن سنان وعلي بن الحكم عن الحسين بن المختار قال: خرجت إلينا ألواح من أبي إبراهيم موسى ع وهو في الحبس فإذا فيها مكتوب عهدي إلى أكبر ولدي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Hajja, from Al Bazanty, and Muhammad Bin Sindy, and Ali Bin Al Hakam, from Al-Husayn Bin Al Mukhtar who said,

'A tablet came out to us from Abu Ibrahim Musa^{-asws} while he^{-asws} was in the prison, and there was written in it: 'My^{-asws} pact is to the eldest of my^{-asws} sons''.⁴⁴

22- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن أبي بصير عن جعفر بن خالف قال: لما مر بنا أبو الحسن ع بالبصرة خرجت إلينا منه ألواح مكتوب فيها بالعرض عهدي إلى أكبر ولدي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Yaqteeny, from Yunus Bin Abdul Rahman, from Al-Husayn Bin Al Mukhtar who said,

'When Abu Al-Hassan^{-asws} passed by us at Al-Basra, a tablet came from him^{-asws} to us. It was written in it; width-wise: 'My^{-asws} pact it to the eldest of my^{-asws} sons''.⁴⁵

23- ن، عيون أخبار الرضا عليه السلام بالإسناد عن أبي بصير عن زياد بن مهران القندي قال: دخلت على أبي إبراهيم ع وعنده علي ابنه فقال لي يا زياد هذا كتابه كتابي وكلامه كلامي ورسوله رسولي وما قال فلقول قوله.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By the chain from Al Yaqteeny, from Ziyad Bin Marwan Al Qandy who said,

'I entered to see Abu Ibrahim^{-asws} and his^{-asws} son^{-asws} Ali^{-asws} was with him^{-asws}. He^{-asws} said to me: 'O Ziyad! This one, his^{-asws} writing is my^{-asws} writing, and his^{-asws} talking is my^{-asws} talking,

⁴² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 19

⁴³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 20

⁴⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 21

⁴⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 22

and his^{-asws} messenger is my^{-asws} messenger, and whatever he^{-asws} says, so his^{-asws} word is my^{-asws} word".⁴⁶

زياد بن مروان أبو الفضل و قيل أبو عبد الله الأنباري القندي مولى بنى هاشم روى عن أبي عبد الله و أبي الحسن عليهما السلام و وقف في الرضا،

Note: Ziyad Bin Marwan Abu Fazl, and it is said Abu Abdullah Al-Anbary Al-Qandy, slave of the clan of Hashim. He reported from Abdullah^{-asws} and Abu Al-Hassan^{-asws}, and he stopped regarding Al-Reza^{-asws}.

روى الكشي ص 396 و 416 بإسناده عن يونس بن عبد الرحمن قال: مات أبو الحسن عليه السلام و ليس عنده من قوامه أحد الا و عنده المال الكثير،

It is reported by Al-Kashy, page 396 & 416, by his chain from Yunus Bin Abdul Rahman who said, 'Abu Al-Hassan^{-asws} died and there was no from his^{-asws} custodians except and there was a lot of wealth in his possession.

و كان ذلك سبب وقفهم و جردهم موته، و كان عند زياد القندي سبعون ألف دينار و عند علي بن أبي حمزة ثلاثون ألف دينار،

And that was the cause of their pausing and their rejecting his^{-asws} death, and in the possession of Ziyad Al-Qandy, there were seventy thousand Dinars, and in the possession of Ali Bin Abu Hamza, there were thirty thousand Dinars.

قال رأيت ذلك و تبين لي الحق و عرفت من أمر أبي الحسن الرضا عليه السلام ما عملت فكلمت و دعوت الناس إليه.

He said, 'I saw that, and the truth became clear to me, and I recognised from the matter of Abu Al-Hassan Al-Reza^{-asws} of what had been done. So I spoke and invited the people to him^{-asws}.

قال: فبعثنا الى و قالوا لي: لا تدع الى هذا ان كنت تريد المال فنحن نغنيك، و ضمنا لي عشرة آلاف دينار، و قالوا لي: كف.

He said, 'They both sent for me and said to me, 'Do not call to this one! If you want the wealth, we shall enrich you', and they guaranteed ten thousand Dinars for me, and they said to me, 'Stop!'

و قال الخطيب: و اما مسجد الانباريين فينسب اليهم لكثرة من سكنه منهم، و أقدم من سكنه منهم زياد القندي و كان يتصرف أيام الرشيد

And Al Khateeb said, 'And as for Masjid Al-Anbariyeen, it is attributed to them due to the large numbers of them who settled it, and Ziyad Al-Qandy preceded the ones of them who settled, and he behaved during the days of Al-Rasheed.

و كان الرشيد ولي أبا وكيع الجراح بن ملبح بيت المال فاستخلف زيادا و كان زياد شيعيا من الغالية، فاختان هو و جماعة من الكتاب و اقتطعوا من بيت المال، و صح ذلك عند الرشيد فأمر يقطع يد زياد، فقال: يا أمير المؤمنين لا يجب على قطع اليد، انما أنا مؤتمن و انما أنا خنت، فكف عن قطع يده.

And Al-Rasheed had placed Abu Wakie Al-Jarah Bin Maleeh in charge of the public treasury. He left behind Ziyad, and Ziyad was a Shia from the exaggerators. He and a group from the

⁴⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 23

scribes were ensnared, and they were cut (pieces of land) from the public treasury, and that held good in the presence of Al-Rasheed. So, he ordered with cutting a hand of Ziyad. He said, 'O commander of the faithful! The cutting of the hand is not obligated upon me. But rather, I was ensnared, and rather I was betrayed'. So, he stopped from cutting his hand.

قال الصدوق رحمه الله: إن زياد بن مروان روى هذا الحديث ثم أنكره بعد مضي موسى ع و قال بالوقف و حبس ما كان عنده من مال موسى بن جعفر ع.

Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'Ziyad Bin Marwan reported this Hadeeth, then denied it after Musa^{-asws} had passed away, and he said with the pausing, and he withheld whatever was with him from the wealth of Musa^{-asws} Bin Ja'far^{-asws}'.

24- ن، عيون أخبار الرضا عليه السلام بإسناد عن أبي جعفر عن الحجاج عن سعيد بن أبي الجهم عن نصر بن قابوس قال: قلت لأبي إبراهيم موسى بن جعفر ع إني سألت أباك ع من الذي يكون بعدك فأخبرني أنك أنت هو فلما نؤي أبو عبد الله ع ذهب الناس يمينا و شمالا و قلت أنا و أصحابي بك فأخبرني من الذي يكون بعدك قال ابني علي ع.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – By the chain from Al Yaqteeny, from Al Hajjal, from Saeed Bin Abu Al Jaham, from Basr Bin Qavous who said,

'I said to Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}, 'I had asked your^{-asws} father^{-asws}, 'Who is the one who will be after you^{-asws}? He^{-asws} informed me you^{-asws} would be he. When Abu Abdullah^{-asws} expired, the people went right and left, and I said, 'I and my companions would be with you^{-asws}'. So, inform me, who is the who will be after you^{-asws}? He^{-asws} said: 'My^{-asws} son^{-asws} Ali^{-asws}' 47

25- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن الخشاب عن نعيم بن قابوس قال قال أبو الحسن ع علي ابني أكبر ولدي و أسمعتهم لقولي و أطوعهم لأمرني ينظر معي في كتاب الجفر و الجامعة و ليس ينظر فيه إلا نبي أو وصي نبي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Al Khashab, from Nueym Bin Qabous who said,

'Abu Al-Hassan^{-asws} said: 'My^{-asws} son^{-asws} Ali^{-asws} is eldest of my^{-asws} sons^{-asws}, and their most listening to my^{-asws} word, and their most obedient to my^{-asws} orders. He^{-asws} tends to look, along with me^{-asws}, into Al-Jafr, and Al-Jamie, and no one can look into these except either a Prophet^{-as} or a successor^{-as} of a Prophet^{-as}'. 48

26- ن، عيون أخبار الرضا عليه السلام أبي عن سعيد عن البرقي عن أبيه عن عبد الله بن عبد الرحمن عن المفضل بن عمر قال: دخلت على أبي الحسن موسى بن جعفر ع و علي ابنته ع في حجره و هو يقبله و يمس لسانه و يضعه على عاتقه و يضمه إليه و يقول بأبي أنت ما أطيب ريحك و أطهر خلقك و أثبت فضلك

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Barqy, from his father, from Abdullah Bin Abdul Rahman, from Al Mufazzal Bin Umar who said,

47 Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 24

48 Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 25

'I entered to see Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and his^{-asws} son^{-asws} Ali^{-asws} was in his^{-asws} lap, and he^{-asws} was kissing him^{-asws}, and sucking his^{-asws} tongue, and placing him^{-asws} upon his^{-asws} shoulders and hugging him^{-asws} to him^{-asws} and saying: 'May^{-asws} my father^{-asws} be (sacrificed) for you^{-asws}! How aromatic is your^{-asws} smell, and clean is your^{-asws} body, and clear are your^{-asws} merits'.

فُلْتُ جُعِلْتُ فِدَاكَ لَقَدْ وَقَعَ فِي قَلْبِي هَذَا الْغُلَامُ مِنَ الْمَوَدَّةِ مَا لَمْ يَقَعْ لِأَحَدٍ إِلَّا لَكَ فَقَالَ لِي يَا مُفَاضَّلُ هُوَ مِنِّي يَمْنُلَنِي مِنْ أَبِي عِ دُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

I said, 'May I be sacrificed for you^{-asws}! The cordiality for this boy has occurred in my^{-asws} hear what has not occurred for anyone except you^{-asws}!' He^{-asws} said to me: 'O Mufazzal! He^{-asws} is from me^{-asws} at the status from my^{-asws} father^{-asws} **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

قَالَ فُلْتُ هُوَ صَاحِبُ هَذَا الْأَمْرِ مِنْ بَعْدِكَ قَالَ نَعَمْ مَنْ أَطَاعَهُ رَشِدٌ وَ مَنْ عَصَاهُ كُفْرٌ.

He (the narrator) said, 'I said, 'Is he^{-asws} Master^{-asws} of this command from after you^{-asws}?' He^{-asws} said: 'Yes. The one who obeys him^{-asws} would be rightfully guided, and one who disobeys him^{-asws} would be committing Kufr'.⁴⁹

27- ن، عيون أخبار الرضا عليه السلام الحمدايي عن علي عن أبيه عن محمد بن سينان قال: دخلت على أبي الحسن ع قبل أن يُحمل إلى العراق بسنة و علي ابنه ع بين يديه فقال لي يا محمد فُلْتُ لَبَّيْكَ قَالَ إِنَّهُ سَيَكُونُ فِي هَذِهِ السَّنَةِ حَرَكَةٌ فَلَا تَجْزَعْ مِنْهَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' –Al Hamdany, from Ali, from his father, from Muhammad Bin Sinan who said,

'I entered to see Abu Al-Hassan^{-asws} a year before he^{-asws} was taken to Al-Iraq, and his^{-asws} son^{-asws} Ali^{-asws} was in front of him^{-asws}. He^{-asws} said to me: 'O Muhammad!' I said, 'Here I am!' He^{-asws} said; 'A movement will be taking place during this year, so do not panic from it'.

ثُمَّ أَطْرَقَ وَ نَكَتَ يَدِي فِي الْأَرْضِ وَ رَفَعَ رَأْسَهُ إِلَيَّ وَ هُوَ يَقُولُ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ

Then he^{-asws} lowered his^{-asws} head and tapped by his^{-asws} hand in the ground, and he^{-asws} raised his^{-asws} towards me and he^{-asws} said: **and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]**.

فُلْتُ وَ مَا ذَاكَ جُعِلْتُ فِدَاكَ

I said, 'And what is that? May I be sacrificed for you^{-asws}!'

قَالَ مَنْ ظَلَمَ ابْنِي هَذَا حَقَّهُ وَ جَحَدَ إِمَامَتَهُ مِنْ بَعْدِي كَانَ كَمَنْ ظَلَمَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع حَقَّهُ وَ جَحَدَ إِمَامَتَهُ مِنْ بَعْدِ مُحَمَّدٍ ص

⁴⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 26

He^{-asws} said: 'One who oppresses this son^{-asws} of mine^{-asws} of his^{-asws} rights and rejects his^{-asws} Imamate from after me^{-asws} would be like the one who oppressed Ali^{-asws} Bin Abu Talib^{-asws} of his^{-asws} rights and rejected his^{-asws} Imamate from after Muhammad^{-saww}'.

فَعَلِمْتُ أَنَّهُ قَدْ نَعَى إِلَيَّ نَفْسَهُ وَ دَلَّ عَلَى ابْنِهِ فَعُلْتُ وَ اللَّهُ لَئِنْ مَدَّ اللَّهُ فِي عُمْرِي لَأَسْلِمَنَّ إِلَيْهِ حَقَّهُ وَ لَأَقِرَّنَّ لَهُ بِالْإِمَامَةِ وَ أَشْهَدُ أَنَّهُ مِنْ بَعْدِكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ الدَّاعِي إِلَى دِينِهِ

I knew that he^{-asws} had obituarised himself^{-asws} to me and pointed upon his^{-asws} son^{-asws}. I said, 'By Allah^{-azwj}! If Allah^{-azwj} were to extend my age, I would submit his^{-asws} rights to him^{-asws} and acknowledge to him^{-asws} with the Imamate, and I testify that from after you^{-asws}, he^{-asws} is the Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and the caller to His^{-azwj} religion'.

فَقَالَ لِي يَا مُحَمَّدُ بِمَدَّ اللَّهُ فِي عُمْرِكَ وَ تَدْعُو إِلَى إِمَامَتِهِ وَ إِمَامَةٍ مَنْ يَفُومُ مَقَامَهُ مِنْ بَعْدِهِ فَعُلْتُ مَنْ ذَاكَ جَعَلْتُ فِذَاكَ قَالَ مُحَمَّدٌ ابْنُهُ

He^{-asws} said to me: 'O Muhammad! Allah^{-azwj} will Extend in your age and you will be calling to his^{-asws} Imamate and the Imamate of the one to be standing in his^{-asws} Place from after him^{-asws}!' I said, 'Who is that? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'His^{-asws} son^{-asws} Muhammad^{-asws}'.

قَالَ فَعُلْتُ فَالْإِصْحَاقُ وَ التَّسْلِيمُ قَالَ نَعَمْ كَذَلِكَ وَ جَدُّكَ فِي كِتَابِ أَمِيرِ الْمُؤْمِنِينَ عَ أَمَا إِنَّكَ فِي شَيْعَتِنَا أَتَيْتُ مِنَ الْبَرَقِ فِي اللَّيْلَةِ الظَّلْمَاءِ

He (the narrator) said, 'I said, 'So the pleasure and the submission'. He^{-asws} said: 'Yes, like that I^{-asws} have found you to be in the book of Amir Al-Momineen^{-asws}. But you are from our^{-asws} Shias, and eye from the lightning in the dark night (metaphor)'.

فَمُ قَالَ يَا مُحَمَّدُ إِنَّ الْمُفَضَّلَ كَانَ أَنْبَسِي وَ مُسْتَرَا حِي وَ أَنْتَ أَنْسُهُمَا وَ مُسْتَرَا حُهُمَا حَرَامٌ عَلَى النَّارِ أَنْ تَمَسَّكَ أَبَدًا.

Then he^{-asws} said: 'O Muhammad! Al-Mufazzal was my^{-asws} comfort and my^{-asws} rest, and you shall be both their^{-asws} comfort and their^{-asws} rest. It is Prohibited unto the Fire that is touches you, ever!'⁵⁰

28- ن، عيون أخبار الرضا عليه السلام المظهر العلوي عن ابن العباسي عن أبيه عن يوسف بن السخيت عن علي بن القاسم الغريزي الحسيني عن صفوان بن يحيى عن عبد الرحمن بن الحجاج عن إسحاق و علي بن أبي عبد الله جعفر بن محمد ع أهما دخلا على عبد الرحمن بن أسلم بمكة في السنة التي أخذ فيها موسى بن جعفر ع و معها كتاب أبي الحسن ع بخطه فيه خواتم قد أمر بها

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Yusuf Bin Al Sukhti, from Ali Bin Al Qasim Al Ureyzi Al-Husayni, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj,

'From Is'haq and Ali, two sons of Ja'far^{-asws} Bin Muhammad^{-asws}. They entered to see Abdul Rahman Bin Aslam at Makkah during the year in which Musa^{-asws} Bin Ja'far^{-asws} had been seized, and with them was a letter of Abu Al-Hassan^{-asws} in his^{-asws} handwriting. In it were needs he^{-asws} had instructed with.

⁵⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 2 H 27

فَقَالَا إِنَّهُ قَدْ أَمَرَ بِحَدِّهِ الْخَوَائِجِ مِنْ هَذَا الْوَجْهِ فَإِنْ كَانَ مِنْ أَمْرِهِ شَيْءٌ فَادْفَعُهُ إِلَى ابْنِهِ عَلِيٍّ ع فَإِنَّهُ خَلِيفَتُهُ وَالْقَيْمُ بِأَمْرِهِ

They said, 'He^{asws} has instructed with these needs from this aspect, so if something were to happen from his^{asws} matter, then to hand it over to his^{asws} son^{asws} Ali^{asws}, for he^{asws} is his^{asws} replacement, and the one to be standing with his^{asws} command'.

وَكَانَ هَذَا بَعْدَ النَّفَرِ يَوْمَ مَا أَخَذَ أَبُو الْحَسَنِ ع بَنَحْوٍ مِنْ خَمْسِينَ يَوْمًا وَ أَشْهَدَ إِسْحَاقُ وَ عَلِيُّ ابْنَا أَبِي عَبْدِ اللَّهِ ع الْحُسَيْنَ بْنَ أَحْمَدَ الْمِنْقَرِيِّ وَ إِسْمَاعِيلَ بْنَ عُمَرَ وَ حَسَنَانَ بْنَ مُعَاوِيَةَ وَ الْحُسَيْنَ بْنَ مُحَمَّدٍ صَاحِبَ الْحُتْمِ عَلَى شَهَادَتَيْهِمَا أَنَّ أَبَا الْحَسَنِ عَلِيٍّ بْنَ مُوسَى ع وَصِيٌّ أَبِيهِ ع وَ خَلِيفَتُهُ

And this happened one day after the expedition, around fifty days after the seizure of Abu Al-Hassan^{asws}, and it was testified by Is'haq and Ali, two sons of Abu Abdullah^{asws}, Al-Husayn Bin Ahmad Al-Minqary, and Ismail Bin Umar, and Hassan Bin Muawiya, and Al-Husayn Bin Muhammad, one who sealed upon their witnessing that Abu Al-Hassan Ali^{asws} Bin Musa^{asws} is the successor^{asws} of his^{asws} father^{asws} and his^{asws} replacement.

فَشْهَدَ اثْنَانِ بِحَدِّهِ الشَّهَادَةَ وَ اثْنَانِ قَالَا خَلِيفَتُهُ وَ وَكَيْلُهُ فَقُبِلَتْ شَهَادَتُهُمْ عِنْدَ حَفْصِ بْنِ غِيَاثِ الْقَاضِي.

The two testified with this testimony, and two said, 'His^{asws} replacement and his^{asws} representative'. Their testimonies were accepted in the presence of Hafs Bin Giyas the judge".⁵¹

29- ن، عيون أخبار الرضا عليه السلام أَمَدَانِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ: قُلْتُ لِإِبْرَاهِيمَ بْنِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع مَا قَوْلُكَ فِي أَبِيكَ قَالَ هُوَ حَيٌّ قُلْتُ فَمَا قَوْلُكَ فِي أَخِيكَ أَبِي الْحَسَنِ قَالَ ثِقَّةٌ صَدُوقٌ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Hamdany, from Ali, from his father, from Bakr Bin Salih who said,

'I said to Ibrahim son of Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, 'What is your word regarding your father^{asws}?' He said, 'He is alive'. I said, 'So what is your word regarding your brother Abu Al-Hassan (Al-Reza^{asws})?' He said, 'Trustworthy, truthful'.

قُلْتُ فَإِنَّهُ يَقُولُ إِنَّ أَبَاكَ قَدْ مَضَى قَالَ هُوَ أَعْلَمُ وَ مَا يَقُولُ فَأَعَدْتُ عَلَيْهِ فَأَعَادَ عَلَيَّ

I said, 'But he^{asws} is saying your father^{asws} has passed away!' He said, 'He^{asws} is more knowing, and whatever he^{asws} is saying'. I repeated to him, and he repeated to me.

قُلْتُ فَأَوْصَى أَبُوكَ قَالَ نَعَمْ قُلْتُ إِلَى مَنْ أَوْصَى قَالَ إِلَى خَمْسَةٍ مِنَّا وَ جَعَلَ عَلِيًّا ع الْمُقَدَّمُ عَلَيْنَا.

I said, 'Did your father^{asws} bequeath?' He said, 'Yes'. I said, 'To whom did he^{asws} bequeath?' He said, 'To five of us, and he^{asws} made Ali^{asws} the head upon us".⁵²

30- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنْ دَاوُدَ بْنِ زُرَيْجٍ قَالَ: كَانَ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع عِنْدِي مَالٌ فَبِعْتُ فَأُخَذَ بَعْضُهُ وَ تَرَكَ عِنْدِي بَعْضَهُ وَ قَالَ مَنْ جَاءَكَ بَعْدِي يَطْلُبُ مَا بَقِيَ عِنْدَكَ فَإِنَّهُ صَاحِبُكَ

⁵¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 28

⁵² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 29

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Yaqteeny, from Dawood Bin Zurby who said,

'There was some wealth with me being for Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} sent for it and took part of it and left part of it with me and said: 'One who comes to you after me^{-asws} seeking what remains with you, so he is your Master^{-asws}'.

فَلَمَّا مَضَى عَ أَرْسَلَ إِلَيَّ عَلِيٌّ ابْنُهُ عَ ابْعَثْ إِلَيَّ بِالَّذِي عِنْدَكَ وَ هُوَ كَذَا وَ كَذَا فَبَعَثْتُ إِلَيْهِ مَا كَانَ لَهُ عِنْدِي.

When he^{-asws} passed away, his^{-asws} son^{-asws} Ali^{-asws} sent a message to me, 'Send to me^{-asws} that which is with you, and it is such and such'. I sent to him^{-asws} whatever was for him^{-asws} in my possession".⁵³

31- ير، بصائر الدرجات إبراهيم بن هاشم عن أبي عبد الله البرقي عن خالد بن حماد عن الحسين بن نعيم عن علي بن يقطين قال: قال لي أبو الحسن ع يا علي هذا أقمه ولدي وقد تحلته كنيته وأشار بيده إلى علي ابنه.

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalid Bin Hamad, from Al-Husayn Bin Nueym, from Ali Bin Yaqteen who said,

'Abu Al-Hassan^{-asws} said to me: 'O Ali! This is the most understanding of my^{-asws} children, and I^{-asws} have assumed my^{-asws} teknonym to be for him^{-asws}' – and he^{-asws} indicated by his^{-asws} to his^{-asws} son^{-asws} Ali^{-asws}'.⁵⁴

32- ير، بصائر الدرجات محمد بن عيسى عن أنس بن محرز عن علي بن يقطين قال سمعته يقول إن ابني علياً سيد ولدي وقد تحلته كنيته.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Anas Bin Muhriz, from Ali Bin Yaqteen who said,

'I heard him (Musa Bin Ja'far^{-asws}) saying: 'My^{-asws} son^{-asws} Ali^{-asws} is chief of my^{-asws} children, and I^{-asws} have assumed my^{-asws} teknonym to be for him^{-asws}'.⁵⁵

33- ير، بصائر الدرجات محمد بن عيسى عن ابن محبوب و عثمان بن عيسى عن الحسين بن نعيم عن علي بن يقطين قال: كنت جالسا عند أبي إبراهيم ع فدخل عليه علي ابنه فقال هذا سيد ولدي وقد تحلته كنيته.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Ibn Mahboub, and Usman Bin Isa, from Al-Husayn Bin Nueym, from Ali Bin Yaqteen who said,

'I was seated in the presence of Abu Ibrahim^{-asws}, and his^{-asws} son^{-asws} Ali^{-asws} entered to see him^{-asws}. He^{-asws} said: 'This is chief of my^{-asws} children, and I^{-asws} have assumed my^{-asws} teknonym to be for him^{-asws}'.⁵⁶

⁵³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 30

⁵⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 31

⁵⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 32

⁵⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 33

34- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي الكليني عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ مَعَا عَنْ دَاوُدَ الرَّقَاقِيِّ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع جُعِلْتُ فِدَاكَ إِنِّي قَدْ كَبُرْتُ سِنِي فَخُذْ يَدَيَّ وَ أَنْقِذْنِي مِنَ النَّارِ مِنْ صَاحِبِنَا بَعْدَكَ فَأَشَارَ إِلَى ابْنِهِ أَبِي الْحُسَيْنِ ع فَقَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي.

(The books) 'Al Irshad', (and), 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi – Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Sinan and Ismail Bin Abbād, both together from Dawood Al Raqqy who said,

'I said to Abu Ibrahim^{asws}, 'May I be sacrificed for you^{asws}! I have become of old age, so hold my hand and save me from the Fire! Who is our Master after you^{asws}?' He^{asws} indicated to his^{asws} son^{asws} Abu Al-Hassan^{asws} and said: 'This is your Master^{asws} from after me^{asws}'.⁵⁷

35- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي الكليني عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ الْحُسَيْنِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الْأَوَّلِ ع أَلَا تَذَلُّنِي عَلَى مَنْ آخِذٌ مِنْهُ دِينِي فَقَالَ هَذَا ابْنِي عَلِيٌّ إِنَّ أَبِي آخِذٌ يَدَيَّ فَأَدْخِلْنِي إِلَى قَبْرِ رَسُولِ اللَّهِ ص وَ قَالَ يَا بُنَيَّ إِنَّ اللَّهَ قَالَ لِي جَاعِلُكَ خَلِيفَةً فِي الْأَرْضِ وَ إِنَّ اللَّهَ إِذَا قَالَ قَوْلًا وَفَى بِهِ.

(The books) 'Al Irshad', (and), 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi – Al Kulayni, from Al-Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Ubeydullah, from Al-Hassan Bin Abu Umeyr, from Muhammad Bin Is'haq Bin Ammar who said,

'I said to Abu Al-Hassan^{asws} the 1st, 'Will you^{asws} not point me upon the one I can take my religion from?' He^{asws} said: 'This, my^{asws} son^{asws} Ali^{asws}. My^{asws} father^{asws} had held my^{asws} hand and he^{asws} took me^{asws} to the grave of Rasool-Allah^{saww} and said: 'O my^{asws} son^{asws}! Allah^{azwj} Said I^{asws} have to make you^{asws} to be a caliph in the earth, and when Allah^{azwj} Says a Word, He^{azwj} Fulfils it''.⁵⁸

36- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي الكليني عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ نَعِيمِ الْقَابُوسِيِّ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع قَالَ: ابْنِي عَلِيٌّ أَكْبَرُ وَلَدِي وَ أَبْرَهُمْ عِنْدِي وَ أَحَبُّهُمْ إِلَيَّ هُوَ يَنْظُرُ مَعِيَ فِي الْجَفْرِ وَ لَمْ يَنْظُرْ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

(The books) 'Al Irshad', (and), 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi – Al Kulayni, from a number of his companions, from Ibn Isa, from Muawiya Bin Hukeym, from Nueym Al Qabousy,

'From Abu Al-Hassan Musa^{asws} having said: 'My^{asws} son^{asws} Ali^{asws} is the eldest of my^{asws} children, and their most righteous in my^{asws} presence, and he^{asws} is the most beloved of them to me^{asws}. He^{asws} looks, along with me^{asws}, into Al-Jafr, and no one can look into it except a Prophet^{as} or a successor^{as} of a Prophet^{as}'.⁵⁹

37- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي الكليني عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ عَلِيٍّ بْنِ الْحَكَمِ مَعَا عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ: خَرَجْتُ إِلَيْنَا الْوَاخِ مِنْ أَبِي الْحُسَيْنِ مُوسَى ع وَ هُوَ فِي الْحَبْسِ عَهْدِي إِلَى أَكْبَرِ وَلَدِي أَنْ يَفْعَلَ كَذَا وَ فَلَانَ لَا تُبْلُهُ شَيْئاً حَتَّى أَلْفَاكَ أَوْ يَقْضِيَ اللَّهُ عَلَيَّ الْمَوْتَ.

⁵⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 34

⁵⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 35

⁵⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 36

(The books) 'Al Irshad', (and), 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi – Al Kulayni, from Ahmad Bin Mihran, from Muhammad Bin Ali, from Muhammad Bin Sinan, and Ali Bin Al Hakam, both together from Al-Husayn Bin Al Mukhtar who said,

'A tablet came out to us from Abu Al-Hassan Musa^{-asws} while he^{-asws} was in the prison: 'My^{-asws} pact is to the eldest of my^{-asws} children that he^{-asws} does such and such, and so and so will not get anything, until I^{-asws} meet you or Allah^{-azwj} Decrees the death upon me^{-asws}'.⁶⁰

38- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي بهذا الإسناد عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَلِيٍّ الْخَزَّازِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع إِنِّي أَخَافُ أَنْ يَخْدُثَ حَدَثٌ وَ لَا أَلْفَاكَ فَأَخْبِرْنِي عَنِ الْإِمَامِ بَعْدَكَ فَقَالَ ابْنِي فَلَانٌ يَغْنِي أَبَا الْحَسَنِ ع.

(The books) 'Al Irshad', (and), 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi, by this chain, from Muhammad Bin Ali, from Abu Ali Al Khazaz, from Dawood Bin Suelyma who said,

'I said to Abu Ibrahim^{-asws}, 'I fear the occurrence of death and I may not meet you^{-asws}, so inform me about the Imam^{-asws} after you^{-asws}'. He^{-asws} said: 'My^{-asws} son^{-asws}, so and so' – meaning Abu Al-Hassan^{-asws}'.⁶¹

39- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي بهذا الإسناد عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعِيدِ بْنِ أَبِي الْجَهْمِ عَنْ نَصْرِ بْنِ قَابُوسٍ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع إِنِّي سَأَلْتُ أَبَاكَ مَنْ الَّذِي يَكُونُ بَعْدَكَ فَأَخْبَرَنِي أَنَّكَ أَنْتَ هُوَ فَلَمَّا تَوَقَّيْتُ أَبُو عَبْدِ اللَّهِ دَهَبَ النَّاسُ يَمِينًا وَ يَسْمَلًا وَ قُلْتُ بِكَ أَنَا وَ أَصْحَابِي فَأَخْبَرَنِي مَنْ الَّذِي يَكُونُ مِنْ بَعْدِكَ مِنْ وَلَدِكَ قَالَ ابْنِي فَلَانٌ.

(The books) 'Al Irshad', (and) 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi – By this chain, from Muhammad Bin Ali, from Saeed Bin Abu Al Jahm, from Basr Bin Qabous who said,

'I said to Abu Ibrahim^{-asws}, 'I asked your^{-asws} father^{-asws}, 'Who is the one who will be after you^{-asws}? He^{-asws} informed me that you^{-asws} are he^{-asws}. When Abu Abdullah^{-asws} expired, the people went right and left, and I said (believed) in you^{-asws}, I and my companions. So inform me, who is the one who will be from after you^{-asws}, from your^{-asws} sons?' He^{-asws} said: 'My^{-asws} son^{-asws} so and so!'⁶²

40- شاء، الإرشاد عم، إعلام الوری غط، الغيبة للشيخ الطوسي بهذا الإسناد عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ الصَّحَّاحِ بْنِ الْأَشْعَثِ عَنْ دَاوُدَ بْنِ زُرَيْجٍ قَالَ: جِئْتُ إِلَى أَبِي إِبْرَاهِيمَ بِمَالٍ قَالَ فَأَخَذَ بَعْضَهُ وَ تَرَكَ بَعْضَهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ لِأَيِّ شَيْءٍ تَرَكْتَهُ عِنْدِي

(The books) 'Al Irshad', (and) 'I'lam Al Wara', (and) 'Al Ghayba' of the Sheykh Al Tusi – By this chain, from Muhammad Bin Ali, from Al Zahhak Bin Al Ash'as, from Dawood Bin Zurby who said,

'I came to Abu Ibrahim^{-asws} with some wealth. He^{-asws} took part of it and left part of it. I said, 'May Allah^{-azwj} Keep you^{-asws} well! For which thing (reason) are you^{-asws} leaving it with me?'

فَقَالَ إِنَّ صَاحِبَ هَذَا الْأَمْرِ يَطْلُبُهُ مِنْكَ فَلَمَّا جَاءَ نَعِيَهُ بَعَثَ إِلَيَّ أَبُو الْحَسَنِ الرِّضَا ع فَسَأَلَنِي ذَلِكَ الْمَالَ فَدَفَعْتُهُ إِلَيْهِ.

⁶⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 37

⁶¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 38

⁶² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 39

He^{-asws} said: 'The Master^{-asws} of this command shall seek it from you'. When his^{-asws} obituary came, Abu Al-Hassan^{-asws} sent a message to me and asked me for that wealth. I handed it to him^{-asws}.⁶³

41- غط، الغيبة للشيخ الطوسي رَوَى أَبُو الْحَسَنِ مُحَمَّدُ بْنُ جَعْفَرٍ الْأَسَدِيُّ عَنْ سَعْدٍ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا مِنْهُمْ ابْنُ أَبِي الْخَطَّابِ وَ الْحَشَّابُ وَ الْبُقَطِيُّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ فِي حَدِيثٍ لَهُ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ مُوسَى عَ أَسْأَلُكَ فَقَالَ سَلْ إِمَامَكَ فَقُلْتُ مَنْ تَعْنِي فَإِنِّي لَا أَعْرِفُ إِمَاماً غَيْرَكَ قَالَ هُوَ عَلِيٌّ ابْنِي قَدْ خَلَّيْتُهُ كُنِّيَّتِي

(The book) 'Al Ghayb' of the Sheykh Al Tusi – It is reported by Abu Al-Husayn Muhammad Bin Ja'far Al Asady, from Sa'ad, from a group of our companions, from them are Ibn Abu Al Khattab and Al Khashab, and Al Yaqteeny, from Muhammad Bin Sinan, from Al-Hassan Bin Al-Hassan in a Hadeeth of his, said,

'I said to Abu Al-Hassan Musa^{-asws}, 'Can I ask you^{-asws}?' He^{-asws} said: 'Ask your Imam^{-asws}'. I said, 'Whom do you^{-asws} mean, for I do not recognise any Imam^{-asws} other than you^{-asws}!' He^{-asws} said: 'He^{-asws} is my^{-asws} son^{-asws} Ali^{-asws}. I^{-asws} have assumed my^{-asws} teknonym to be for him^{-asws}'.

قُلْتُ سَيِّدِي أَنْقِذْنِي مِنَ النَّارِ فَإِنَّ أَبَا عَبْدِ اللَّهِ قَالَ إِنَّكَ الْقَائِمُ بِهَذَا الْأَمْرِ قَالَ أَوْ لَمْ أَكُنْ قَائِمًا

I said, 'My Master^{-asws}! Save me from the Fire, for Abu Abdullah^{-asws} had said you^{-asws} are (Al-Qaim) the one to be standing with this command!' He^{-asws} said: 'Or, do I^{-asws} not happen to be standing?'

ثُمَّ قَالَ يَا حَسَنُ مَا مِنْ إِمَامٍ يَكُونُ قَائِمًا فِي أُمَّةٍ إِلَّا وَهُوَ قَائِمُهُمْ فَإِذَا مَضَى عَنْهُمْ فَالَّذِي يَلِيهِ هُوَ الْقَائِمُ وَ الْحُجَّةُ حَتَّى يَغِيْبَ عَنْهُمْ فَكُنَّا قَائِمًا

Then he^{-asws} said: 'O Hassan! There is none from an Imam^{-asws} who happens to be standing in a community except and he^{-asws} would be their 'Qaim' (standing one). When he^{-asws} passes away from them, then the one who succeeds him^{-asws}, he^{-asws} is 'Al-Qaim', the standing one, and the Divine Authority until he^{-asws} disappears from them. Thus, all of us^{-asws} are 'Qaim' (standing ones).

فَاصْرِفْ جَمِيعَ مَا كُنْتَ تُعَامِلُنِي بِهِ إِلَى ابْنِي عَلِيٍّ وَ اللَّهُ وَ اللَّهُ مَا أَنَا فَعَلْتُ ذَلِكَ بِهِ بَلِ اللَّهُ فَعَلَ بِهِ ذَلِكَ حُبًّا.

The entirety of what you have been hoping in me^{-asws} with, shall turn to my^{-asws} son^{-asws} Ali^{-asws}. By Allah^{-azwj}! By Allah^{-azwj}! It was not I^{-asws} who did that with him^{-asws}, but it was Allah^{-azwj} Who Did that with him^{-asws} out of love".⁶⁴

42- غط، الغيبة للشيخ الطوسي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ صَفْوَانَ وَ عُثْمَانَ بْنِ عِيسَى عَنْ مُوسَى بْنِ بَكْرِ قَالَ: كُنْتُ عِنْدَ أَبِي إِبْرَاهِيمَ عَ فَقَالَ لِي إِنَّ جَعْفَرًا عَ كَانَ يَقُولُ سَعْدَ امْرُؤٍ لَمْ يَمُتْ حَتَّى يَرَى خَلْقَهُ مِنْ نَفْسِهِ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى ابْنِهِ عَلِيٍّ فَقَالَ هَذَا وَ قَدْ أَرَانِي اللَّهَ خَلْفِي مِنْ نَفْسِي.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ahmad Bin Idrees, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, from Muhammad Bin Sinan, and Safwan, and Usman Bin Isa, from Musa Bin Bakr who said,

⁶³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 40

⁶⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 41

'I was in the presence of Abu Ibrahim^{-asws}. He^{-asws} said to me: 'Ja'far^{-asws} had said: 'Fortunate is the man who does not die until he sees is replacement of himself'. Then he^{-asws} gestured by his^{-asws} hand to his^{-asws} son^{-asws} Ali^{-asws}. He^{-asws} said: 'This one! And Allah^{-azwj} has Showed me^{-asws} my^{-asws} replacement of myself^{-asws}'.⁶⁵

43- غط، الغيبة للشيخ الطوسي الكليني عن سعد بن أبي المقرب عن علي بن الحکم و علي بن الحسن بن نافع عن هارون بن خارجة قال قال لي هارون بن سعد العجلي قد مات إسماعيل الذي كنتم تمدون إليه أعناقكم و جعفر شيخ كبير يموت غداً أو بعد غد فتبشرون بلا إمام

(The book) 'Ghayba' of the Sheykh Al Tusi – Al Kulayny, from Sa'ad, from Al Yaqteeny, from Ali Bin Al Hakam, and Ali Bin Al-Hassan Bin Nafie, from Haroun Bin Kharijat who said, 'Haroun Bin Sa'ad Al Ijaly said to me,

'Ismail has died, the one whom you all were extending your necks to, and Ja'far is an old man. He^{-asws} will be dying tomorrow or the day after tomorrow, and you (Shias) will be remaining without an Imam^{-asws}'.

فلم أدر ما أقول فأخبرت أبا عبد الله ع بمقالته فقال هيئات هيئات أبي الله و الله أن ينقطع هذا الأمر حتى ينقطع الليل و النهار فإذا رأيته فقل له هذا موسى بن جعفر يكبر و تزوجه و يولد له فيكون خلفاً إن شاء الله.

I did not know what I should be saying, so I informed Abu Abdullah^{-asws} with his words. He^{-asws} said: 'Far be it! Far be it! By Allah^{-azwj}, Allah^{-azwj} has Refused to Cut off this command until the nights and the days are cut off! When you see him, say to him, 'This Musa^{-asws} Bin Ja'far^{-asws} will grow older and be married, and a replacement shall be for him^{-asws}, if Allah^{-azwj} so Desires''.⁶⁶

44- غط، الغيبة للشيخ الطوسي في خبر آخر قال أبو عبد الله ع في حديث طويل يظهر صاحبنا و هو من صلب هذا و أوماً بيده إلى موسى بن جعفر ع فيملؤها عدلاً كما ملئت جوراً و ظلماً و يصفو له الدنيا.

(The book) 'Al Ghayba' of the Sheykh Al Tusi in another Hadeeth.

'Abu Abdullah^{-asws} said in a lengthy Hadeeth: 'Our companion shall appear, and he^{-asws} would be from the lineage of this one' – and he^{-asws} gestured by his^{-asws} hand to Musa^{-asws} Bin Ja'far^{-asws} – 'He^{-asws} will fill it (earth) with justice like what it would have been filled with tyranny and injustices, and the world would be cleared for him^{-asws}'.⁶⁷

45- غط، الغيبة للشيخ الطوسي أيوب بن نوح عن ابن فضال قال سمعت علي بن جعفر يقول كنت عند أخي موسى بن جعفر فكان و الله حجة في الأرض بعد أبي ع إذ طلع ابنه علي فقال لي يا علي هذا صاحبك و هو ممي بمنزلة من أبي فتبتك الله على دينه

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Ayoub Bin Nuh, from Ibn Fazal who said,

'I heard Ali son of Ja'far^{-asws} saying: 'I was in the presence of my brother Musa^{-asws} Bin Ja'far^{-asws}. By Allah^{-azwj}! He^{-asws} was the Divine Authority in the earth after my father^{-asws}, when his^{-asws} son Ali^{-asws} emerged. He^{-asws} said to me: 'O Ali! This is your Master^{-asws}, and he^{-asws} is from

⁶⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 42

⁶⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 43

⁶⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 44

me^{-asws} at my^{-asws} status from my^{-asws} father^{-asws}. May Allah^{-azwj} Affirm you upon his^{-asws} religion!’

فَبَكَيْتُ وَ قُلْتُ فِي نَفْسِي نَعَى وَ اللَّهُ إِلَيَّ نَفْسُهُ فَقَالَ يَا عَلِيُّ لَا بُدَّ مِنْ أَنْ يَمْضِيَ مَقَادِيرُ اللَّهِ فِيَّ وَ لِي رَسُولُ اللَّهِ أُسْوَةٌ وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ

I wept and said within myself, ‘By Allah^{-azwj}! He^{-asws} has obituarised himself^{-asws} to me!’ He^{-asws} said: ‘O Ali! There is no escape from Implementation the pre-Determinations of Allah^{-azwj} regarding me^{-asws}, and there is an exemplar for me^{-asws} with Rasool-Allah^{-saww}, and with Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}!’

وَ كَانَ هَذَا قَبْلَ أَنْ يَحْمِلَهُ هَارُونُ الرَّشِيدُ فِي الْمَرَّةِ الثَّانِيَةِ بِثَلَاثَةِ أَيَّامٍ تَمَامَ الْحَبْرِ.

And this was three days before Haroun Al-Rasheed had him^{-asws} taken during the second time’ – the complete Hadeeth”.⁶⁸

45- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّ أَبَاكَ أَخْبَرَنَا بِالْخَلْفِ مِنْ بَعْدِهِ فَلَوْ خَبَرْتَنَا بِهِ

Tafseer Al Ayyashi – From Ali Bin Abu Hamza who said,

‘I said to Abu Al-Hassan^{-asws}, ‘Your^{-asws} father^{-asws} had informed us with the replacement from after him^{-asws}. If you^{-asws} could (also) inform us with him^{-asws}?’

قَالَ فَأَخَذَ بِيَدِي فَهَزَّهَا ثُمَّ قَالَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

He (the narrator) said, ‘He^{-asws} grabbed my hand and shook it, then said: ***‘It was not for Allah to Let stray a people after having Guided them until He Clarifies to then what they should be guarding against, [9:115]’***.

قَالَ فَخَفَقْتُ فَقَالَ لِي مَهْ لَا تُعَوِّذَ عَيْنَيْكَ كَثْرَةَ النَّوْمِ فَإِنَّهَا أَقَلُّ شَيْءٍ فِي الْجَسَدِ شُكْرًا.

He (the narrator) said, ‘I was drowsy. He^{-asws} said to me: ‘No! Do not return your eyes to sleeping a lot, for it is a thing of least thankfulness in the body’”.⁶⁹

46- كش، رجال الكشي حَمْدَوِيهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ سُلَيْمَانَ الصَّبِيِّ عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ فِي مَنْزِلِهِ فَأَخَذَ بِيَدِي فَوَقَفَنِي عَلَى بَيْتٍ مِنَ الدَّارِ فَدَفَعَ الْبَابَ فَإِذَا عَلَيَّ ابْنُهُ ع وَ فِي يَدِهِ كِتَابٌ يَنْظُرُ فِيهِ

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Al-Husayn Bin Musa, from Suleyman Al Saydi, from Nasr Bin Qabous who said,

‘I was in the presence of Abu Al-Hassan^{-asws} in his^{-asws} house. He^{-asws} grabbed my hand paused me at a room from the house. He^{-asws} pushed the door, and there was his^{-asws} son^{-asws} Ali^{-asws}, and in his^{-asws} hand was a book he^{-asws} was looking into.

⁶⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 45 a

⁶⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 45 b

فَقَالَ لِي يَا نَصْرُ تَعْرِفُ هَذَا قُلْتُ نَعَمْ هَذَا عَلَيُّ ابْنُكَ قَالَ يَا نَصْرُ أَ تَدْرِي مَا هَذَا الْكِتَابُ الَّذِي فِي يَدِهِ يَنْظُرُ فِيهِ فَقُلْتُ لَا قَالَ هَذَا الْجُفْرُ الَّذِي لَا يَنْظُرُ فِيهِ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ

He^{-asws} said to me: 'O Nasr! Do you recognise this one?' I said, 'Yes, this is your^{-asws} son^{-asws} Ali^{-asws}'. He^{-asws} said: 'O Nasr! Do you know what this book is, the one which is in his^{-asws} hand, he^{-asws} is looking into?' I said, 'No'. He^{-asws} said: 'This is Al-Jafr which no one can look into except a Prophet^{-as} or a successor^{-as} of a Prophet^{-as}'.

قَالَ الْحَسَنُ بْنُ مُوسَى فَلَعَمْرِي مَا شَكَّ نَصْرٌ وَلَا اِذْتَابَ حَتَّى أَتَاهُ وَفَاةٌ أَبِي الْحَسَنِ ع.

Al-Hassan son of Musa^{-asws} said, 'By my life! Nasr neither doubted nor was suspicious until the (news of) expiry of Abu Al-Hassan^{-asws} came to him'.⁷⁰

47- كَش، رجال الكشي حَدَّثَنِي عَنْ الْحَسَنِ بْنِ مُوسَى قَالَ: كَانَ نَشِيطٌ وَ خَالِدٌ يَخْدُمَانِ أَبَا الْحَسَنِ ع قَالَ فَذَكَرَ الْحَسَنُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ - عَنْ نَشِيطٍ عَنْ خَالِدِ الْجَوَّانِ قَالَ لَمَّا اخْتَلَفَ النَّاسُ فِي أَمْرِ أَبِي الْحَسَنِ ع قُلْتُ لِحَالِدٍ أَمَا تَرَى مَا قَدْ وَقَعْنَا فِيهِ مِنْ اخْتِلَافِ النَّاسِ فَقَالَ لِي خَالِدٌ قَالَ لِي أَبُو الْحَسَنِ عَهْدِي إِلَى ابْنِي عَلِيٍّ أَكْبَرَ وَلَدِي وَ خَيْرَهُمْ وَ أَفْضَلِهِمْ.

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa who said,

'Nasheet and Khalid used to serve Abu Al-Hassan^{-asws}. Al-Hassan mentioned from Yahya Bin Ibrahim, from NAsheet, from Khalid Al-Jawwan. He said, 'When the people differed regarding the matter of Abu Al-Hassan^{-asws}, I said to Khalid, 'Can't you see what we have fallen into from the differing of the people?' Khalid said to me, 'Abu Al-Hassan^{-asws} had said to me: 'My^{-asws} pact is to my^{-asws} eldest son^{-asws}, and best of them and their most superior'.⁷¹

48- ضه، روضة الواعظين أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ فَزَقْدٍ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع جُعِلْتُ فِدَاكَ قَدْ كَبُرَ سَيِّئِي فَحَدِّثْنِي عَنِ الْبَابِ فَأَشَارَ إِلَى أَبِي الْحَسَنِ ع وَ قَالَ هَذَا صَاحِبُكُمْ مِنْ بَعْدِي.

(The book) 'Rowzat Al Waizeen' – Abu Al Mufazzal Al Shaybani, from Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Muhammad Bin Sinan, from Dawood Bin Farqad who said,

'I said to Abu Ibrahim^{-asws}, 'May I be sacrificed for you^{-asws}! My age is old, so narrate to me about the door!' He^{-asws} indicated to Abu Al-Hassan^{-asws} and said: 'This is your Master^{-asws} from after me^{-asws}'.⁷²

⁷⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 46

⁷¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 47

⁷² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 2 H 48

CHAPTER 3 – HIS^{-asws} MIRACLES AND HIS^{-asws} STRANGE AFFAIRS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{--asws}.

1- ب، قرب الإسناد الرِّيَّانُ بْنُ الصَّلْتِ قَالَ: كُنْتُ بِبَابِ الرِّضَا ع بِخُرَاسَانَ فَقُلْتُ لِمُعَمَّرٍ إِنْ رَأَيْتَ أَنْ تَسْأَلَ سَيِّدِي أَنْ يَكْسُوَنِي ثَوْباً مِنْ ثِيَابِهِ وَ يَهَبَ لِي مِنَ الدَّرَاهِمِ الَّتِي ضُرِبَتْ بِاسْمِهِ

(The book) 'Qurb Al Asnaad' – Al Rayyan Bin Al Salt who said,

'I was at the door of Al-Reza^{-asws} at Khurasan. I said to Muammar, 'If you see fit you can as my Master^{-asws} that he^{-asws} clothes me with a garment from his^{-asws} garments, and gift to me from the Dirhams which have been struck with his^{-asws} name'.

فَأَخْبَرَنِي مُعَمَّرٌ أَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا ع مِنْ قُورِهِ ذَلِكَ قَالَ فَأَبْتَدَأَنِي أَبُو الْحَسَنِ فَقَالَ يَا مُعَمَّرُ لَا تُرِيدُ الرِّيَّانُ أَنْ نَكْسُوَهُ مِنْ ثِيَابِنَا أَوْ نَهَبَ لَهُ مِنْ دَرَاهِمِنَا قَالَ فَقُلْتُ لَهُ سُبْحَانَ اللَّهِ هَذَا كَانَ قَوْلُهُ لِي السَّاعَةَ بِالبَابِ

Muammar informed me that he had entered to see Abu Al-Hassan Al-Reza^{-asws} immediately. He said, 'Abu Al-Hassan^{-asws} initiated me saying: 'O Muammar! He^{-asws} said: 'Al-Rayan does want us^{-asws} to clothe him from our^{-asws} garments, or gift to him from our^{-asws} Dirhams'. I said to him^{-asws}, 'Glory be to Allah^{-azwj}! This was his word to me just now at the door!'

قَالَ فَضَحِكَ ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ مُوَفَّقٌ قُلْ لَهُ فَلْيَجْنِنِي

He (the narrator) said, 'He^{-asws} smiled, then said: 'The Momin is granted success. Tell him, so let him come to (see) me^{-asws}'.

فَأَدْخَلَنِي عَلَيْهِ فَسَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ وَ دَعَا لِي بِثَوْبَيْنِ مِنْ ثِيَابِهِ فَدَفَعَهُمَا إِلَيَّ فَلَمَّا قُمْتُ وَضَعَ فِي يَدَيَّ ثَلَاثِينَ دِرْهَمًا.

He^{-asws} let me enter to see him^{-asws}. I greeted and he^{-asws} responded the greetings to me and called for two garments for me being from his^{-asws} clothes and handed them to me. When I stood up, he^{-asws} put thirty Dirhams in my hand".⁷³

2- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن عبد الله بن محمد الهاشمي قال: دخلت على المأمون يوماً فأجلسني وأخرج من كان عنده ثم دعا بالطعام فطعمنا ثم طيَّبنا ثم أمر بستانة فضربت ثم أقبل على بعض من كان في البستانة فقال بالله لَمَا رَأَيْتَ لَنَا مِنْ بَطْوَسٍ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Abdullah Bin Muhammad Al Hashimy who said,

'I entered to see Al-Mamoun one day and had me seated and expelled the ones who were with him. Then he called for a meal and fed us. Then he perfumed us, then ordered for the

⁷³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 1

curtains to be struck. Then he faced to someone who was in the curtain and said, 'By Allah^{-azwj}! Eulogise to us the one^{-asws} who is at Toos (Al-Reza^{-asws})'.

فَأَخَذَتْ تَقُولُ

مِنْ عِزَّةِ الْمُصْطَفَى أَبْقَى لَنَا حَزْناً

سُقْيَا لَطُوسٍ وَ مَنْ أَضْحَى بِهَا قَطْناً

'I took to saying (a couplet), 'Quenching of Toos and the one who illuminates by staying at it, from the family of Al-Mustafa^{-saww}, it more remaining for us, of grief'.

قَالَ ثُمَّ بَكَى فَقَالَ لِي يَا عَبْدَ اللَّهِ أَلَا يُلَوِّمُنِي أَهْلُ بَيْتِي وَ أَهْلُ بَيْتِكَ أَنْ نَصَبْتُ أَبَا الْحَسَنِ الرِّضَا عَ عَلَماً فَوَ اللَّهُ لَأُحَدِّثَنَّكَ بِحَدِيثٍ تَتَعَجَّبُ مِنْهُ جِئْتُهِ يَوْمَاً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ آبَاءَكَ مُوسَى وَ جَعْفَرُ وَ مُحَمَّدٌ وَ عَلِيٌّ بَنُ الْحُسَيْنِ عَ كَانَ عَنْدهُمْ عِلْمٌ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ أَنْتَ وَ صِيبِي الْقَوْمِ وَ وَارِثُهُمْ وَ عِنْدَكَ عِلْمُهُمْ وَ قَدْ بَدَتْ لِي إِلَيْكَ حَاجَةٌ

He (the narrator) said, 'Then he cried. He said to me: 'O Abdullah! Are you blaming my family and your family that we established Abu Al-Hassan Al-Reza^{-asws} as a flag? By Allah^{-azwj}! I shall narrate to you with a Hadeeth, you will be astounded from it! One day I came to (see) him^{-asws} and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Your^{-asws} forefathers^{-asws} Musa^{-asws}, and Ja'far^{-asws}, and Muhammad^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, there was knowledge with them^{-asws} of what had happened and what would be happening up to the Day of Qiyamah, and you^{-asws} are a successor^{-asws} of (those) people, and their^{-asws} inheritor, and their^{-asws} knowledge is with you^{-asws}, and a need has arisen for me to you^{-asws}'.

قَالَ هَاتِيهَا فَقُلْتُ هَذِهِ الرَّاهِرَةُ حَظَّتِي وَ لَا أَقْدِمُ عَلَيْهَا أَحَداً مِنْ جَوَارِيٍّ وَ قَدْ حَمَلَتْ غَيْرَ مَرَّةٍ وَ اسْتَقَطَتْ وَ هِيَ الْآنَ حَامِلٌ فَدَلَّنِي عَلَى مَا تَتَعَالَجُ بِهِ فَتَسَلِّمُ

He^{-asws} said: 'Give it!' I said, 'This Al-Zahiriya (slave girl) is for me, and I do not prefer anyone from my slave girls over her, and she has been pregnant more than once and it was miscarried, and she is pregnant now. So point me upon what she can be treated with so it would be safe'.

فَقَالَ لَا تَخَفْ مِنْ إِسْقَاطِهَا فَإِنَّهَا تَسَلِّمُ وَ تَلِدُ غُلَاماً أَشَبَّ النَّاسِ بِأُمِّهِ وَ تَكُونُ لَهُ خِنْصِرٌ زَائِدَةٌ فِي يَدِهِ الْيُمْنَى لَيْسَتْ بِالْمُدْلَاةِ وَ فِي رِجْلِهِ الْيُسْرَى خِنْصِرٌ زَائِدَةٌ لَيْسَتْ بِالْمُدْلَاةِ

He^{-asws} said, 'Do not fear from it being miscarried, for it would be safe, and she will give birth to a boy who would be most resembling of the people with his paternal uncle, and there would be an additional little finger for him in his right hand, not being with limpness, and in his left leg there would be an additional little finger, not being with the limpness'.

فَقُلْتُ فِي نَفْسِي أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فَوَلَدَتْ الرَّاهِرَةُ غُلَاماً أَشَبَّ النَّاسِ بِأُمِّهِ فِي يَدِهِ الْيُمْنَى خِنْصِرٌ زَائِدَةٌ لَيْسَتْ بِالْمُدْلَاةِ وَ فِي رِجْلِهِ الْيُسْرَى خِنْصِرٌ زَائِدَةٌ لَيْسَتْ بِالْمُدْلَاةِ عَلَى مَا كَانَ وَصْفُهُ لِي الرِّضَا عَ فَمَنْ يُلَوِّمُنِي عَلَى نَصْبِي إِيَّاهُ عَلَماً

I said within myself 'I testify that Allah^{-azwj} is able upon all things!' The slave girl gave birth to a boy who as the most resembling of the people with his paternal uncle. There was an additional little finger in his right hand, not being with the limpness, and in his left leg there was an additional little finger, not being with the limpness, (exactly) upon what Al-Reza^{-asws} had described to me. So who can blame me upon my installing him^{-asws} as a flag?'

وَالْحَدِيثُ فِيهِ زِيَادَةٌ حَذَفْنَاهَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And the Hadeeth regarding it is more. We have deleted it, and there is no strength except with Allah^{-azwj} the Exalted, the Magnificent".⁷⁴

3- ن، عيون أخبار الرضا عليه السلام الحمدايني عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عُمَيْرِ بْنِ بُرَيْدٍ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا فَذَكَرَ مُحَمَّدُ بْنُ جَعْفَرٍ فَقَالَ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ لَا يُظَلَّنِي وَ إِيَّاهُ سَقَفُ بَيْتٍ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Umeyr Bin Bureyd who said,

'I was in the presence of Abu Al-Hassan Al-Reza^{-asws} and Muhammad son of Ja'far^{-asws} was mentioned. He^{-asws} said: 'I^{-asws} have made it to be upon myself that me^{-asws} and him would not be shaded under one roof of a house'.

فَقُلْتُ فِي نَفْسِي هَذَا يَأْمُرُنَا بِالْبِرِّ وَ الصِّلَةِ وَ يَقُولُ هَذَا لِإِعْمِهِ

I said within myself, 'This one tends to instruct us with the acts of kindness and the connecting with kinship, and he^{-asws} is saying this of his^{-asws} uncle?'

فَنَظَرْتُ إِلَيْهِ فَقَالَ هَذَا مِنَ الْبِرِّ وَ الصِّلَةِ إِنَّهُ مَتَى يَأْتِينِي وَ يَدْخُلُ عَلَيَّ وَ يَقُولُ فِي قُبُصَتِهِ النَّاسُ وَ إِذَا لَمْ يَدْخُلْ عَلَيَّ وَ لَمْ أَدْخُلْ عَلَيْهِ لَمْ يُقْبَلْ قَوْلُهُ إِذَا قَالَ.

He^{-asws} looked at me and said: 'This is from the acts of kindness and the connecting with the kinship. When he comes to me^{-asws} and enters to see me^{-asws}, and speaks regarding me^{-asws}, the people tend to ratify him, and when he does not enter to see me^{-asws} and I^{-asws} do not go to see him, his word would not be accepted when he says it".⁷⁵

4- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدِ بْنِ الْبُقَطِيِّ قَالَ: إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ الطَّاهِرِيَّ كَتَبَ إِلَى الرِّضَا عَ يَشْكُو عَمَّهُ بِعَمَلِ السُّلْطَانِ وَ التَّلَبُّسِ بِهِ وَ أَمَرَ وَصِيَّتَهُ فِي يَدَيْهِ فَكَتَبَ عَ أَمَّا الْوَصِيَّةُ فَقَدْ كُفِّيتْ أَمْرُهَا فَأَعْتَمَ الرَّجُلُ فَظَنَّ أَنَّهَا تُؤْخَذُ مِنْهُ فَمَاتَ بَعْدَ ذَلِكَ بِعِشْرِينَ يَوْمًا.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Yaqteeny who said,

'Muhammad Bin Abdullah Al-Tahiry wrote to Al-Reza^{-asws} complaining of his uncle working for the sultan and the confusion with him, and the matter of his bequest being in his hand. He^{-asws} wrote: 'As for the bequest, so you are sufficed of its matter'. The man was saddened. He thought that he would be taken from him. He died twenty days after that".⁷⁶

5- ن، عيون أخبار الرضا عليه السلام ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَعْلَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ: كُنْتُ عِنْدَ الرِّضَا عَ وَ فِيَّ عَطَشٌ شَدِيدٌ فَكَرِهْتُ أَنْ أَسْتَسْقِيَ فَدَعَا بِمَاءٍ وَ ذَاقَهُ وَ نَاوَلَنِي فَقَالَ يَا مُحَمَّدُ اشْرَبْ فَإِنَّهُ بَارِدٌ فَشَرِبْتُ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Al-Hassan Bin Zalam, from Muhammad Bin Ubeydullah al Qummy who said,

⁷⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 2

⁷⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 3

⁷⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 4

'I was in the presence of Al-Reza^{-asws} and there was severe thirst in me, but I disliked asking to be quenched. He^{-asws} called for the water and tasted it and gave it to me. He^{-asws} said: 'O Muhammad! Drink, for it is cold!' I drank".⁷⁷

6- ن، عيون أخبار الرضا عليه السلام ماجيلويه عن محمد العطار عن الأشعري عن محمد بن حسان الرازي عن محمد بن علي الكوفي عن الحسن بن هارون بن الحارث عن محمد بن داود قال: كنت أنا وأخي عند الرضا ع فأتاه من أخيه أنه قد ربط ذقن محمد بن جعفر فمضى أبو الحسن ع ومضينا معه وإذا لحياه قد ربطا وإذا إسحاق بن جعفر وولده وجماعته آل أبي طالب ع يبنكون

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Hassan Al Razy Bin Ali Al Kufy, from Al-Hassan Bin Haroun Bin Al Haris, from Muhammad Bin Dawood who said,

'I and my brother were in the presence of Al-Reza^{-asws}, and someone came and informed him^{-asws} Muhammad son of Ja'far^{-asws} had been tied at the chin (about to die). Abu Al-Hassan^{-asws} went and we went with him^{-asws}, and there, his beard had been tied (anticipating death), and there was Is'haq son of Ja'far^{-asws} and his son, and a group of the progeny of Abu Talib^{-as}, crying.

فجلس أبو الحسن ع عند رأسه ونظر في وجهه فتبسّم فنقم من كان في المجلس عليه فقال بعضهم إنما تبسم شامتا بعينه

Abu Al-Hassan^{-asws} sat down by his head and looked into his face, and he^{-asws} smiled. The ones who were in the gathering became hostile to him^{-asws}. One of them said, 'But rather his^{-asws} smile is a gloating upon his^{-asws} uncle!'

قال وخرج ليصلي في المسجد فقلنا له جعلنا فداك قد سمعنا فيك من هؤلاء ما نكره حين تبسمت

He (the narrator) said, 'And he^{-asws} went out to pray Salat in the Masjid. We said to him^{-asws}, 'May we be sacrificed for you^{-asws}! We have heard regarding you^{-asws} from them what we dislike when you^{-asws} smiled'.

Abu Al-Hassan^{-asws} said: 'But rather, I^{-asws} was surprised from the crying of Is'haq, and by Allah^{-azwj}, he will be dying before him, and Muhammad would be crying him!'

فقال أبو الحسن ع إنما تعجبتم من بكاء إسحاق وهو والله يموت قبله وينكيه محمد قال فبرا محمد ومات إسحاق.

He (the narrator) said, 'Muhammad was cured and Is'haq died".⁷⁸

7- ن، عيون أخبار الرضا عليه السلام ماجيلويه عن عمه عن محمد بن علي الكوفي عن الحسن بن علي الحذاء قال حدثنا يحيى بن محمد بن جعفر قال: مرض أبي مرضاً شديداً فأتاه أبو الحسن الرضا ع يعودُهُ و عمي إسحاق جالس ينيكي قد جرع عليه جرعا شديداً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Al-Hassan Bin Ali Al Haza'a who said,

⁷⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 5

⁷⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 6

'It is narrated to us by Yahya Bin Muhammad son of Ja'far^{asws} said, 'My father (Muhammad) fell ill with severe illness, so I came to Abu Al-Hassan Al-Reza^{asws} to console him^{asws}, and my uncle Is'haq was seated crying, having been alarmed upon him with severe alarm.

قَالَ يَحْيَى فَأَلْتَقَيْتُ إِلَى أَبِي الْحَسَنِ ع فَقَالَ مَا يُبْكِي عَمَّكَ قُلْتُ يَخَافُ عَلَيْهِ مَا تَرَى

Yahya said, 'Abu Al-Hassan^{asws} turned to me and said: 'What makes your uncle cry?' I said, 'He is fearing upon him, what you^{asws} can see'.

قَالَ فَأَلْتَقَيْتُ إِلَى أَبِي الْحَسَنِ ع فَقَالَ لَا تَعُصِفْ فَإِنَّ إِسْحَاقَ سَيَمُوتُ قَبْلَهُ

He (the narrator) said, 'Abu Al-Hassan^{asws} turned to me and said: 'Do not be saddened, for Is'haq shall be dying before him'.

قَالَ يَحْيَى فَبَرَأَ أَبِي مُحَمَّدٍ وَ مَاتَ إِسْحَاقُ.

Yahya said, 'My father Muhammad was cured and Is'haq died'.⁷⁹

8- ن، عيون أخبار الرضا عليه السلام الوراق عن ابن أبي الخطاب عن إسحاق بن موسى قال: لما خرج عَمِّي مُحَمَّدُ بْنُ جَعْفَرٍ بِمَكَّةَ وَ دَعَا إِلَى نَفْسِهِ وَ دُعِيَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بُويعَ لَهُ بِالْخِلَافَةِ دَخَلَ عَلَيْهِ الرِّضَا ع وَ أَنَا مَعَهُ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Waraq, from Ibn Abu Al Khattab, from Is'haq Bin Musa said,

'When my uncle Muhammad son of Ja'far^{asws} came out (rebellng) at Makkah and called to himself and was called as 'commander of the faithful', and he was pledged to with the caliphate, Al-Reza^{asws} entered to see him, and I am with him^{asws}.

فَقَالَ لَهُ يَا عَمَّ لَا تُكَذِّبْ أَبَاكَ وَ لَا أَخَاكَ فَإِنَّ هَذَا الْأَمْرَ لَا يَبُتُّ

He^{asws} said to him: 'O uncle! Do not belie your father^{asws} nor your brother^{asws}, for this command is not completed yet'.

ثُمَّ خَرَجَ وَ خَرَجْتُ مَعَهُ إِلَى الْمَدِينَةِ فَلَمْ يَلْبَثْ إِلَّا قَلِيلًا حَتَّى قَدِمَ الْجَلُودِيُّ فَلَقِيَهُ فَهَزَمَهُ ثُمَّ اسْتَأْمَنَ إِلَيْهِ فَلَبَسَ السَّوَادَ وَ صَعِدَ الْمِنْبَرَ فَخَلَعَ نَفْسَهُ وَ قَالَ إِنَّ هَذَا الْأَمْرَ لِلْمَأْمُونِ وَ لَيْسَ لِي فِيهِ حَقٌّ ثُمَّ أُخْرِجَ إِلَى خُرَاسَانَ فَمَاتَ بِجُرْجَانَ.

Then he^{asws} went out, and I went out with him^{asws} to Al-Medina. It was not long except a little until Al-Jaloudy arrived and met him^{asws}. He^{asws} defeated him (in debate), then he^{asws} was trusting to him. He^{asws} wore the black and ascended the pulpit. He^{asws} isolated himself and said: 'This command (caliphate) is for Al-Mamoun, and there isn't any right in it for me^{asws}'. Then he^{asws} was taken out to Khurasan, and he^{asws} died at Jurjan".⁸⁰

كشفت، كشف الغمة من دلائل الحيمري مرسلاً مثله و فيه فمات بمرو.

⁷⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 7

⁸⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 8 a

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, with an unbroken chain – similar to it, and in it, 'He^{-asws} died at Merv'.⁸¹

9- ن، عيون أخبار الرضا عليه السلام ابن إدريس عن أبيه عن ابن أبي الخطاب عن معمر بن خلاد قال: قال لي الريان بن الصلت يمزو و قد كان الفضل بن سهل بعثه إلى بعض كور خراسان فقال لي أحب أن تستأذن لي على أبي الحسن ع فأسلم عليه و أحب أن يكسوني من ثيابه و أن يهب لي من الدراهم التي ضربت باسمه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Idrees, from his father, from Ibn Abu A Khattab, from Muammar Bin Khallad who said,

'Al-Rayyan Bin Al-Salt said to me at Merv, and Al-Fazl Bin Sahl had sent him to one of the towns of Khurasan. He said to me, 'I would love it if you could get permission for me to see Abu Al-Hassan^{-asws}, so I can greet unto him^{-asws}, and I would love it if he^{-asws} could clothe me from his^{-asws} garments, and he^{-asws} could gift to me from the Dirhams which have been struck with his^{-asws} name'.

فدخلت على الرضا ع فقال لي مبتدئاً إن الريان بن الصلت يريد الدخول علينا و الكسوة من ثيابنا و العطيّة من دراهمنا فأذنّت له

I entered to see Al-Reza^{-asws}. He^{-asws} said to me initiating: 'Al-Rayan Bin Al-Salt intends the entry to see us^{-asws}, and the clothing from our^{-asws} clothes, and the award from our^{-asws} Dirhams, so give permission to him'.

فدخل و سلّم فأعطاه ثوبين و ثلاثين درهماً من الدراهم المضروبة باسمه.

He entered and greeted. He gave him two clothes, and thirty Dirhams from the Dirhams attributed with his^{-asws} name".⁸²

10- كش، رجال الكشي طاهر بن عيسى عن خبرئيل بن أحمد عن علي بن محمد بن شجاع عن ابن أبي الخطاب مثله.

(The book) 'Rijal' of Al Kashy – Tahir Bin Isa, from Jibraeel Bin Ahmad, from Ali Bin Muhammad Bin Shuja'a, from Ibn Abu Al Khattab – similar to it.⁸³

11- ن، عيون أخبار الرضا عليه السلام علي بن أحمد بن عبد الله البرقي عن أبيه و علي بن محمد ماجيلويه معاً عن البرقي عن أبيه عن الحسن بن موسى بن جعفر بن محمد قال: كنّا حول أبي الحسن الرضا و نحن شبان من بني هاشم إذ مرّ علينا جعفر بن عمر العلوي و هو رث أهنية فنظر بعضنا إلى بعض و ضحكنا من هيئته جعفر بن عمر

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ali Bin Ahmad Bin Abdullah Al Barqy, from his father and Ali Bin Muhammad Majaylawiya, both together from Al Barqy,

'From his father, from Al-Husayn son of Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws}, he said, 'We were around Abu Al-Hassan Al-Reza^{-asws}, and we were youths from the clan of Hashim^{-as},

⁸¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 8 b

⁸² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 9

⁸³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 10

when Ja'far Bin Umar Al-Alawy passed by us, and he was of shabby appearance. We looked at each other and we laughed from the appearance of Ja'far Bin Umar.

فَقَالَ الرِّضَا ع لَرَوْنَهُ عَنْ قَرِيبٍ كَثِيرَ الْمَالِ كَثِيرَ التَّبَعِ

Al-Reza^{asws}: 'Very soon you shall be seeing him with a lot of wealth and a lot of followers'.

فَمَا مَضَى إِلَّا شَهْرٌ أَوْ نَحْوُهُ حَتَّى وُلِّيَ الْمَدِينَةَ وَ حَسُنَتْ خَالُهُ فَكَانَ يَمُرُّ بِنَا وَ مَعَهُ الْخِصْيَانُ وَ الْحَشَمُ وَ جَعْفَرٌ هَذَا هُوَ جَعْفَرُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ
بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

There did not pass except a month of approximate to it until he became governor of Al-Medina and his state was good. He used to pass by us and with him were the friends and the attendants, and this Ja'far, he is Ja'far Bin Umar Bin Al-Husayn Bin Ali Bin Umar son of Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}.⁸⁴

12- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ الْبُقَاطِيِّ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ قَالَ قَالَ الرِّضَا ع إِنَّ عَبْدَ اللَّهِ يَقْتُلُ مُحَمَّدًا فَقُلْتُ لَهُ وَ عَبْدُ اللَّهِ بْنُ هَارُونَ يَقْتُلُ مُحَمَّدَ بْنَ هَارُونَ فَقَالَ لِي نَعَمْ عَبْدُ اللَّهِ الَّذِي يُخْرَاسَانَ يَقْتُلُ مُحَمَّدَ ابْنَ زُبَيْدَةَ الَّذِي هُوَ بِبَغْدَادَ فَقَتَلَهُ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Al Yaqteeny, from Al-Husayn Bin Bashir who said,

'Al-Reza^{asws} said: 'Abdullah killed Muhammad'. I said to him^{asws}, and Abdullah Bin Haroun killed Muhammad Bin Haroun'. He^{asws} said to me: 'Yes, Abdullah, the one who is at Khurasan shall kill Muhammad Bin Zubeyda, the one who is at Baghdad'. He killed him".⁸⁵

قب، المناقب لابن شهر آشوب ع الحسين مثله و ذكر بعده و كان ع يتمثل

و إِنَّ الصَّغْنَ بَعْدَ الصَّغْنَ يَعْشُو - عَلَيْكَ وَ يُخْرِجُ الدَّاءَ الدَّيْنَا.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – From Al-Husayn – similar to it, and mentioned after it, 'And he^{asws} prosed: *'And the malice after the malice overcomes upon you, and the disease shall bring out the buried ones'*".⁸⁶

13- ن، عيون أخبار الرضا عليه السلام حمزة العلوي عَنِ الْبُقَاطِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ وَ صَفْوَانَ قَالَا حَدَّثَنَا الْحُسَيْنُ بْنُ قِيَامًا وَ كَانَ مِنْ رُؤَسَاءِ الْوَاقِفَةِ فَسَأَلْنَا أَنْ نَسْأَلَهُ عَ عَلَى الرِّضَا ع فَقَعَلْنَا فَلَمَّا صَارَ بَيْنَ يَدَيْهِ قَالَ لَهُ أَنْتَ إِمَامٌ قَالَ نَعَمْ قَالَ لِي أَشْهَدُ اللَّهَ أَنَّكَ لَسْتَ بِإِمَامٍ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Hamza Al Alawy, from Al Yaqteeny, from Ibn Abu Najran and Safwan, both said,

'It is narrated to us by Al-Husayn Bin Qiyama, and he was from the chiefs of the Waqifites. He asked us if we could get permission for him to see Al-Reza^{asws}. We did so. When he came in

⁸⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 11

⁸⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 12 a

⁸⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 12 b

front of him^{-asws}, said to him^{-asws}, 'Are you an Imam^{-asws}?' He^{-asws} said: 'Yes'. He said, 'I testify that you^{-asws} aren't an Imam^{-asws}'.

قَالَ فَتَنَكَّتَ طَوِيلًا فِي الْأَرْضِ مُنَكِّسَ الرَّأْسِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ مَا عَلِمْتُكَ أَتَيْتَ لَسْتُ بِإِمَامٍ قَالَ لِأَنَّا رُوَيْنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الْإِمَامَ لَا يَكُونُ عَقِيمًا وَأَنْتَ قَدْ بَلَغْتَ هَذَا السِّنَّ وَ لَيْسَ لَكَ وَلَدٌ

He (the narrator) said, 'He^{-asws} tapped in the ground for a long time, lowering the head, then he^{-asws} raised his^{-asws} head towards him and said to him: 'What made you know I^{-asws} am not an Imam^{-asws}? He said, 'Because we are reporting from Abu Abdullah^{-asws} that the Imam^{-asws} cannot happen to be sterile, and you^{-asws} have reached to this age and there isn't any son for you^{-asws}'.

قَالَ فَتَنَكَّسَ رَأْسَهُ أَطْوَلَ مِنَ الْمَرَّةِ الْأُولَى ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أَشْهَدُ اللَّهَ أَنَّهُ لَا تَمُضِي الْأَيَّامُ وَاللَّيَالِي حَتَّى يَرْزُقَنِي اللَّهُ وَلَدًا مِنِّي

He (the narrator) said, 'He^{-asws} lowered his^{-asws} head, for longer than the first time, then raised his^{-asws} head. He^{-asws} said: 'I^{-asws} keep Allah^{-azwj} as Witness that surely the days and the nights will not pass by until Allah^{-azwj} Graces me^{-asws} and son from me^{-asws}'.

قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُجْرَانَ فَعَدَدْنَا الشُّهُورَ مِنَ الْوَقْتِ الَّذِي قَالَ فَوَهَبَ اللَّهُ لَهُ أَبَا جَعْفَرٍ ع فِي أَقَلِّ مِنْ سَنَةٍ

Abdul Rahman Bin Abu Najran said, 'We counted the months from the time in which he^{-asws} had said, and Allah^{-azwj} Granted Abu Ja'far^{-asws} to him^{-asws} in less than a year'.

قَالَ وَكَانَ الْحَسَنِ بْنُ قِيَامًا هَذَا وَاقِفًا فِي الطَّوَافِ فَتَنَظَّرَ إِلَيْهِ أَبُو الْحَسَنِ الْأَوَّلُ ع فَقَالَ لَهُ مَا لَكَ حَبْرَكَ اللَّهُ فَوَقَفَ عَلَيْهِ بَعْدَ الدَّعْوَةِ.

He (the narrator) said, 'And this Al-Husayn Bin Qiyama was standing in the performance of Tawaaf and Abu Al-Hassan^{-asws} the 1st looked at him. He^{-asws} said to him: 'What is the matter with you? May Allah^{-azwj} Confuse you!' He stopped upon him^{-asws} (became a Waqifite) after the supplication".⁸⁷

14- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن أبي بصير عن محمد بن أبي يعقوب عن موسى بن هارون قال: رأيته الرضا ع وقد نظرت إلى هزيمة بالمدينة فقال كأي به وقد حمل إلى هارون فضربت عنقه فكان كما قال.

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – My father, from Sa'ad, from Al Yaqteeny, from Muhammad Bin Abu Yaqoub, from Musa Bin Haroun who said,

'I saw Al-Reza^{-asws} and he^{-asws} was looking at Harsama at Al-Medina. He^{-asws} said: 'It is as if I^{-asws} am with him, and he is being carried to Haroun, and he strikes his neck off'. It happened just as he^{-asws} had said".⁸⁸

كشف، كشف الغمة من دلائل الحميري عن موسى مثله وفيه وقد حمل إلى مرو.

⁸⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 13

⁸⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 14 a

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Musa – similar to it, and in it, 'He is being carried to Merv'.⁸⁹

15- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي بن إبراهيم عن أبي حبيب النجاشي أنه قال: رأيت رسول الله ص في المنام وقد وافي النجاشي ونزل بها في المسجد الذي ينزل الحاج في كل سنة وكأني مضيت إليه وسلمت عليه ووقفت بين يديه وجدت عنده طبقاً من خوص تحل المدينة فيه تمر صيخاني

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Abu Habeeb Al Nabajy having said,

'I saw Rasool-Allah^{-saww} in the dream and he^{-saww} had arrived at Al-Nabaj and descended at it in the Masjid in which the pilgrims tend to descend during every year, and it is as if I went to him^{-asws} and greeted unto him^{-saww}, and stood in front of him^{-asws}, and I found in his^{-saww} presence was a tray of palm leaves of palm trees of Al-Medina, wherein were *Sayhani* dates.

فكأنه قبض قبضة من ذلك التمر فناولي فعددته فكان ثمان عشرة ثمرة فناولت أبي أعيش بعد كل ثمرة سنة فلما كان بعد عشرين يوماً كنت في أرض بين يدي ثمر للزراعة حتى جاءني من أخبرني بقدوم أبي الحسن الرضا ع من المدينة ونزوله ذلك المسجد ورأيت الناس يسعون إليه

It is as if he^{-saww} grabbed a handful from those dates and gave them to me. I counted these and they were eighteen dates. I interpreted that I would be living one year per each of the number of dates. When it was after twenty days, I was in a land, in front of me crops were being planted, until someone came to me informing me with the arrival of Abu Al-Hassan Al-Reza^{-asws} from Al-Medina and his^{-asws} descent in that very Masjid, and I saw the people sprinting to it.

فمضيت نحوه فإذا هو جالس في الموضع الذي كنت رأيت فيه النبي ص و تحته حصير مثل ما كان تحته و بين يدي طبق خوص فيه تمر صيخاني

I went towards it, and behold, he^{-asws} was seated in the very place in which I had seen the Prophet^{-saww} sitting it, and beneath him^{-asws} there was a straw mat like what had been under him^{-saww}, and in front of him^{-asws} was a tray of palm leaves wherein were *Sayhani* dates.

فسلمت عليه فرد السلام علي و استنداني فناولي قبضة من ذلك التمر فعددته فإذا عدده مثل ذلك العدد الذي ناولي رسول الله ص فقلت له زدي منه يا ابن رسول الله فقال لو زادك رسول الله ص لزدناك.

I greeted unto him^{-asws}. He^{-asws} responded the greeting to me and initiated me by giving me a handful from those dates. I counted them and there, its number was like that number which Rasool-Allah^{-saww} had given me. I said to him^{-asws}, 'Increase for me from it, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'If Rasool-Allah^{-saww} had increased for you, I^{-asws} would have increased for you!'⁹⁰

16- ن، عيون أخبار الرضا عليه السلام الأهمداني عن علي بن إبراهيم عن الزيان بن الصلت قال: لما أردت الخروج إلى العراق عزمتم على توديع الرضا ع فقلت في نفسي إذا ودعته سألته قميصاً من ثياب جسده لأكفن به و دراهم من ماله أصوغ بها لبناتي خواتيم

⁸⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 14 b

⁹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 15

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Al Rayyan Bin Al Salt who said,

'When I intended to go out to Al-Iraq I determined upon bidding farewell to Al-Reza^{-asws}. I said within myself, 'When I^{-asws} bid him^{-asws} farewell, I shall ask him^{-asws} for a shirt from the clothes of his^{-asws} body so I can be shrouded with it, and some Dirhams from his^{-asws} wealth, so I can forge them to make rings for my daughters'.

فَلَمَّا وَدَّعْتُهُ شَعَلَنِي الْبُكَاءُ وَالْأَسَى عَلَى فِرَاقِهِ عَنْ مَسْأَلَتِهِ ذَلِكَ فَلَمَّا خَرَجْتُ مِنْ بَيْنِ يَدَيْهِ صَاحَ بِي يَا رَيَّانُ ارْجِعْ فَرَجَعْتُ فَقَالَ لِي أَمَا تُحِبُّ أَنْ أَدْفَعُ إِلَيْكَ قَمِيصاً مِنْ ثِيَابِ جَسَدِي تُكْفَنُ فِيهِ إِذَا فَنِيَ أَجْلُكَ أَوْ مَا تُحِبُّ أَنْ أَدْفَعُ إِلَيْكَ دِرَاهِمَ تَصُوغُ بِهَا لِبَنَاتِكَ خَوَاتِيمَ

When I had bidden him^{-asws} farewell, the crying, and the regret upon separating from him^{-asws} pre-occupied me from asking him^{-asws} that. When I went out from in front of him^{-asws}, he^{-asws} shouted at me: 'O Rayan!' I returned. He^{-asws} said to me: 'Wouldn't you like me^{-asws} to hand over to you a shirt from the clothes of my^{-asws} body you can be shrouded in it when your term ends, and wouldn't you like me^{-asws} to hand over to you some Dirhams you can forge rings for your daughters?'

فَقُلْتُ يَا سَيِّدِي قَدْ كَانَ فِي نَفْسِي أَنْ أَسْأَلَكَ ذَلِكَ فَمَنْعَنِي الْغَمُّ بِفِرَاقِكَ فَرَفَعَ عِ الْوِسَادَةَ وَأَخْرَجَ قَمِيصاً فَدَفَعَهُ إِلَيَّ وَ رَفَعَ جَانِبَ الْمُصَلَّى فَأَخْرَجَ دِرَاهِمَ فَدَفَعَهَا إِلَيَّ فَعَدَدْتُهَا فَكَانَتْ ثَلَاثِينَ دِرْهَمًا.

I said, 'O my Master^{-asws}! That had been within me to ask you^{-asws} for that, but the sadness of separating from you^{-asws} prevented me'. He^{-asws} raised the pillow and brought out a shirt and handed it to me, and he^{-asws} raised a side of the prayer mat and brought out some Dirhams and handed it to me. I counted them, and these were thirty Dirhams".⁹¹

17- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن عيسى عن البرنظري قال: كنت شاكاً في أبي الحسن الرضا صلوات الله و سلامه عليه فكتب إلي كتاباً أسأله فيه الإذن عليه و قد أضمرت في نفسي أن أسأله إذا دخلت عليه عن ثلاث آيات قد عقدت قلبي عليها

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty who said,

'I was doubting regarding Abu Al-Hassan Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-asws}. I wrote a letter to him^{-asws} asking him^{-asws} in it for the permission to see him^{-asws}, and I had determined withing myself that I shall be asking him, when I do enter to see him^{-asws}, about three Verses I had tied my heart upon these.

قَالَ فَأَتَانِي جَوَابٌ مَا كَتَبْتُ بِهِ إِلَيْهِ عَافَانَا اللَّهُ وَ إِيَّاكَ أَمَّا مَا طَلَبْتُ مِنَ الْإِذْنِ عَلَيَّ فَإِنَّ الدُّخُولَ عَلَيَّ صَعْبٌ وَ هَؤُلَاءِ قَدْ صَيَّقُوا عَلَيَّ ذَلِكَ فَلَسْتُ تَقْدِرُ عَلَيْهِ الْآنَ وَ سَيَكُونُ إِنْ شَاءَ اللَّهُ

He (the narrator) said, 'An answer came of what I had written to him with: 'May Allah^{-azwj} Grant us^{-asws} and you good health! As for what you are requesting from the permission to see me^{-asws}, so the entry to see me^{-asws} is difficult, and they (government) have restricted that upon me^{-asws}, so I^{-asws} am not able upon it now, and it shall be happening if Allah^{-azwj} so Desires'.

⁹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 16

وَكَتَبَ عَ بِجَوَابِ مَا أُرِذْتُ أَنْ أَسْأَلَهُ عَنِ الْآيَاتِ الثَّلَاثِ فِي الْكِتَابِ وَلَا وَاللَّهِ مَا ذَكَرْتُ لَهُ مِنْهُنَّ شَيْئاً وَلَقَدْ بَقِيتُ مُتَعَجِّباً لَمَّا ذَكَرَ مَا فِي الْكِتَابِ وَ لَمْ أَذِرْ أَنَّهُ جَوَابِي إِلَّا بَعْدَ ذَلِكَ فَوَقَفْتُ عَلَى مَعْنَى مَا كَتَبَ بِهِ ع.

And he^{-asws} wrote with the answers of what I wanted to ask him^{-asws} about the three Verses, and no, by Allah^{-azwj}, I had not mentioned anything from these to him^{-asws}, and I remained astonished at when he^{-asws} had mentioned in the letter, and I did not know it was my answer except after that that I paused upon the meaning of what he^{-asws} had written with".⁹²

18- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن أبي عيسى عن البرنطي قال: بعث الرضا ع إليّ بحمار فركبته وأتيتُهُ وأقمْتُ عنده بالليل إلى أن مضى منه ما شاء الله فلما أراد أن ينهض قال لا أراك أن تُقدِر على الرجوع إلى المدينة فُلْتُ لأجل جعلتُ فداك

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Abu Isa, from Al Bazanty who said,

'Al-Reza^{-asws} sent a donkey to me, so I rode it and went to (see) him^{-asws}, and I stayed with him^{-asws} at night there passed from it what Allah^{-azwj} so Desired. When I wanted to get up, he^{-asws} said: 'I do not see you being able upon returning to Al-Medina'. I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ فَبِتْ عِنْدَنَا اللَّيْلَةَ وَ اغْدُ عَلَى بَرَكََةِ اللَّهِ عَزَّ وَ جَلَّ فُلْتُ أَفْعَلُ جَعِلْتُ فِدَاكَ يَا جَارِيَةَ افْرِشِي لَهُ فِرَاشِي وَ اطْرَحِي عَلَيْهِ مِلْحَفَتِي الَّتِي أَنَا فِيهَا وَ ضِعِي تَحْتَ رَأْسِهِ مَخَافِي

He^{-asws} said: 'Spent the night with us and go tomorrow morning upon the Blessings of Allah^{-azwj} Mighty and Majestic'. I said, 'I shall do so, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'O maid! Furnish my^{-asws} bed for him^{-asws} and drop my^{-asws} quilt upon it which I^{-asws} tend to sleep in it and place my^{-asws} pillow under his head!'

قَالَ فُلْتُ فِي نَفْسِي مَنْ أَصَابَ مَا أَصَبْتُ فِي لَيْلَتِي هَذِهِ لَقَدْ جَعَلَ اللَّهُ لِي مِنَ الْمُنْزِلَةِ عِنْدَهُ وَ أَعْطَانِي مِنَ الْفَخْرِ مَا لَمْ يُعْطِهِ أَحَدٌ مِنْ أَصْحَابِنَا بَعَثَ إِلَيَّ بِحِمَارِهِ فَرَكَبْتُهُ وَ فَرَشَ لِي فِرَاشَهُ وَ بَتُّ فِي مِلْحَفَتِهِ وَ وَضَعْتُ لِي مَخَادَهُ مَا أَصَابَ مِثْلَ هَذَا أَحَدٌ مِنْ أَصْحَابِنَا

He (the narrator) said, 'I said within myself, 'Who can achieve what I have achieved during this night of mine? Allah^{-azwj} has Made a status to be for me in his^{-asws} presence and Given me from the pride what He^{-azwj} has not Given anyone from our companions. He^{-asws} sent his^{-asws} donkey to me, so I rode it, and he^{-asws} furnished his^{-asws} bed, and I am spending the night in his^{-asws} quilt, and he^{-asws} has placed his^{-asws} pillow for me. No one from our companions has achieved the likes of this!'

قَالَ وَ هُوَ قَاعِدٌ مَعِي وَ أَنَا أُحَدِّثُ فِي نَفْسِي فَقَالَ ع يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَتَى زَيْدَ بْنِ صَوْحَانَ فِي مَرَضِهِ يَعُودُهُ فَافْتَحَرَ عَلَى النَّاسِ بِذَلِكَ فَلَا تَذْهَبَنَّ نَفْسُكَ إِلَى الْفَخْرِ وَ تَذَلَّلْ لِلَّهِ عَزَّ وَ جَلَّ وَ اعْتَمِدْ عَلَى يَدِهِ فَقَامَ ع.

He (the narrator) said, 'And he^{-asws} was seated with me, and I was discussing within myself. He^{-asws} said: 'O Ahmad! Amir Al-Momineen^{-asws} came to Zayd Bin Sowhan during his illness to

⁹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 17

console him, and he prided upon the people with that. So do not take yourself to the pride, and humble to Allah^{-azwj} Mighty and Majestic and rely upon His^{-azwj} Hand'. He^{-asws} stood up".⁹³

19- ن، عيون أخبار الرضا عليه السلام المكنّيب عن عليّ عن أبيه عن يحيى بن بشار قال: دخلت على الرضا ع بعد مضي أبيه ع فجعلت أستفهمه بغض ما كلمني به فقال لي نعم يا سماعة فقلت جعلت فداك كنت والله ألقب بهذا في صباي وأنا في الكتاب قال فتبسّم في وجهي.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Mukattib, from Ali, from his father, from Yahya Bin Bashar who said,

'I entered to see Al-Reza^{-asws} after the passing away of his^{-asws} father^{-asws}. I went on to understand from him^{-asws} part of what he^{-asws} spoken to me with. He^{-asws} said to me; 'Yes, O Sama'a!' I said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj}! I used to be titled with this during my childhood while I was in school'. He^{-asws} smiled in my^{-asws} face".⁹⁴

20- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم عن أحمد بن إدريس عن ابن هاشم عن محمد بن خفص قال حدثني موسى العبد الصالح أبي الحسن موسى بن جعفر ع قال: كنت وجماعة مع الرضا ع في مقارة فأصابنا عطش شديد و دوابنا حتى خفنا على أنفسنا فقال لنا الرضا ع انثوا موضعاً وصفه لنا فإنكم تصيّبون الماء فيه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ja'far Bin Nueym, from Ahmad Bin Idrees, from Ibn Hashim, from Muhammad Bin Hafs who said,

'It is narrated to me by a slave of Al-Abd Al-Salih Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} having said, 'I and a group were with Al-Reza^{-asws} in a desert, and we and our animals were afflicted with severe thirst to the extent that we feared upon ourselves. Al-Reza^{-asws} said to us: 'Go to the place' – he^{-asws} described it to us – 'And you will be attaining the water in it!'

قال فأتينا الموضع فأصبنا الماء و سقينا دوابنا حتى رويت و رويتنا و من معنا من القافلة ثم رحلنا

He (the narrator) said, 'We went to the place and attained the water, and we watered our animals until they were saturated and we and the ones with us from the caravan were saturated. Then we departed.

فأمرنا ع بطلب العين فطلبناها فما أصبنا إلا بعر الإبل و لم نجد للعين أثراً فذكرت ذلك لرجل من ولد قنبر كان يزعم أن له مائة و عشرين سنة

He^{-asws} instructed us with seeking the spring. We searched for it. We could not find except the caravan of camels and did not find any trace of the spring. We mentioned that to a man from the sons of Qanbar, who claimed that there were one hundred and twenty years for him.

فأخبرني القنبري بمثل هذا الحديث سواء قال كنت أنا أيضاً معه في خدمته و أخبرني القنبري أنه كان في ذلك مصعداً إلى خراسان.

The son of Qanbar informed me with similar to this Hadeeth, same. He said, 'I was with him^{-asws} as well in his^{-asws} service'. And the son of Qanbar informed me that he was in that ascent up to Khurasan".⁹⁵

⁹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 18

⁹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 19

⁹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 20

21- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ أَحْمَدَ السِّنَانِيُّ وَغَيْرُ وَاحِدٍ مِنَ الْمَشَائِخِ عَنِ الْأَسَدِيِّ عَنْ سَعْدِ بْنِ مَالِكٍ عَنْ أَبِي حَمْرَةَ عَنْ ابْنِ أَبِي كَثِيرٍ قَالَ: لَمَّا تُوفِّيَ مُوسَى ع وَقَفَ النَّاسُ فِي أَمْرِهِ فَحَجَجْتُ فِي تِلْكَ السَّنَةِ فَإِذَا أَنَا بِالرِّضَا ع فَأَضْمَرْتُ فِي قُلُوبِي أَمْرًا فَقُلْتُ أَوْ بَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ الْآيَةَ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Muhammad Bin Ahmad Bin Ahmad Al Sinany, and someone else from the elders, from Al Asady, from Sa'ad Bin Malik, from Abu Hamza, from Ibn Abu Kaseer who said,

'When Musa^{asws} expired, the people stopped regarding his^{asws} matter. I performed Hajj during that year, and there I was with Al-Reza^{asws}. I determined a matter in my heart. I said, **'Is it one person from us we should be following? [54:24] – the Verse.**

فَمَرَّ عَ كَالْبَرْقِ الْخَاطِفِ عَلَيَّ فَقَالَ أَنَا وَ اللَّهُ الْبَشَرُ الَّذِي يَحِبُّ عَلَيْكَ أَنْ تَتَّبِعَنِي فَقُلْتُ مَعَذَرَةً إِلَى اللَّهِ وَ إِلَيْكَ فَقَالَ مَغْفُورٌ لَكَ.

He^{asws} passed by like the flash of lightning towards me and said: 'By Allah^{azwj}! I^{asws} am the person for whom it is obligatory upon you to follow me^{asws}!' I said, 'I apologise to Allah^{azwj} and to you^{asws}!' He^{asws} said: 'Forgiveness is for you!'⁹⁶

22- ن، عيون أخبار الرضا عليه السلام الْوَرَّاقُ عَنِ ابْنِ بَطَّةٍ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْهَمْدَانِيِّ قَالَ حَدَّثَنِي أَبُو مُحَمَّدٍ الْغِفَارِيُّ قَالَ: لَزِمَنِي دَيْنٌ ثَقِيلٌ فَقُلْتُ مَا لِلْقَضَاءِ غَيْرُ سَيِّدِي وَ مَوْلَايَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع فَلَمَّا أَصْبَحْتُ أَتَيْتُ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ قَالَ لِي ابْتَدِئْ يَا بَا مُحَمَّدٍ قَدْ عَرَفْنَا حَاجَتَكَ وَ عَلَيْنَا قَضَاءُ دَيْنِكَ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Warraq, from Ibn Battah, from Al Saffar, from Muhammad Bin Abdul Rahman Al Hamdany who said, 'It is narrated to me by Abu Muhammad Al Ghifari who said,

'Heavy debts burdened me, so I said, 'There is nothing to pay it off apart from my chief and my Master^{asws} Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws}. When it was morning, I went to his^{asws} house and sought permission. He^{asws} permitted for me. When I entered, he^{asws} said to me initiating: 'O Abu Muhammad! We^{asws} have recognised your need and the payment of your debt is upon us^{asws}'.

فَلَمَّا أَمْسَيْنَا أَتَى بِطَعَامٍ لِلْإِفْطَارِ فَأَكَلْنَا فَقَالَ يَا بَا مُحَمَّدٍ تَبَيُّتُ أَوْ تَنْصَرِفُ فَقُلْتُ يَا سَيِّدِي إِنْ قَضَيْتُ حَاجَتِي فَلَا أَنْصَرِفُ أَحَبُّ إِلَيَّ

When it was evening, he^{asws} came with a meal for breaking the fast. We ate. He^{asws} said: 'O Abu Muhammad! Will you be spending the night or leaving?' I said, 'O my chief! If you^{asws} were to pay off my debts, then the leaving would be more beloved to me'.

قَالَ فَتَنَاوَلَ ع مِنْ تَحْتِ الْبَسَاطِ قَبْضَةً فَدَفَعَهَا إِلَيَّ فَخَرَجْتُ فَدَنَوْتُ مِنَ السَّرَاجِ فَإِذَا هِيَ دَنَانِيرُ حُمْرٍ وَ صُفْرٍ فَأَوَّلُ دِينَارٍ وَقَعَ بِيَدِي وَ رَأَيْتُ نَقْشَهُ كَانَ عَلَيْهِ يَا بَا مُحَمَّدٍ الدَّنَانِيرُ خَمْسُونَ سِتَّةً وَ عِشْرُونَ مِنْهَا لِقَضَاءِ دَيْنِكَ وَ أَرْبَعَةٌ وَ عِشْرُونَ لِنَفَقَةِ عِيَالِكَ فَلَمَّا أَصْبَحْتُ فَتَشْتُ الدَّنَانِيرَ فَلَمْ أَجِدْ ذَلِكَ الدَّنَانِيرَ وَ إِذَا هِيَ لَا يَنْقُصُ شَيْئًا.

He (the narrator) said, 'He^{asws} took a handful from under the carpet and handed it to me. I went out and went near to a lamp, there were red and yellow. The first Dinar to fall into my hand, and I saw its engraving, upon it was (a note): 'O Abu Muhammad! The Dinars are fifty, twenty-six from these are for paying off your debts, and twenty are for the expenses of your

⁹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 21

dependants. When it was morning, I investigated the Dinars, but I could not find that Dinar, and there, nothing was deficient”⁹⁷.

23- ن، عيون أخبار الرضا عليه السلام الفامي عن ابن بطة عن الصفار عن الثقفي عن الحسن بن موسى بن عمر بن بريج قال: كان عندي جاريتان حاملتان فكتبتهما إلى الرضا ع أعلمته ذلك و أسأله أن يدعو الله أن يجعل ما في بطونهما ذكرين و أن يهب لي ذلك

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Al Famy, from Ibn Batah, from Al Saffar, from Al Yaqteeny, from Al-Hassan Bin Musa Bin Umar Bin Bazie who said,

‘There were two pregnant maids with me. I wrote to Al-Reza^{asws} letting him^{asws} know of that and asking him^{asws} to supplicate to Allah^{azwj} to Make what was in the bellies to be males, and Him^{azwj} to Grant me that.

قال فوقع ع أفعلي إن شاء الله ثم ابتدأني ع بكتاب مفرد نسخته بسم الله الرحمن الرحيم عافانا الله وإياك بأحسن عافية في الدنيا والآخرة برحمته

He (the narrator) said, ‘He^{asws} signed (wrote): ‘I^{asws} shall do so, if Allah^{azwj} so Desires’. Then he^{asws} initiated me with a separate letter, its copy was: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. May Allah^{azwj} Grant us^{asws} and you the well-being with the excellent well-being in the world and the Hereafter by His^{azwj} Mercy.

الأمر بيد الله عز وجل بمضي فيها مقاديره على ما يحب يؤلد لك غلام و جارية إن شاء الله فسم الغلام محمداً و الجارية فاطمة على بركة الله عز وجل

The matters are in the Hand of Allah^{azwj} Mighty and Majestic. He^{asws} Accomplishes His^{azwj} Pre-determinations in it upon what He^{azwj} Likes. A boy and a girl shall be born for you, if Allah^{azwj} so Desires, so name the boy as ‘Muhammad’, and the girl as ‘Fatima’, upon the Blessings of Allah^{azwj} Mighty and Majestic’.

قال فؤلد لي غلام و جارية على ما قال ع.

He (the narrator) said, ‘A boy and a girl were born for me, upon what he^{asws} had said”⁹⁸.

24- ن، عيون أخبار الرضا عليه السلام علي بن الحسين بن شاذويه عن محمد بن الحمر عن أبيه عن محمد بن عيسى بن عبيد عن الحسن بن علي بن فضال قال: قال لنا عبد الله بن المغيرة كنت واقفياً و حججت على ذلك فلما صرث بمكة اختلج في صدري شيء فتعلق بالملتم ثم قلت اللهم قد علمت طلبتي و إرادتي فأرشدني إلى خير الأديان

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Ali Bin Al-Husayn Bin Shazawiya, from Muhammad al Himeyri, from his father, from Muhammad Bin Isa Bin Ubeyd, from Al-Hassan Bin Ali Bin Fazzal who said,

‘Abdullah Bin Al-Mugheira said to us, ‘I was a Waqifite and I performed Hajj upon that. When I came to Makkah, something stirred in my chest, so I adhered with Al-Multazim (Space between the Black Stone and the Door of the Kabah), then I said, ‘O Allah^{azwj}! You^{azwj} Know of my search and my intention, so Guide me to the best of religions’.

⁹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 22

⁹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 23

فَوَقَعَ فِي نَفْسِي أَنَّ آتِيَ الرِّضَا ع فَأَتَيْتُ الْمَدِينَةَ فَوَقَفْتُ بِنَايِهِ فَقُلْتُ لِلْغُلَامِ قُلْ لِمَوْلَاكَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ بِالْبَابِ

It occurred within myself that I should go to Al-Reza^{asws}. I came to Al-Medina and stood by his^{asws} door. I said to the slave, 'Tell your Master^{asws}, there is a man from the people of Al-Iraq at the door!'

فَسَمِعْتُ نِدَاءَهُ ع وَهُوَ يَقُولُ ادْخُلْ يَا عَبْدَ اللَّهِ بْنِ الْمُغَيْرَةِ فَدَخَلْتُ فَلَمَّا نَظَرَ إِلَيَّ قَالَ قَدْ أَجَابَ اللَّهُ دَعْوَتَكَ وَهَذَاكَ لِدِينِهِ

I heard his^{asws} call and he^{asws} was saying: 'Enter, O Abdullah Bin Al-Mugheira!' I entered. When he^{asws} looked at me, he^{asws} said: 'Allah^{azwj} has Answered you and has Guided you to your religion!'

فَقُلْتُ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ أَمِينُ اللَّهِ عَلَى خَلْقِهِ.

I said, 'I testify that you^{asws} are a Divine Authority of Allah^{azwj} and trustee of Allah^{azwj} upon His^{azwj} creatures'.⁹⁹

25- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصغار عن اليقطيني عن الوشاء قال: سألني العباس بن جعفر بن محمد بن الأشعث أن أسأل الرضا ع أن يخرق كتبه إذا قرأها مخافة أن يقع في يد غيره

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Al Washa who said,

'Al-Abbas Bin Ja'far Bin Muhammad Bin Al-Ash'as asked me if I could ask Al-Reza^{asws} to tear up his letter when he^{asws} has read it, fearing that it might fall in the hands of someone else'.

قَالَ الْوَشَاءُ فَأَبْتَدَأَنِي ع بِكِتَابٍ قَبْلَ أَنْ أَسْأَلَهُ أَنْ يَخْرِقَ كُتُبَهُ فِيهِ أَعْلَمُ صَاحِبَكَ أَنِّي إِذَا قَرَأْتُ كُتُبَهُ إِلَيَّ خَرَقْتُهَا.

Al-Washa said, 'He^{asws} initiated me with a letter before I could ask him^{asws} to tear up his litter: 'Let your companion know that when his^{asws} letter was read out to me^{asws}, I^{asws} tore it'.¹⁰⁰

26- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن أبي الحطاب عن البرنظري قال: هويت في نفسي إذا دخلت على أبي الحسن الرضا ع أن أسأله كم أتى عليك من السن فلما دخلت عليه و جلست بين يديه جعل ينظر إلي و يتفرس في وجهي ثم قال كم أتى لك فقلت جعلت فداك كذا و كذا

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Al Bazanty who said,

'It occurred within myself that when I enter to see Abu Al-Hassan Al-Reza^{asws}, I would ask him^{asws}, 'How many years have come upon you^{asws}? When I entered to see him^{asws} and was seated in front of him^{asws}, he^{asws} went on looking at me and staring in my face. Then he^{asws} said, 'How many (years) have come for you?' I said, 'May I be sacrificed for you^{asws}! Such and such'.

⁹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 24

¹⁰⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 25

قَالَ فَأَنَا أَكْبَرُ مِنْكَ قَدْ أَتَى عَلَيَّ اثْنَتَانِ وَارْبَعُونَ سَنَةً فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَ اللَّهِ أَرَدْتُ أَنْ أَسْأَلَكَ عَنْ هَذَا فَقَالَ قَدْ أَخْبَرْتُكَ.

He^{-asws} said: 'I^{-asws} am older than you. Forty-two years have come upon me^{-asws}'. I said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj}, I had intended to ask you^{-asws} about this!' He^{-asws} said: 'I^{-asws} have informed you'¹⁰¹.

27- ن، عيون أخبار الرضا عليه السلام الهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقُطِيبِيِّ عَنْ فَيْضِ بْنِ مَالِكٍ قَالَ: حَدَّثَنِي زُرَّانُ الْمَدَائِنِيُّ بِأَنَّهُ دَخَلَ عَلَى أَبِي الْحُسَيْنِ الرِّضَا ع يُرِيدُ أَنْ يَسْأَلَهُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ فَأَخَذَ يَدِي فَوَضَعَهَا عَلَى صَدْرِهِ قَبْلَ أَنْ أَذْكَرَ لَهُ شَيْئاً بِمَا أَرَدْتُ ثُمَّ قَالَ لِي يَا مُحَمَّدُ بْنُ آدَمَ إِنَّ عَبْدَ اللَّهِ لَمْ يَكُنْ إِمَاماً فَأَخْبَرَنِي بِمَا أَرَدْتُ أَنْ أَسْأَلَهُ قَبْلَ أَنْ أَسْأَلَهُ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Feyz Bin Malik who said,

'Zarwan Al-Madainy narrated to me that he had entered to see Abu Al-Hassan Al-Reza^{-asws} intending to ask him^{-asws} about Abdullah son of Ja'far^{-asws}. He said, 'He^{-asws} grabbed my hand and placed it upon his^{-asws} chest before I could mention anything to him^{-asws} from what I wanted, then he^{-asws} said to me: 'O Muhammad Bin Adam! Abdullah did not happen to be an Imam!' He^{-asws} had informed me with what I wanted before I could ask him^{-asws}'¹⁰².

28- ن، عيون أخبار الرضا عليه السلام مَا جِئِلَوِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقُطِيبِيِّ قَالَ سَمِعْتُ هِشَامَ الْعَبَّاسِيَّ يَقُولُ دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ الرِّضَا ع وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ أَنْ يَعُوذَنِي لِصُدَاعٍ أَصَابَنِي وَأَنْ يَهَبَ لِي ثَوْبَيْنِ مِنْ ثِيَابِهِ أُحْرِمُ فِيهِمَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya, from Ali Bin Ibrahim, from Al Yaqteeny who said, 'I heard Hisham Al Abbasy saying,

'I entered to see Abu Al-Hassan Al-Reza^{-asws}, and I intended to ask him^{-asws} to supplicate for me for a headache which had afflicted me, and that he^{-asws} should gift to me two clothes from his^{-asws} clothes I can be in Ihraam with these two.

فَلَمَّا دَخَلْتُ سَأَلْتُ عَنْ مَسَائِلَ فَأَجَابَنِي وَ نَسِيتُ حَوَائِجِي فَلَمَّا قُمْتُ لِأُخْرَجَ وَأَرَدْتُ أَنْ أُوَدِّعَهُ قَالَ لِي اجْلِسْ فَجَلَسْتُ بَيْنَ يَدَيْهِ فَوَضَعَ يَدَهُ عَلَى رَأْسِي وَ عُوذَنِي ثُمَّ دَعَا بِثَوْبَيْنِ مِنْ ثِيَابِهِ فَدَفَعَهُمَا إِلَيَّ وَ قَالَ لِي أُحْرِمُ فِيهِمَا

When I entered, I asked about an issue. He^{-asws} answered me and I forgot my need. When I stood up to go out and wanted to bid him^{-asws} farewell, he^{-asws} said to me: 'Be seated!' I sat down in front of him^{-asws}. He^{-asws} placed his^{-asws} hand upon my head and supplicated for me. Then he^{-asws} called for two clothes from his^{-asws} clothes and handed these to me and said: 'Be in Ihraam in these two!'

قَالَ الْعَبَّاسِيُّ وَ طَلَبْتُ بِمَكَّةَ ثَوْبَيْنِ سَعِيدَيْنِ أَهْدِيَهُمَا لِابْنِي فَلَمْ أَصِبْ بِمَكَّةَ فِيهَا شَيْئاً عَلَى مَا أَرَدْتُ فَمَرَرْتُ بِالْمَدِينَةِ فِي مُنَصَرَفِي فَدَخَلْتُ عَلَى أَبِي الْحُسَيْنِ الرِّضَا ع فَلَمَّا وَدَعْتُهُ وَأَرَدْتُ الْخُرُوجَ دَعَا بِثَوْبَيْنِ سَعِيدَيْنِ - عَلَى عَمَلِ الْوُشِيِّ الَّذِي كُنْتُ طَلَبْتُهُ فَدَفَعَهُمَا إِلَيَّ.

Al-Abbasy said, 'And I had searched at Makkah for two Yemeni clothes to gift them to my son, but I could not find anything at Makkah upon what I had wanted. I passed by Al-Medina during

¹⁰¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 26

¹⁰² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 27

my leaving and entered to see Abu Al-Hassan Al-Reza^{asws}. When I bade him^{asws} farewell and wanted to go out, he^{asws} call for two Yemeni clothes, being upon the description which I had been searching. He^{asws} handed them to me”.¹⁰³

كشف، كشف الغمة من دلائل الحميري عن العباسي قال: طلبت بكملة و ذكر مثله.

(The book) ‘Kashf Al Ghumma’, from ‘Dalail’ of Al Himeyri, from Al Abbasy who said,

‘I searched at Makkah’ – and he mentioned similar to it”.¹⁰⁴

29- ن، عيون أخبار الرضا عليه السلام ابن إدريس عن أبيه عن أحمد بن محمد بن الحسين بن موسى قال: خرجنا مع أبي الحسن الرضا ع إلى بغض أفلأكيه في يوم لا سحاب فيه فلما برزنا قال حملتكم معكم الممطر قلنا لا و ما حاجتنا إلى الممطر و ليس سحاب و لا نتخوف الممطر فقال لكيتي حملته و ستمطرون

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Ibn Idrees, from his father, from Ahmad Bin Muhammad, from Al-Husayn Bin Musa who said,

‘We went out with Abu Al-Hassan Al-Reza^{asws} to one of his estates during a day there were no clouds in it. When we went out, he^{asws} said: ‘Have you carried your raincoats with you?’ We said, ‘No, and what could be our need to the raincoats and there isn’t any cloud, nor do we fear the rain?’ He^{asws} said: ‘But, carry it, and it will be raining’.

قال فما مضينا إلا يسيراً حتى ارتفعت سحابة و مطرنا حتى أهتمنا أنفسنا منها فما بقي منا أحد إلا ابتل.

He (the narrator) said, ‘We had not gone except a little until a cloud arose and we were rained upon until we were worried for ourselves from it. Not one of us remained except he was soaked”.¹⁰⁵

30- ن، عيون أخبار الرضا عليه السلام العطار عن أبيه عن محمد بن عيسى عن موسى بن مهران أنه كتب إلى الرضا ع يسأله أن يدعو الله لابن له فكتب ع إليه وهب الله لك ذكراً صالحاً فمات ابنه ذلك و ولد له ابن.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Al Attar, from his father, from Muhammad Bin Isa, from Musa Bin Mihran,

‘He wrote to Al-Reza^{asws} asking him^{asws} to supplicate to Allah^{azwj} for a son of his. He^{asws} wrote to him: ‘Allah^{azwj} will Grant a righteous male for you^{asws}’. That son of his died, and a son was born for him”.¹⁰⁶

31- ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن النهدري عن محمد بن الفضل قال: نزلت بطن مراً فأصابني العرق المديني في جنبي و في رجلي فدخلت على الرضا ع بالمدينة فقال ما لي أراك متوجعاً فقلت إني لما أتيت بطن مراً أصابني العرق المديني في جنبي و في رجلي

¹⁰³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 28 a

¹⁰⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 28 b

¹⁰⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 29

¹⁰⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 30

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Waraq, from Sa'ad, from Al Nahdy, from Muhammad Bin Al Fuzeyl who said,

'I descended at Batn Mary and 'Irq Al-Madeyni' (an illness) afflicted me in my side and in my leg, so I entered to see Al-Reza^{-asws} at Al-Medina. He^{-asws} said: 'What is the matter I^{-asws} see you being in pain?' I said, 'When I came to Batn Mary, 'Irq Al-Madeyni' afflicted me in my side and in my leg'.

فَأَشَارَ عَ إِلَى الَّذِي فِي جَنْبِي تَحْتَ الْإِبطِ فَتَكَلَّمَ بِكَلَامٍ وَ تَقَلَّ عَلَيْهِ ثُمَّ قَالَ عَ لَيْسَ عَلَيْكَ بَأْسٌ مِنْ هَذَا

He indicted to that which was in my side under the armpit. He^{-asws} spoke with a speech and applied saliva upon it, then said; 'There is no problem upon you from this'.

وَ نَظَرَ إِلَى الَّذِي فِي رِجْلِي فَقَالَ قَالَ أَبُو جَعْفَرٍ عَ مَنْ بَلَى مِنْ شَيْعَتِنَا بِيَلَاءٍ فَصَبَرَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِثْلَ أَجْرِ أَلْفِ شَهِيدٍ فَقُلْتُ فِي نَفْسِي لَا أَتْرَأُ
وَ اللَّهُ مِنْ رِجْلِي أَبَدًا

And he^{-asws} looked at that which was in my leg. He^{-asws} said: 'Abu Ja'far^{-asws} had said: 'One from our^{-asws} Shias who is afflicted with an affliction, so he is patient, Allah^{-azwj} Mighty and Majestic would Write for him a Recompense similar to that of a thousand martyrs'. I said within myself, 'By Allah^{-azwj}! I will not be cured from my leg, ever!'

قَالَ الْهَيْئَةُ فَمَا زَالَ يَرْجِعُ مِنْهَا حَتَّى مَاتَ.

Al-Haysam said, 'He did not cease to hobble until he died''¹⁰⁷

32- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن أبي بصير عن أبي الحسن بن راشد قال: قدمت على أحمال فأتاني رسول الرضا ع قبل أن
أنظر في الكُتُبِ أَوْ أُوجَّهَ بِهَا إِلَيْهِ فَقَالَ لِي يُسَوِّلُ الرضا ع سِرَّحَ إِيَّيْ بِدَفْتَرٍ وَ لَمْ يَكُنْ لِي فِي مَنْزِلِي دَفْتَرٌ أَصْلًا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Yaqteeny, from Abu Al-Hassan Bin Rashid who said,

'(Camel) loads arrived to me. A messenger of Al-Reza^{-asws} came to me before I could look into the letters or divert it to him^{-asws}. He said to me, 'Al-Reza^{-asws} says to you: 'Send the register to me^{-asws}!' And there did not happen to be any register in my house originally.

قَالَ فَقُلْتُ وَ أَطْلُبُ مَا لَا أَعْرِفُ بِالتَّصَدِيقِ لَهُ فَلَمْ أَجِدْ شَيْئًا وَ لَمْ أَفْعَ عَلَى شَيْءٍ فَلَمَّا وَلى الرَّسُولُ قُلْتُ مَكَانَكَ فَحَلَلْتُ بَعْضَ الْأَحْمَالِ فَتَلَقَّيْتُ دَفْتَرًا لَمْ
أَكُنْ عَلِمْتُ بِهِ إِلَّا أَنِّي عَلِمْتُ أَنَّهُ لَمْ يَطْلُبْ إِلَّا الْحَقَّ فَوَجَّهْتُ بِهِ إِلَيْهِ.

He (the narrator) said, 'I said, 'And I shall (still) search for what I do not know, due to the ratification for him^{-asws}'. But I could not find anything, and I did not fall upon anything. When the messenger turned around (to leave), I said, '(Stay) in your place!' I loosened one of the loads and a register was facing me. I had not known of it except that I knew that he^{-asws} would not demand for anything except the truth, so I sent it to him^{-asws}'.¹⁰⁸

¹⁰⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 31

¹⁰⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 32

33- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن إبراهيم بن مهزيار عن أخيه علي عن محمد بن الوليد بن يزيد الكرماني عن أبي محمد المصري قال: قدم أبو الحسن الرضا ع فكتب إليه أسأله الإذن في الخروج إلى مصر أنجر إليها فكتب إلي أقم ما شاء الله فأقمت سنتين ثم قدم الثالثة فكتب إليه أسأله فكتب إلي أخرج مباركاً لك صنع الله لك فإن الأمر يتغير

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Mahziyar, from his brother Ali, from Muhammad Bin Al Waleed Bin Yazeed Al Kirmany, from Abu Muhammad Al Misry who said,

'Abu Al-Hassan Al-Reza^{-asws} arrived, so I wrote to him^{-asws} asking him^{-asws} for the permission in going out to Egypt to trade. He^{-asws} wrote to me: 'Stay for as long as Allah^{-azwj} so Desires!' I stayed for two years. Then the third (year) arrived, so I wrote to him^{-asws}. He^{-asws} wrote to me: 'Got out, there will be Blessings for you from the Making of Allah^{-azwj}, for the matters keep changing'.

قَالَ فَخَرَجْتُ فَأَصْبَحْتُ بِهَا خَيْرًا وَ وَقَعَ الْهَرَجُ بِبَغْدَادَ فَسَلِمْتُ عَنْ تِلْكَ الْفِتْنَةِ.

He (the narrator) said, 'I achieved good with it and troubles erupted at Baghdad, and I was safe from that discord'¹⁰⁹.

34- ن، عيون أخبار الرضا عليه السلام العطار عن أبيه عن محمد بن إسحاق الكوفي عن عمه أحمد بن عبد الله بن حارثة الكرخي قال: كَانَ لَا يَعِيشُ لِي وَلَدٌ وَ تُوِفِّي لِي بَضْعَةُ عَشَرَ مِنَ الْوُلْدِ فَحَجَجْتُ وَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَخَرَجَ إِلَيَّ وَ هُوَ مُتَأَرِّرٌ بِإِزَارٍ مُورَدٍ فَسَلَّمْتُ عَلَيْهِ وَ قَبَّلْتُ يَدَهُ وَ سَأَلْتُهُ عَنْ مَسَائِلَ ثُمَّ شَكَّوْتُ إِلَيْهِ بَعْدَ ذَلِكَ مَا أَلْقَى مِنْ قِلَّةِ بَقَاءِ الْوَلَدِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Attar, from his father, from Muhammad Bin Is'haq Al Kufy, from his uncle Ahmad Bin Abdullah Bin Allah^{-azwj} Bin Harisa Al Karkhy who said,

'No child have lived for me, and some ten children had died from me. I performed Hajj and entered to see Abu Al-Hassan Al-Reza^{-asws}, and he^{-asws} had trousered with a wrapping trouser. I greeted unto him^{-asws} and kissed his^{-asws} hand and asked him^{-asws} about an issue. Then I complained to him^{-asws} after that of what I was facing, from the scarcity of the remaining of the children.

فَأُطْرَقَ طَوِيلًا وَ دَعَا مَلِيًّا ثُمَّ قَالَ لِي إِنِّي لَأَرْجُو أَنْ تَنْصَرِفَ وَ لَكَ حَمْلٌ وَ أَنْ يُوَلَدَ لَكَ وَلَدٌ بَعْدَ وَلَدٍ وَ تَمْتَعُ بِمَا أَيَّامَ حَيَاتِكَ فَإِنَّ اللَّهَ تَعَالَى إِذَا أَرَادَ أَنْ يَسْتَجِيبَ الدُّعَاءَ فَعَلَ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

He^{-asws} lowered his^{-asws} head for a while, then said to me: 'I^{-asws} hope that it would turn away and there shall be (two) pregnancies for you, and a son after a son would be born for you, and you will enjoy with them both for the days of your life, for whenever Allah^{-azwj} the Exalted Wants to Answer the supplication, does so, and He^{-azwj} is Able upon all things'.

قَالَ فَأَنْصَرَفْتُ مِنَ الْحَجِّ إِلَى مَنْزِلِي فَأَصْبَحْتُ أَهْلِي ابْنَةً خَالِي حَامِلًا فَوَلَدَتْ لِي غُلَامًا سَمِيئَهُ إِبْرَاهِيمَ ثُمَّ حَمَلَتْ بَعْدَ ذَلِكَ فَوَلَدَتْ غُلَامًا سَمِيئَهُ مُحَمَّدًا وَ كَتَبْتُهُ بِأَبِي الْحَسَنِ فَعَاشَ إِبْرَاهِيمَ نَبِيًّا وَ ثَلَاثِينَ سَنَةً وَ عَاشَ أَبُو الْحَسَنِ أَرْبَعًا وَ عِشْرِينَ سَنَةً

He (the narrator) said, 'I left from the Hajj to go to my house, and I found my wife, daughter of my maternal uncle, pregnant. She gave birth for me to a boy. I named him as 'Ibrahim'.

¹⁰⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 33

Then she became pregnant after that and gave birth to a boy. I name him as ‘Muhammad’, and teknonymed him as ‘Abu Al-Hassan’. Ibrahim lived for more than thirty years and Abu Al-Hassan for twenty-four years.

ثُمَّ إِهْمَا اغْتَالَا جَمِيعًا وَحَزَبَتْ حَاجَاً وَانْصَرَفْتُ وَهُمَا عَلِيلَانِ فَمَكَّنَا بَعْدَ فُتُومِي شَهْرَيْنِ ثُمَّ تُوَيَّ إِبْرَاهِيمَ فِي أَوَّلِ الشَّهْرِ وَ تُوَيَّ مُحَمَّدٌ فِي آخِرِ الشَّهْرِ ثُمَّ مَاتَ بَعْدَهُمَا بِسَنَةٍ وَ نِصْفٍ وَ لَمْ يَكُنْ يَعْيشُ لَهُ قَبْلَ ذَلِكَ وَلَدٌ إِلَّا شَهْرًا.

Then they both became ill together, and I went out for Hajj and left while they were sick. They remained after my arrival for two months. Then Ibrahim died in the first month and Muhammad died at the end of the month. Then he died a year and a half after them, and there had not lived for him before that, any son, except for a month”.¹¹⁰

35- ن، عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الرِّضَا ع أَنَّهُ نَظَرَ إِلَى رَجُلٍ فَقَالَ يَا عَبْدَ اللَّهِ أَوْصِي بِمَا تُرِيدُ وَ اسْتَعِدَّ لِمَا لَا بُدَّ مِنْهُ فَكَانَ مَا قَدْ قَالَ فَمَاتَ بَعْدَهُ بِثَلَاثَةِ أَيَّامٍ.

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Sa’ad Bin Sa’ad,

‘From Al-Reza^{asws}. He^{asws} looked at a man and said: ‘O Abdullah! Bequeath with whatever you want and prepare for what there is no escape from it’. It happened what he^{asws} had said. He died three years after it”.¹¹¹

36- ن، عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ الْوَشَاءِ عَنْ مُسَافِرٍ قَالَ: كُنْتُ مَعَ الرِّضَا ع بِمِئَةِ يَحْيَى بْنِ خَالِدٍ مَعَ قَوْمٍ مِنْ آلِ بَرْمَكٍ فَقَالَ مُسَاكِينُ هَؤُلَاءِ لَا يَدْرُونَ مَا يَحِلُّ بِهِمْ فِي هَذِهِ السَّنَةِ ثُمَّ قَالَ هَاؤُا وَ أَعْجَبُ مِنْ هَذَا هَازُونَ وَ أَنَا كَهَاتَيْنِ وَ ضَمَّ بِإِصْبَعَيْهِ

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – Ibn Al Mutawakkal, from Al Himeyri, from Ibn Isa, from Al washa, from Musafir who said,

‘I was with Al-Reza^{asws} at Mina, and Yahya Bin Khalid passed by with a group from the family of Barmak. He^{asws} said: ‘These poor guys are not knowing what is to be released with them during this year’. Then he^{asws} said: ‘And stranger than this, Haroun and I^{asws} would be like these two’ – and he^{asws} pressed his^{asws} fingers.

قَالَ مُسَافِرٌ قَوْلَ اللَّهِ مَا عَرَفْتُ مَعْنَى حَدِيثِهِ حَتَّى دَفَنَاهُ مَعَهُ.

Musafir said, ‘By Allah^{azwj}! I did not understand the meaning of his^{asws} Hadeeth until we had buried him^{asws} next to him”.¹¹²

37- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ قَالَ: كُنْتُ كَتَبْتُ مَعِيَ مَسَائِلَ كَثِيرَةً قَبْلَ أَنْ أَقْطَعَ عَلَى أَبِي الْحَسَنِ ع وَ جَمَعْتُهَا فِي كِتَابٍ مِمَّا رَوَيْ عَنْ آبَائِهِ ع وَ غَيْرِ ذَلِكَ وَ أَحْبَبْتُ أَنْ أَتَبَيَّنَ فِي أَمْرِهِ وَ أَحْتَبِرُهُ فَحَمَلْتُ الْكِتَابَ فِي كُمِي وَ صِرْتُ إِلَى مَنْزِلِهِ وَ أَرَدْتُ أَنْ أَحْدَ مِنْهُ خُلُوءًا

¹¹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 34

¹¹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 35

¹¹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 36

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Salih Bin Abu Hammad, from Al-Hassan Bin Ali Al Washa who said,

'I had written down a lot of questions which were with me before I had cut off (from others) to Abu Al-Hassan^{asws} and collected these in a book from what had been reported from his^{asws} forefathers^{asws}, and other than that, and I loved it if I could have these proven regarding his^{asws} matter. I carried the book in my sleeve and came to his^{asws} house, and I wanted to take the private session from him^{asws}.

فَأَتَاوَلَهُ الْكِتَابَ فَجَلَسْتُ نَاحِيَةً وَأَنَا مُتَفَكِّرٌ فِي طَلَبِ الْإِذْنِ عَلَيْهِ وَبِالْبَابِ جَمَاعَةٌ جُلُوسٌ يَتَخَدُّونَ قَبِينًا أَنَا كَذَلِكَ فِي الْفِكْرَةِ وَالْإِحْتِيَالِ فِي الدُّخُولِ عَلَيْهِ إِذَا بَعْلَامٌ قَدْ خَرَجَ مِنَ الدَّارِ فِي يَدِهِ كِتَابٌ فَنَادَى أَتَيْكُمُ الْحَسَنُ بْنُ عَلِيٍّ الْوَشَاءُ ابْنُ ابْنَةِ الْيَاسِ الْبَغْدَادِيِّ

I gave him^{asws} the book and sat down in a corner, and I was thinking in seeking the permission to see him^{asws} and there was a group seated at the door discussing. While I was like that in the thoughts and the contemplation regarding the entry to see him^{asws}. There I was with a slave who had come out from the house. In his hand was a letter. He called out, 'Which one of you is Al-Hassan Bin Ali Al-Hassan Bin Ali Al-Washa, son of the daughter of Ilyas Al-Baghdadi?'

فَقُمْتُ إِلَيْهِ وَقُلْتُ أَنَا الْحَسَنُ بْنُ عَلِيٍّ الْوَشَاءُ فَمَا حَاجَتُكَ قَالَ هَذَا الْكِتَابُ أُمِرْتُ بِدَفْعِهِ إِلَيْكَ فَهَآكَ خُذْهُ فَأَخَذْتُهُ وَتَنَحَّيْتُ نَاحِيَةً فَقَرَأْتُهُ فَإِذَا وَاللَّهِ فِيهِ جَوَابٌ مَسْأَلَةٍ مَسْأَلَةٍ فَعِنْدَ ذَلِكَ قَطَعْتُ عَلَيْهِ وَتَرَكْتُ الْوَقْفَ.

I stood up to him and said, 'I am Al-Hassan Bin Ali Al-Washa. So what is your need?' He said, 'This is the letter I have been ordered with handing it over to you, so here, take it!' I took it and went aside in a corner and read it, and there, by Allah^{azwj} in with were answers of question by question. During that, I cut off (from others) to him^{asws} and left the pausing (being a Waqifite)".¹¹³

38- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عن الوشاء قال: بعثت إلي أبو الحسن الرضا ع علامة و معه رفعة فيها انبعثت إلي بنوب من ثياب موضع كذا و كذا من ضرب كذا فكتبته إليه و قلت للرسل ليس عندي ثوب بهذه الصفة و ما أعرف هذا الضرب من الثياب

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – By this chain from Al Washa who said,

'Abu Al-Hassan Al-Reza^{asws} sent his^{asws} slave to me and with him was a note: 'Send to me a cloth from the clothes of such and such place, of such and such type'. I wrote to him^{asws} and said to the messenger, 'There isn't with me any cloth of this description, and I do not recognise this type of cloth!'

فَأَعَادَ الرَّسُولَ إِلَيَّ بَلَّ قَاطِلُهُ فَأَعَدْتُ إِلَيْهِ الرَّسُولَ وَ قُلْتُ لَيْسَ عِنْدِي مِنْ هَذَا الضَّرْبِ شَيْءٌ فَأَعَادَ إِلَيَّ الرَّسُولَ اطْلُبْ فَإِنَّ عِنْدَكَ مِنْهُ

The messenger returned to me, 'But, search for it'. I returned the messenger to him^{asws} and said, 'There isn't with me anything of this type!' The messenger returned to me, 'Search, for there is with you, from it'.

¹¹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 37

قَالَ الْحَسَنُ بْنُ عَلِيٍّ الْوُشَاءُ وَ قَدْ كَانَ أَبْضَعَ مَعِيَ رَجُلًا ثَوْبًا مِنْهَا وَ أَمَرَنِي بِبَيْعِهِ وَ كُنْتُ قَدْ نَسِيتُهُ فَطَلَبْتُ كُلَّ شَيْءٍ كَانَ مَعِيَ فَوَجَدْتُهُ فِي سَفَطٍ تَحْتَ الْبَابِ كُلِّهَا فَحَمَلْتُهُ إِلَيْهِ.

Al-Hassan Bin Ali Al-Washa said, 'A man had invested with me a cloth from these and he had instructed me with selling it, and I had forgotten it. I search all things which were with me and found it in a basket beneath the clothes, all of them, and I carried it to him'-asws¹¹⁴.

39- ن، عيون أخبار الرضا عليه السلام الحمداني عن علي عن أبيه عن صفوان بن يحيى قال: كنت عند أبي الحسن الرضا ع فدخل عليه الحسن بن خالد الصيرفي فقال له جعلت فداك إني أريد الخروج إلى الأعوض - فقال حينئذ طفرت بالعافية فالزمه فلم يقنع ذلك فخرج يريد الأعوض فقطع عليه الطريق و أخذ كل شيء كان معه من المال.

(The book) 'Uyoon Akhbar Al-Reza'-asws¹¹⁴ – Al Hamdany, from Ali, from his father, from Safwan Bin Yahya who said,

'I was in the presence of Abu Al-Hassan Al-Reza'-asws¹¹⁴, and Al-Husayn Bin Khalid Al-Sayrafi entered to see him'-asws¹¹⁴. He said to him'-asws¹¹⁴, 'May I be sacrificed for you'-asws¹¹⁴! I want to go out to Al-Awz'. He'-asws¹¹⁴ said: 'Where you are finding well-being, stick to it!' But he was not content with that. He went out intending Al-Awz, and the road of was cut off upon him (by bandits), and everything from the wealth what was with him, was seized''¹¹⁵.

40- ب، قرب الإسناد محمد بن عبد الحميد عن ابن فضال عن ابن الجهم قال: كتب الرضا ع إلي بعد ما انصرفت من مكة في صفر يحدث إلى أريعة أشهر قبلكم حدث فكان من أمر محمد بن إبراهيم و أمر أهل بغداد و قتل أصحاب زهير و هزيمتهم

(The book) 'Qurb Al Asnaad' – Muhammad Bin Abdul Hameed, from Ibn Fazzal, from Ibn Al Jaham who said,

'Al-Reza'-asws¹¹⁵ wrote to me after I had left from Makkah: 'In the month of Safar, an even would occur to four months before you'. It happened from the matter of Muhammad Bin Ibrahim and matter of the people of Baghdad, and the companions of Zuheyr were killed and their defeat.

قَالَ وَ حَدَّثَنِي إِبراهيمُ بْنُ أَبِي إِسْرَائِيلَ قَالَ قَالَ لِي أَبُو الْحَسَنِ أَنَا رَأَيْتُ فِي الْمَنَامِ قَعِيلَ لِي لَا يُؤَلِّدُ لَكَ وَلَدٌ حَتَّى تَجُوزَ الْأَرْبَعِينَ فَإِذَا جَزْتَ الْأَرْبَعِينَ وَلَدَ لَكَ مِنْ حَائِلَةٍ اللَّوْنِ خَفِيفَةِ الثَّمَنِ.

He (the narrator) said, 'And it is narrated to me by Ibrahim Bin Abu Israil who said, 'Abu Al-Hassan'-asws¹¹⁵ said to me that I would be seeing in the dream. It was said to me, 'No child would be born for you until you cross forty (years old). When you have crossed the forty, there shall be born for you from a barren coloured (slave) woman of a small price''¹¹⁶.

بيان: أمر محمد بن إبراهيم إشارة إلى محاربة جنود المأمون و الأمين و خلع الأمين و قتله و محمد بن إبراهيم بن الأغلب الإفريقي كان من أصحاب الأمين و زهير بن المسيب من أصحاب المأمون و هذا إشارة إلى ما كان في أول الأمر من غلبة الأمين.

Explanation: 'The matter of Muhammad Bin Ibrahim' is an indication to a battle of an army of Al-Mamoun and Al-Ameen, and abdication of Al-Ameen, and his killing. And Muhammad Bin

¹¹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 38

¹¹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 39

¹¹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 40

Ibrahim Bin Al-Aglab the African, he was from the companions of Al-Ameen, and Zuheyr Bin Al-Musayyab was from the companions of Al-Mamoun, and this is an indication to what happened in the beginning of the overcoming of Al-Ameen.

41- ير، بصائر الدرجات أحمد بن محمد بن أبي نصر قال: استقبلت الرضا ع إلى القادسيية فسلمت عليه فقال لي أكثر لي حجرة لها بابان باب إلى خان و باب إلى خارج فإنه أستر عليك

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

'I welcomed Al-Reza^{asws} to Al-Qadisiyya and greeted unto him^{asws}. He^{asws} said to me: 'Rent a room for me having two doors for it, a door to the inside and a door to the outside so it would be a screen upon you'.

قال و بعث إلي برنفلجة فيها دينارين صالحه و مصحف و كان يأتيه رسوله في حوائجه فاشترى له و كنت يوماً وحيدي ففتحت المصحف لأقرأ فيه فلما نشرته نظرت في لم يكن فإذا فيها أكثر مما في أيدينا أضعافه فقدمت على قراءتها فلم أعرف منها شيئاً

He (the narrator) said, 'And he^{asws} sent to me a container wherein were Dinars and a Parchment (Quran), and his^{asws} messenger used to come to it regarding his^{asws} needs and buy for him^{asws}; and one day I was alone, and I opened the Parchment in order to read it. When I spread it out, I looked into what did not happen to be, for there was in it more than what was in our hands, double it. I went ahead upon reading it, but I could not recognise anything from it.

فأخذت الدواة و القسطاس فأردت أن أكتبها لكي أسأل عنها فأتاني مسافر قبل أن أكتب منها بشيء و منديل و خيط و خاتم فقال مولاي تأمرك أن تضع المصحف في منديل و تحميه و تبعث إليه بالخاتم قال ففعلت ذلك.

I took the ink and the paper and wanted to write it lest he^{asws} asks (back) for it. A traveller came to be before I could write anything from it, and a towel, and a thread, and his^{asws} seal. He said, 'My Master^{asws} orders you to place the Parchment in a towel and seal it and send it to him^{asws} along with the seal'. So, I did that".¹¹⁷

42- ير، بصائر الدرجات معاوية بن حكيم عن سليمان بن جعفر الجعفري قال: كنت عند أبي الحسن بالحمراء في مشربة مشرفة على البر و المائدة بين أيدينا إذ رفع رأسه فرأى رجلاً مسرعاً

(The book) 'Basaair Al Darajaat' – Muawiya Bin Hakam, from Suleyman Bin Ja'far Al Ja'fary who said,

'I was in the presence of Abu Al-Hassan^{asws} at Al-Hamra'a in a drinking place overlooking upon the well, and the meal was in front of us, when he^{asws} raised his^{asws} head and saw a man hurrying.

فرفع يده من الطعام فما لبث أن جاء فصعد إليه فقال البشري جعلت فداك مات الزبير فأتى فأتى إلى الأرض و تعبر لونه و اصفر وجهه

¹¹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 41

He^{-asws} raised his^{-asws} hands from the meal. It was not long before he came and ascended to him^{-asws}. He said, 'The good news! May I be sacrificed for you^{-asws}, Al-Zubeyri has died!' He^{-asws} lowered his^{-asws} head towards the ground, and his^{-asws} colour changes, and his^{-asws} face paled.

ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ إِنِّي أَصَبْتُهِ قَدْ ارْتَكَبَ فِي لَيْلَتِهِ هَذِهِ ذَنْبًا لَيْسَ بِأَكْبَرَ ذُنُوبِهِ قَالَ وَ اللَّهُ مِمَّا حَطَبْنَاهُمْ أُعْرِفُوا فَأَدْخِلُوا نَاراً ثُمَّ مَدَّ يَدَهُ فَأَكَلَ

Then he^{-asws} raised his^{-asws} head and said: 'I^{-asws} think he^{-asws} has indulged in such a sin during this night of his, there isn't any sin greater than it. By Allah^{-azwj}! They are drowning in their sins and entering the Fire'. Then he^{-asws} extended his^{-asws} hand and ate.

فَلَمْ يَلْبَثْ أَنْ جَاءَ رَجُلٌ مَوْلًى لَهُ- فَقَالَ جُعِلْتُ فِدَاكَ مَاتَ الزُّبَيْرِيُّ فَقَالَ وَ مَا كَانَ سَبَبَ مَوْتِهِ فَقَالَ شَرِبَ الْخَمْرَ الْبَارِحَةَ فَغَرِقَ فِيهِ فَمَاتَ.

It was not long before a man, a slave of his^{-asws} came and said, 'May I be sacrificed for you^{-asws}! Al-Zubeyri died'. He^{-asws} said: 'And what was the cause of his death?' He said, 'He drank the wine last night and drowned in it, so he died'¹¹⁸.

بيان: قال الجزري في حديث وحشي أنه مات غرقاً في الخمر أي متناهيها في شربها و الإكثار منه مستعار من الغرق.

Explanation: Al Jazry said in a Hadeeth of Wahshy, 'He drowned in the wine' – i.e. he ended in drinking it and was a lot from it. It is figurative speech of the drowning.

43- ير، بصائر الدرجات أهيمم التهدي عن محمد بن الفضيل الصيرفي قال: دخلت على أبي الحسن الرضا ع فسألته عن أشياء و أردت أن أسأله عن السلاح فأعفلته فخرجت و دخلت على أبي الحسين بن بشير فإذا غلامه و معه زعفران و فيها بسم الله الرحمن الرحيم أنا بمنزلة أبي و وارثه و عندي ما كان عنده.

(The book) 'Basaair Al Darajaat' – Al Haysam Al Nahdy, from Muhammad Bin Al Fuzeyl Al Sayrafi who said,

'I entered to see Abu Al-Hassan Al-Reza^{-asws} and asked him^{-asws} about things, and I wanted to ask him^{-asws} about the weapons, but I forgot and went out and entered to see Abu Al-Hassan Bin Bashir, and there was his^{-asws} slave, and with him was a note, and in it was (written): 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. I^{-asws} am at the status of my^{-asws} father^{-asws}, and have inherited him^{-asws}, and with me^{-asws} is whatever was with him^{-asws}'.¹¹⁹

44- ير، بصائر الدرجات موسى بن عمر عن أحمد بن عمر الحلال قال: سمعت الأخرس بمكة يذكر الرضا ع فقال منه قال فدخلت مكة فاشتريت سكيناً فرأيتُهُ فقلت و الله لأقتلنه إذا خرج من المسجد

(The book) 'Basaair Al Darajaat' – Musa Bin Umar, from Ahmad Bin Umar Al Hallal who said,

'I heard Al-Akhras at Makkah mentioning Al-Reza^{-asws} (derogatorily), and I took (offence) from him. I entered Makkah and bought a knife, and I saw him saying, 'By Allah^{-azwj}, I shall kill him^{-asws} when he^{-asws} comes out from the Masjid'.

¹¹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 42

¹¹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 43

فَأَقَمْتُ عَلَى ذَلِكَ فَمَا شَعَرْتُ إِلَّا بِرُفْعَةِ أَبِي الْحَسَنِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِحَقِّي عَلَيْكَ لَمَّا كَفَفْتُ عَنِ الْاُخْرَسِ فَإِنَّ اللَّهَ يُفْقِي وَهُوَ حَسْبِي..

I stayed upon that and did not realised except there was a note of Abu Al-Hassan^{-asws}: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. By my^{-asws} right upon you, refrain from Al-Akhras, for Allah^{-azwj} is My^{-azwj} trust and He^{-azwj} Suffices me^{-asws}’.¹²⁰

45- تختص، الإختصاص ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ بْنِ الْقَاسِمِ عَنْ أَخْبَرَهُ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى قَالَ: أَلْحِثْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فِي شَيْءٍ أَطْلُبُهُ مِنْهُ وَكَانَ يَعِدُنِي فَخَرَجَ ذَاتَ يَوْمٍ يَسْتَقْبِلُ وَالِي الْمَدِينَةِ وَ كُنْتُ مَعَهُ فَجَاءَ إِلَى قُرْبِ قَصْرِ فَلَانَ فَنَزَلَ فِي مَوْضِعٍ تَحْتَ شَجَرَاتٍ وَ نَزَلْتُ مَعَهُ أَنَا وَ لَيْسَ مَعَنَا ثَالِثٌ

(The books) ‘Al Ikhtisas’, (and) ‘Basaair Al Darajaat’ - Muhammad Bin Isa, from Muhammad Bin Hamza Bin Al Qasim, from the one who informed him, from him, informed by Ibrahim Bin Musa who said,

‘I^{-asws} had insisted upon Abu Al-Hassan Al-Reza^{-asws} regarding something I had sought from him^{-asws}, and he^{-asws} had promised me. He^{-asws} went out one day to the governor of Al-Medina, and I was with him^{-asws}. He^{-asws} went near to a castle of so and so and descended in a place beneath some trees and I descended with him^{-asws}, (only) I, and there was no third person with us.

فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْعَيْدُ قَدْ أَظْلَمْنَا وَ لَا وَ اللَّهُ مَا أَفْلَكُ دِرْهَمًا فِيمَا سِوَاهُ فَحَكَ بِسَوْطِهِ الْأَرْضَ حَكًّا شَدِيدًا ثُمَّ ضَرَبَ بِيَدِهِ فَتَنَاوَلَ بِيَدِهِ سَبِيكَةً دَهَبٍ فَقَالَ انْتَفِعْ بِهَا وَ اكْتُمْ مَا رَأَيْتَ.

I said, ‘May I be sacrificed for you^{-asws}! These woods have shaded us and no, by Allah^{-azwj}, I do not own (even) a Dirham among what is besides is’. He^{-asws} struck the ground with his^{-asws} whip with a severe striking, then struck his^{-asws} hand and took a gold ingot. He^{-asws} said: ‘Benefit (yourself) with it and conceal what you have seen’.¹²¹

46- غط، الغيبة للشيخ الطوسي جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَالِكٍ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ وَ هُوَ مِنْ آلِ مِهْرَانَ وَ كَانُوا يَقُولُونَ بِالْوَقْفِ وَ كَانَ عَلَى رَأْيِهِمْ فَكَاتَبَ أَبَا الْحَسَنِ الرِّضَا ع وَ تَعَنَّتْ فِي الْمَسَائِلِ

(The book) ‘Al Ghaybah’ of the sheykh Al Tusi – Ja’far Bin Muhammad Bin Malik, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Ahmad Bin Muhammad Bin Abu Nasr, and he was from the family of Mihran,

‘And they were saying (believing) with the stopping (at the 7th Imam^{-asws} i.e. Waqifites), and he was upon their views. He wrote to Abu Al-Hassan Al-Reza^{-asws} being confusing in the questions.

فَقَالَ كَتَبْتُ إِلَيْهِ كِتَابًا وَ أَضْمَرْتُ فِي نَفْسِي أَنِّي مَتَى دَخَلْتُ عَلَيْهِ أَسْأَلُهُ عَنْ ثَلَاثِ مَسَائِلَ مِنَ الْقُرْآنِ وَ هِيَ قَوْلُهُ أَ قَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمَى وَ قَوْلُهُ فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ قَوْلُهُ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

He said, ‘I wrote a letter to him^{-asws} and determined within myself that when I enter to see him^{-asws}, I shall ask him^{-asws} about three issues (Verses) from the Quran, and these are His^{-azwj} Words: **So, can you make the deaf to hear, or guide the blind and the one who was in clear**

¹²⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 44

¹²¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 45

straying? [43:40]; and His^{-azwj} Words: *So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, [6:125]; and His^{-azwj} Words: *Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to, [28:56].**

قَالَ أَحْمَدُ فَأَجَابَنِي عَنْ كِتَابِي وَكَتَبَ فِي آخِرِهِ الْآيَاتِ الَّتِي أَضْمَرْتُهَا فِي نَفْسِي أَنْ أَسْأَلُهُ عَنْهَا وَلَمْ أَذْكُرْهَا فِي كِتَابِي إِلَيْهِ فَلَمَّا وَصَلَ الْجَوَابُ نَسِيتُ مَا كُنْتُ أَضْمَرْتُهُ فَقُلْتُ أَيُّ شَيْءٍ هَذَا مِنْ جَوَابِي ثُمَّ ذَكَرْتُ أَنَّهُ مَا أَضْمَرْتُهُ.

Ahmad (the narrator) said, 'He^{-asws} answered me of my letter, and he^{-asws} wrote in its last Verse which I had determined within myself that I would be asking him^{-asws} about it, and I had not mentioned it in my letter to him^{-asws}. When the answer arrived, I had forgotten what I had determined. I said, 'Which this is this from my answers?' Then I remembered that it was what I had determined".¹²²

47- بَج، الخرائج و الجرائح رَوَى عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: كُنْتُ فِي مَجْلِسِ الرِّضَا ع فَعَطِشْتُ عَطَشًا شَدِيدًا وَ تَهَيَّئْتُ أَنْ أَسْتَسْقِيَ فِي مَجْلِسِهِ فَدَعَا بِمَاءٍ فَشَرِبَ مِنْهُ جُرْعَةً ثُمَّ قَالَ يَا أَبَا هَاشِمٍ اشْرَبْ فَإِنَّهُ بَرْدٌ طَيِّبٌ فَشَرِبْتُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Hashim Al Ja'fary who said,

'I was in a gathering of Al-Reza^{-asws} and I became thirsty with severe thirst, and I was too embarrassed from asking him^{-asws} to quench me in his^{-asws} gathering. He^{-asws} called for water and drank a gulp from it, then said: 'O Abu Hashim! Drink, for it is cold, fresh'. I drank.

ثُمَّ عَطِشْتُ عَطَشَةً أُخْرَى فَنَظَرَ إِلَى الْخَادِمِ وَ قَالَ شَرِبْتُ مِنْ مَاءٍ سَوِيْقٍ سَكَّرٍ قَالَ لَهُ بَلِ السَّوِيْقِ وَ انْتُرْ عَلَيْهِ السُّكَّرَ بَعْدَ بَلِّهِ وَ قَالَ اشْرَبْ يَا أَبَا هَاشِمٍ فَإِنَّهُ يَفْطَعُ الْعَطَشَ.

Then I became thirsty once again. He^{-asws} looked at the servant and said: 'A drink of sugary water of Suweyk'. He said to him^{-asws}, 'But, the Suweyk, and sprinkle the sugar upon it after settling it'. And he^{-asws} said: 'Drink, O Abu Hashim, for it will cut your thirst!'"¹²³

48- بَج، الخرائج و الجرائح رَوَى عَنِ الْبَزَنْطِيِّ قَالَ: إِنِّي كُنْتُ مِنَ الْوَاقِفَةِ عَلَى مُوسَى بْنِ جَعْفَرٍ وَ أَشْكُ فِي الرِّضَا ع فَكَتَبْتُ أَسْأَلُهُ عَنْ مَسَائِلٍ وَ نَسِيتُ مَا كَانَ أَهَمَّ الْمَسَائِلِ إِلَيَّ فَجَاءَ الْجَوَابُ مِنْ جَمِيعِهَا ثُمَّ قَالَ وَ قَدْ نَسِيتُ مَا كَانَ أَهَمَّ الْمَسَائِلِ عِنْدَكَ فَاسْتَبَصَّرْتُ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Bazanty who said,

'I was from the Waqifites, stopping upon Musa^{-asws} Bin Ja'far^{-asws}, and I doubted regarding Al-Reza^{-asws}. I wrote asking him^{-asws} about issues, and I forgot what questions had been important to me. The answer came regarding its entirety. Then he^{-asws} said: 'And you had forgotten what questions were important in your view, so I^{-asws} have explained'.

ثُمَّ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَشْتَهِي أَنْ تَدْعُوَنِي إِلَى دَارِكَ فِي أَوْقَاتٍ تَعْلَمُ أَنَّهُ لَا مَفْسَدَةَ لَنَا مِنَ الدُّخُولِ عَلَيْكُمْ مِنْ أَيْدِي الْأَعْدَاءِ

¹²² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 46

¹²³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 47

Then I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I am desirous if you^{-asws} could invite me to your^{-asws} house during timings which you^{-asws} know an enemy from the enemies would not spoil for us from entering to see you^{-asws}'.

قَالَ ثُمَّ إِنَّهُ بَعَثَ إِلَيَّ مَرْكُوبًا فِي آخِرِ يَوْمٍ فَخَرَجْتُ وَصَلَّيْتُ مَعَهُ الْعِشَاءَ بَيْنَ وَقَعْدَ يُمْلِي عَلَيَّ الْعُلُومَ ابْتِدَاءً وَ أَسْأَلُهُ فَيُجِيبُنِي إِلَى أَنْ مَضَى كَثِيرٌ مِنَ اللَّيْلِ

He (the narrator) said, 'Then he sent a transport animal to me during the last day. I went out and prayed the two evening Salats with him^{-asws} and he^{-asws} sat dictating to me the knowledge, initiating from him^{-asws}, and I was asking him^{-asws} and he^{-asws} kept answering me until most of the night had passed by.

ثُمَّ قَالَ لِلْعَلَامِ هَاتِ الثِّيَابَ الَّتِي أَنَا فِيهَا لِنَامَ أَحْمَدُ الْبَرْزَنْطِيُّ فِيهَا

Then he^{-asws} said to the slave: 'Give the clothes which I^{-asws} tend to sleep in, for Ahmad Al-Bazanty to sleep in'.

قَالَ فَخَطَرَ بِيَالِي لَيْسَ فِي الدُّنْيَا مَنْ هُوَ أَحْسَنُ حَالًا مِنِّي بَعَثَ الْإِمَامُ مَرْكُوبَهُ إِلَيَّ وَ جَاءَ وَ وَقَعْدَ إِلَيَّ ثُمَّ أَمَرَ لِي بِهَذَا الْإِكْرَامِ

He (the narrator) said, 'It occurred in my mind that there isn't anyone in the world who is of better state than me. The Imam^{-asws} has sent his^{-asws} riding animal to me^{-asws}, and he^{-asws} came and sat to me, then he^{-asws} ordered with these honours for me'.

وَ كَانَ قَدْ اتَّكَأَ عَلَى يَدَيْهِ لِيَنْهَضَ فَجَلَسَ وَ قَالَ يَا أَحْمَدُ لَا تَفْخَرْ عَلَى أَصْحَابِكَ بِذَلِكَ فَإِنَّ صُغَصَةَ بَنِ صُوحَانَ مَرَضَ فَعَادَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَكْرَمَهُ وَ وَضَعَ يَدَهُ عَلَى جَبْهَتِهِ وَ جَعَلَ يُلَاطِفُهُ فَلَمَّا أَرَادَ التُّهُؤُصَ قَالَ يَا صُغَصَةُ لَا تَفْخَرْ عَلَى إِخْوَانِكَ بِمَا فَعَلْتُ فَإِنِّي إِنَّمَا فَعَلْتُ جَمِيعَ ذَلِكَ لِأَنَّهُ كَانَ تَكْلِيفًا لِي.

And he^{-asws} leant upon his^{-asws} hand to get up. He^{-asws} sat up and said: 'O Ahmad! Do not pride over your companions with that, for Sa'sa Bin Sowhan was sick, and Amir Al-Momineen^{-asws} had consoled him and honoured him, and placed his^{-asws} hand upon his forehead, and went on to care for him. When he^{-asws} wanted to get up, he^{-asws} said: 'O Sa'sa! Do not pride over your brother with what I^{-asws} have done, for rather I^{-asws} have done entirety of that because it was a moral obligation for me^{-asws}'.¹²⁴

49- بيج، الخرائج و الجرائح عَنْ إِبْرَاهِيمَ بْنِ مُوسَى الْقَزَّازِ وَ كَانَ يُؤْمُ فِي مَسْجِدِ الرِّضَا بِمُحْرَاسَانَ قَالَ أَلْحُثُّ عَلَى الرِّضَا ع فِي شَيْءٍ طَلَبْتُهُ مِنْهُ فَخَرَجَ يَسْتَقْبِلُ بَعْضَ الطَّالِبِينَ وَ جَاءَ وَقْتُ الصَّلَاةِ فَمَالَ إِلَى قَصْرِ هُنَاكَ فَتَنَزَّلَ تَحْتَ صَخْرَةٍ بِقُرْبِ الْقَصْرِ وَ أَنَا مَعَهُ وَ لَيْسَ مَعَنَا ثَالِثٌ

(The book) 'Al Kharaij Wa Al Jaraih' – From Ibrahim Bin Musa Al Qazaz,

'And he used to lead Salat in the Masjid of Al-Reza^{-asws}. He said, 'I insisted upon Al-Reza^{-asws} regarding something I sought from him. He^{-asws} went out facing one of the students, and the time of Salat came. He^{-asws} inclined to a building over there and descended beneath a rock nearby to the building, and I was with him^{-asws}, and there wasn't a third (person) with us.

¹²⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 48

فَقَالَ أَذِنَ فَعُلْتُ تَنْتَظِرُ يَلْحَقُ بِنَا أَصْحَابُنَا فَقَالَ عَفَرَ اللَّهُ لَكَ لَا تُؤَخِّرَنَّ صَلَاةَ عَنْ أَوَّلِ وَقْتِهَا إِلَى آخِرِ وَقْتِهَا مِنْ غَيْرِ عِلَّةٍ عَلَيْكَ ابْدَأْ بِأَوَّلِ الْوَقْتِ فَأَذَّنْتَ وَصَلَّيْنَا

He^{-asws} said: 'Proclaim Azaan!' I said, 'Wait until our companions join with us'. He^{-asws} said: 'May Allah^{-azwj} Forgive you! Do not delay a Salat from its first timings up to its last timing, from without there being a reason upon you. Begin with the first timing'. So, I proclaimed Azaan and we prayed Salat.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ طَالَتِ الْمُدَّةُ فِي الْعِدَّةِ الَّتِي وَعَدْتَنِيهَا وَأَنَا مُحْتَاجٌ وَأَنْتَ كَثِيرُ الشُّغْلِ وَلَا أَظْفُرُ بِمَسْأَلَتِكَ كُلَّ وَقْتٍ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! The period has prolonged regarding the appointment which you^{-asws} had promised it, and I am needy, and you^{-asws} are busy a lot, and I cannot win with asking you^{-asws} every time'.

قَالَ فَحَاكَ بِسَوْطِهِ الْأَرْضَ حَكًّا شَدِيدًا ثُمَّ ضَرَبَ بِيَدِهِ إِلَى مَوْضِعِ الْحَاكِ فَأَخْرَجَ سَبِيكَةً ذَهَبٍ فَقَالَ حُذَّهَا بَارَكَ اللَّهُ لَكَ فِيهَا وَانْتَفِعْ بِهَا وَانْتُمْ مَا رَأَيْتُمْ

He (the narrator) said, 'He^{-asws} scraped the ground with intense scraping, then he^{-asws} struck his^{-asws} hand to the place of the scraping and extracted a gold ingot. He^{-asws} said: 'Take it, may Allah^{-azwj} Bless you in it, and benefit with it, and conceal what you have seen'.

قَالَ فَبُورِكَ لِي فِيهَا حَتَّى اشْتَرَيْتُ بِخُرَاسَانَ مَا كَانَتْ قِيمَتُهُ سَبْعِينَ أَلْفَ دِينَارٍ فَصِرْتُ أَغْنَى النَّاسِ مِنْ أُمَّتِي هُنَاكَ.

He (the narrator) said, 'There were Blessings in it for me until I got at Khurasan what was its price, seventy thousand Dinars. I became richest of the people from the ones like me over there!'¹²⁵

50- يَج، الخراج و الجرائح زوى إسماعيل بن أبي الحسن قال: كُنْتُ مَعَ الرِّضَا ع وَ قَدْ مَالَ يَدُهُ إِلَى الْأَرْضِ كَأَنَّهُ يَكْشِفُ شَيْئًا فَظَهَرَتْ سَبَائِلُكَ ذَهَبٍ ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ فَعَابَتْ فَقُلْتُ فِي نَفْسِي لَوْ أُعْطَانِي وَاحِدَةٌ مِنْهَا قَالَ لَا إِنَّ هَذَا الْأَمْرَ لَمْ يَأْتِ وَقْتُهُ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Ismail Bin Abu Al-Hassan who said,

'I was with Al-Reza^{-asws}, and he^{-asws} had inclined his^{-asws} hand to the ground. It is as if he^{-asws} was uncovering something. Gold ingots appeared. Then he^{-asws} wiped upon the ground, and they disappeared. I said within myself, 'If only he^{-asws} could have given me one from these'. He^{-asws} said: 'No! This is the matters, it's time hasn't come yet'¹²⁶.

بيان يعني خروج خزائن الأرض و تصرفنا فيها إنما هو في زمن القائم ع.

Explanation: Meaning emergence of the treasures of the earth and our conduct during it. But rather, it would be during the era of Al-Qaim^{-asws}'.

¹²⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 49

¹²⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 50

51- يج، الخرائج و الجرائح زوي عن أبي إسماعيل السندي قال: سمعت بإهند أن لله في العرب حجة فخرجت منها في الطلب فدللت على الرضا ع فقصدته فدخلت عليه و أنا لا أحسن من العربية كلمة فسلمت بالسندية فرد علي بلعني فجعلت أكلمه بالسندية و هو يجيبي بالسندية

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported from Abu Ismail Al Sindy who said,

'I heard at India that there is a Divine Authority for Allah^{-azwj} among the Arabs, so I came out from it in search. I was pointed to Al-Reza^{-asws}, so I aimed to him^{-asws}. I entered to see him^{-asws} and I was not good at speaking in Arabic. He^{-asws} responded to me in my language. I went on to speak to him^{-asws} in Sindhi and he^{-asws} answering me in Sindhi.

فقلت له إني سمعت بالسند أن لله حجة في العرب فخرجت في الطلب فقال بلعني نعم أنا هو

I said to him^{-asws}, 'I had heard in Sindh that there is a Divine Authority for Allah^{-azwj} among the Arabs, so I have come out in search'. He^{-asws} said in my language: 'Yes, I^{-asws} am he^{-asws}!'

ثم قال فسل عما تريد فسأله عما أردته فلما أردت القيام من عنده قلت إني لا أحسن العربية فاذع الله أن يلهمنيها لأتكلّم بها مع أهلها فمسح يده على شفتي فتكلمت بالعربية من وفتي.

Then he^{-asws} said: 'Ask about whatever you want to'. I asked him^{-asws} about what I wanted. When I wanted to stand up from his^{-asws} presence, I said, 'I am not good at Arabic, so supplicate to Allah^{-azwj} to Inspire me, so that I can speak in it with its people'. He^{-asws} wiped his hand upon my lips, and I spoke in Arabic from my very time¹²⁷.

52- يج، الخرائج و الجرائح زوى محمد بن عيسى عن الحسن بن علي بن يحيى قال: رَوَدَنِي جَارِيَةٌ لِي تَوْبَنِي مُلَحَمِينَ وَ سَأَلَتْنِي أَنْ أُحَرِّمَ فِيهِمَا فَأَمَرْتُ الْعُلَامَ فَوَضَعَهُمَا فِي الْعِيَّةِ فَلَمَّا انْتَهَبْتُ إِلَى الْوَقْتِ الَّذِي يَنْبَغِي أَنْ أُحَرِّمَ فِيهِ دَعَوْتُ بِالتَّوْبَنِ لِأَلْبَسَهُمَا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Yahya who said,

'A slave girl of mine prepared my provisions for me, two joined pieces of cloth, and asked me to wear it as Ihraam. I ordered the slave and he placed them in the suitcase. When I ended to the time in which it was appropriate for me to be in Ihraam in it, I called for the two clothes to wear them.

ثم احتلج في صدري فقلت ما أظنه ينبغي لي أن ألبس ملحماً و أنا مخرم ففرقتها و لبست غيرهما فلما صيرت بمكة كتبت كتاباً إلى أبي الحسن و بعثت إليه بأشياء كانت عندي و نسيث أن أكتب إليه أسأله عن المخرم هل يجوز له لبس الملحم

Then it stirred in my chest. I said, 'I don't think it is befitting for me to wear a joined (cloth) and I am in Ihraam. So, I left these and wore something else. When I came to be at Makkah, I wrote a letter to Abu Al-Hassan^{-asws} and sent things to him^{-asws} which were with me, and I forgot to write to him^{-asws} asking him^{-asws} about the one in Ihraam, is it allowed for him to wear the joined?'

¹²⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 51

فَلَمْ أَتَّبَثْ أَنْ جَاءَ الْجَوَابُ بِكُلِّ مَا سَأَلْتُهُ عَنْهُ وَ فِي أَسْفَلِ الْكِتَابِ لَا تَأْسَ بِالْمُلْحِمِ أَنْ يَلْبَسَهُ الْمُحْرِمُ.

It was not long before the answer came with all what I had asked him^{-asws} about, and in the bottom of the letter: 'There is no problem with the joined if the one in Ihraam were to wear it'.¹²⁸

53- بيج، الخرائج و الجرائح قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ يَحْيَى كَانَ لَنَا أَخٌ يَرَى رَأْيَ الْإِرْجَاءِ يُقَالُ لَهُ عَبْدُ اللَّهِ وَ كَانَ يَطْعُنُ عَلَيْنَا فَكَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَشْكُوهُ إِلَيْهِ وَ أَسْأَلُهُ الدُّعَاءَ فَكَتَبَ إِلَيَّ سِرَّجُوعَ خَالِهِ إِلَى مَا تُحِبُّ وَ إِنَّهُ لَنْ يَمُوتَ إِلَّا عَلَى دِينِ اللَّهِ وَ سَيُولَدُ مِنْ أُمِّ وَلَدٍ لَهُ غُلَامٌ

(The book) 'Al Kharaij Wa Al Jaraih' – Ali Bin Al-Husayn Bin Yahya said,

'There was a brother of ours who viewed with the view of Al-Irja'a (sect) called Abdullah, and he used to taunt upon us. I wrote to Abu Al-Hassan^{-asws} complaining to him and asked him^{-asws} the supplication. He^{-asws} wrote to me: 'His state would return to what you like, and he will never be dying upon the religion of Allah^{-azwj}, and a boy would be born for him from a mother of children'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ يَحْيَى فَمَا مَكُنَّا إِلَّا أَقَلَّ مِنْ سَنَةٍ حَتَّى رَجَعَ إِلَى الْحَقِّ فَهُوَ الْيَوْمَ خَيْرُ أَهْلِ بَيْتِي وَ وَلَدَ لَهُ بَعْدَ [كِتَابِ] أَبِي الْحَسَنِ مِنْ أُمِّ وَلَدٍ تِلْكَ غُلَامٌ.

Ali Bin Al-Husayn Bin Yahya said, 'We did not wait except less than a year until he returned to the truth. Today he is best of the people of my household, and there was born for him, after the letter of Abu Al-Hassan^{-asws} from a mother of children, that boy'.¹²⁹

The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Abu Muhammad Al Misry, from Abu Muhammad Al Raqy who said,

'I entered to see Al-Reza^{-asws}. I greeted unto him^{-asws} and he faced narrating to me and asking me when he^{-asws} said to me: 'O Abu Muhammad! Allah^{-azwj} does not Try any Momin servant, and he is patient upon it, except for him would be Recompense of a martyr'.

قَالَ وَ لَمْ يَكُنْ قَبْلَ ذَلِكَ فِي شَيْءٍ مِنْ ذِكْرِ الْعِلَالِ وَ الْمَرَضِ وَ الْوَجَعِ فَأَنْكَرْتُ ذَلِكَ مِنْ قَوْلِهِ وَ قُلْتُ مَا أَحْجَلُ هَذَا فِيمَا بَيْنِي وَ بَيْنَ نَفْسِي رَجُلٌ أَنَا مَعَهُ فِي حَدِيثٍ قَدْ عَنَيْتُ بِهِ إِذْ حَدَّثَنِي بِالْوَجَعِ فِي غَيْرِ مَوْضِعِهِ فَوَدَعْتُهُ وَ خَرَجْتُ مِنْ عِنْدِهِ فَلَحِجْتُ بِأَصْحَابِي وَ قَدْ رَحَلُوا

He said, 'And there did not happen to be in me before that, the illness, and the disease, and the pain. I dislike that from his^{-asws} words, and I said, 'This man is not ashamed regarding what is between me and myself, I am with him^{-asws} is a discussion, and he^{-asws} has meant me by it'. Then he^{-asws} narrated to me with the pain in another place. So I bade him^{-asws} farewell and went out from his^{-asws} presence and joined with my companions, and they had departed.

فَاشْتَكَيْتُ رَجُلِي مِنْ لَيْلَتِي فَقُلْتُ هَذَا بِمَا عَيْتُ فَلَمَّا كَانَ مِنَ الْعَدِ تَوَرَّمْتُ ثُمَّ أَصْبَحْتُ وَ قَدْ اشْتَدَّ الْوَرَمُ فَذَكَرْتُ قَوْلَهُ ع فَلَمَّا وَصَلْتُ إِلَى الْمَدِينَةِ جَرَى فِيهَا الْقَيْحُ وَ صَارَ جُرْحًا عَظِيمًا لَا أَنَا وَ لَا أَنْتُمْ [أُنِيم]

¹²⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 52

¹²⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 53

I complained of my leg from my night. I said, 'This is from what is a defect. When it was from the next morning, it had swollen. Then I woke up in the morning and the swelling had intensified. I remembered his^{-asws} words. When I arrived to Al-Medina, the ugliness flowed in it, and it became a large sore. I could neither sleep nor could let others sleep.

فَعَلِمْتُ أَنَّهُ حَدَّثَ بِهَذَا الْحَدِيثِ لِهَذَا الْمَعْنَى وَ بَقِيَتْ بَضْعَةُ عَشْرِ شَهْرًا صَاحِبَ فِرَاشٍ

I knew that he^{-asws} had narrated with this Hadeeth for this meaning, and I remain about ten months, attached to the bed'.

قَالَ الرَّاوي ثُمَّ أَفَاقَ ثُمَّ نَكَسَ مِنْهُمَا وَ مَاتَ.

The reported said, 'Then he woke up, then was in a worse state, and he died'.¹³⁰

55- بج، الخرائج و الجرائح رُوِيَ عَنْ أَحْمَدَ بْنِ عَمْرَةَ قَالَ: خَرَجْتُ إِلَى الرِّضَا وَ امْرَأَتِي حُبْلَى فَقُلْتُ لَهُ إِنِّي قَدْ حَلَفْتُ أَهْلِي وَ هِيَ حَامِلٌ فَأَدْعُ اللَّهَ أَنْ يَجْعَلَهُ ذَكَرًا فَقَالَ لِي وَ هُوَ ذَكَرٌ فَسَمِّهِ عُمَرَ فَقُلْتُ نَوَيْتُ أَنْ أُسَمِّيَهُ عَلِيًّا وَ أَمَرْتُ الْأَهْلَ بِهِ قَالَ عَ سَمِّهِ عُمَرَ

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ahmad Bin Amarah who said,

'I went out to Al-Reza^{-asws} while my wife was pregnant. I said to him^{-asws}, 'I have left behind my wife, and she is pregnant, so supplicate to Allah^{-azwj} to Make it to be a male'. He^{-asws} said to me: 'And he is a male, so name him as 'Umar'. I said, 'You^{-asws} mean that I should name him as 'Ali', and I shall instruct my wife with it'. He^{-asws} said: 'Name him as 'Umar'.

فَوَزِدْتُ الْكُوفَةَ وَ قَدْ وُلِدَ ابْنٌ لِي وَ سَمِّيَ عَلِيًّا فَسَمَّيْتُهُ عُمَرَ فَقَالَ لِي جِيرَانِي لَا تُصَدِّقْ بَعْدَهَا بِشَيْءٍ بِمَا كَانَ يُحْكِي عَنْكَ فَعَلِمْتُ أَنَّهُ كَانَ أَنْظَرَ إِلَيَّ مِنْ نَفْسِي.

I arrived at Al-Kufa and a son had been born for me, and he had been named as 'Ali'. I named him as 'Umar'. My neighbour said to me, 'We shall not be ratifying after it, with anything from what is being told about you (being a Shia)'. I knew that he had been looking at me of myself".¹³¹

56- بج، الخرائج و الجرائح رُوِيَ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ: أَتَيْتُ الرِّضَا عَ وَ قُلْتُ امْرَأَتِي أُحْتِ مُحَمَّدُ بْنُ سِنَانٍ بِهَا حَمْلٌ فَأَدْعُ اللَّهَ أَنْ يَجْعَلَهُ ذَكَرًا قَالَ هُمَا اثْنَانِ

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Bakr Bin Salih who said,

'I came to Al-Reza^{-asws} and said, 'My wife is a sister of Muhammad Bin Sinan. There is pregnancy with her, so supplicate to Allah^{-azwj} that He^{-azwj} Makes it to be a male'. He^{-asws} said: 'They are two (twins)'.

¹³⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 54

¹³¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 55

فُلْتُ فِي نَفْسِي هُمَا مُحَمَّدٌ وَعَلِيٌّ بَعْدَ انْصِرَافِي فَدَعَانِي وَ قَالَ سَمَّ وَاحِدًا عَلِيًّا وَ الْآخَرَى أُمَّ عُمَرَ فَقَدِمْتُ الْكُوفَةَ وَ قَدْ وُلِدَ لِي عَلَامٌ وَ جَارِيَةٌ فِي بَطْنٍ فَسَمَّيْتُ كَمَا أَمَرَنِي فَقُلْتُ لِأُمِّي مَا مَعْنَى أُمَّ عُمَرَ فَقَالَتْ إِنَّ أُمِّي كَانَتْ تُدْعَى أُمَّ عُمَرَ.

I said within myself, 'They are 'Muhammad' and 'Ali', after my leaving. He^{-asws} called me and said: 'Named one of them as 'Ali' and the other one as 'Umm Umar'. I arrived at Al-Kufa and there had been born for me a boy and a girl in one belly (pregnancy). I named as he^{-asws} had instructed me. I said to my mother, 'What is the meaning of 'Umm Umar'? She said, 'My mother used to call me 'Umm Umar''.¹³²

57- بيج، الخرائج و الجرائع رُوِيَ عَنِ الْوَشَاءِ عَنْ مُسَافِرٍ قَالَ: قُلْتُ لِلرِّضَا ع رَأَيْتُ فِي النَّوْمِ كَأَنَّ وَجْهَ قَفْصٍ وُضِعَ عَلَى الْأَرْضِ فِيهِ أَرْبَعُونَ فَرْخًا قَالَ عَ إِنْ كُنْتُ صَادِقًا خَرَجَ مِنَّا رَجُلٌ فَعَاشَ أَرْبَعُونَ يَوْمًا فَخَرَجَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ طَبَا طَبَا فَعَاشَ أَرْبَعِينَ يَوْمًا.

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Washa, from Musafir who said,

'I said to Al-Reza^{-asws}, 'I saw in the dream as if a door of a cage had been placed in the earth wherein were forty chicks'. He^{-asws} said: 'If it were true, a man from us would come out (rebel). He would live for forty days'. Myhammad Bin Ibrahim Tabataba came out (rebelled) and live for forty days (after it)'.¹³³

58- بيج، الخرائج و الجرائع رُوِيَ عَنِ الْوَشَاءِ عَنِ الرِّضَا ع أَنَّهُ قَالَ بِخُرَاسَانَ إِنِّي حِينَئِذٍ أَرَادُوا بِي الْخُرُوجَ جَمَعْتُ عِيَالِي فَأَمَرْتُهُمْ أَنْ يَبْكُوا عَلَيَّ حَتَّى أَسْمَعَ ثُمَّ قَرَفْتُ فِيهِمْ أَنِّي عَشَرَ أَلْفَ دِينَارٍ ثُمَّ قُلْتُ أَمَّا إِنِّي لَا أَرْجِعُ إِلَى عِيَالِي أَبَدًا.

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Washa,

'From Al-Reza^{-asws} having said at Khurasan: 'I^{-asws}, when the going out was intended with me^{-asws}, I^{-asws} gathered my^{-asws} dependants and instructed them to cry upon me^{-asws} until it is heard. Then I^{-asws} distributed among them twelve thousand Dinars. Then I said, 'As for I^{-asws}, I^{-asws} will not be returning to my^{-asws} dependants, ever!''¹³⁴

59- بيج، الخرائج و الجرائع رُوِيَ عَنِ الْوَشَاءِ قَالَ: لَدَعَنِي عَقْرَبٌ فَأَقْبَلْتُ أَقُولُ يَا رَسُولَ اللَّهِ فَأَنْكَرَ السَّامِعُ وَ تَعَجَّبَ مِنْ ذَلِكَ فَقَالَ لَهُ الرِّضَا ع فَوَ اللَّهُ لَقَدْ رَأَى رَسُولَ اللَّهِ

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Washa who said,

'A scorpion stung me. I turned saying, 'O Rasool-Allah^{-saww}! A listener didn't like it and he was surprised from that. Al-Reza^{-asws} said to him: 'By Allah^{-azwj}! He has seen Rasool-Allah^{-saww}'.

قَالَ وَ قَدْ كُنْتُ رَأَيْتُ فِي النَّوْمِ رَسُولَ اللَّهِ وَ لَا وَ اللَّهِ مَا كُنْتُ أَخْبِرْتُ بِهِ أَحَدًا.

He (the narrator) said, 'And I had seen Rasool-Allah^{-saww} in the dream, and no, by Allah^{-azwj}, I had not informed with it to anyone!''¹³⁵

¹³² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 56

¹³³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 57

¹³⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 58

¹³⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 59

60- يج، الخرائج و الجرائع رَوَى عَنْ عَبْدِ اللَّهِ بْنِ شُبْرَمَةَ قَالَ: مَرَّ بِنَا الرِّضَا ع فَاحْتَصَمْنَا فِي إِمَامَتِهِ فَلَمَّا خَرَجَ خَرَجْتُ أَنَا وَ تَمِيمُ بْنُ يَعْقُوبَ السَّرَّاجِ مِنْ أَهْلِ بَرْمَةِ وَ نَحْنُ مُخَالِفُونَ لَهُ نَرَى رَأْيَ الزَّيْدِيَّةِ

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abdullah Bin Shubrama who said,

'Al-Reza^{-asws} passed by us and we were contending regarding his^{-asws} Imamate. When he^{-asws} went out, I went out, me and Tameem Bin Yaqoub Al-Sarraj from the people of Barmah, and we were opponents of his^{-asws}. We viewed the view of Zaydites.

فَلَمَّا صِرْنَا فِي الصَّحْرَاءِ وَ إِذَا نَحْنُ بِضِيَاءٍ فَأَوْمَأَ أَبُو الْحَسَنِ ع إِلَى حِشْفٍ مِنْهَا فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَتْ بَيْنَ يَدَيْهِ فَأَخَذَ أَبُو الْحَسَنِ يَمْسَحُ رَأْسَهُ وَ رَفَعَهُ إِلَى غَلَامِهِ فَجَعَلَ الْحِشْفُ يَضْطَرِبُ لِكَيْ يَرْجِعَ إِلَى مَرْعَاهُ فَكَلَّمَهُ الرِّضَا بِكَلَامٍ لَا نَفْهَمُهُ فَسَكَنَ

When we came to be in the desert, and there we were with a flock (of deers). Abu Al-Hassan^{-asws} gestured towards a fawn from them, and behold, it came until it stood in front of him^{-asws}. Abu Al-Hassan^{-asws} took to wiping its head and raised it to his^{-asws} slave. The fawn went on to be restless to return to its flock. So, Al-Reza^{-asws} spoke to it in a speech we did not understand, and it calmed down.

ثُمَّ قَالَ يَا عَبْدَ اللَّهِ أَوْ لَمْ تُؤْمِنْ قُلْتُ بَلَى يَا سَيِّدِي أَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ أَنَا تَائِبٌ إِلَى اللَّهِ

Then he^{-asws} said: 'O Abdullah! Or will you still not believe?' I said, 'O my Master^{-asws}! You^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and I am repentant to Allah^{-azwj}.

ثُمَّ قَالَ لِلطَّيِّبِ اذْهَبْ فَجَاءَ الطَّيِّبُ وَ عَيْنَاهُ تَدْمَعَانِ فَتَمَسَّحَ بِأُذُنِ الْحَسَنِ ع وَ رَعَى فَقَالَ أَبُو الْحَسَنِ ع تَدْرِي مَا تَقُولُ قُلْنَا اللَّهُ وَ رَسُولُهُ وَ ابْنُ رَسُولِهِ أَعْلَمُ

Then he^{-asws} said to the deer: 'Go!' The deer turned and its eyes were tearful. It wiped with Abu Al-Hassan^{-asws} and devoted. Abu Al-Hassan^{-asws} said: 'Do you know what it is saying?' We said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ تَقُولُ دَعَوْتِي فَرَجَوْتُ أَنْ تَأْكُلَ مِنْ لَحْمِي فَأَجِبْتُكَ وَ أَحْزَنْتَنِي حِينَ أَمَرْتَنِي بِالذَّهَابِ.

He^{-asws} said: 'It is saying, 'You^{-asws} called me, so I hoped that you^{-asws} would be eating from my meat, so I answered, and you^{-asws} have saddened me when you^{-asws} ordered me with the going away!'"¹³⁶

61- يج، الخرائج و الجرائع رَوَى إِسْمَاعِيلُ بْنُ مِهْرَانَ قَالَ: أَتَيْتُ الرِّضَا ع يَوْمًا أَنَا وَ أَحْمَدُ الْبَرْزَنْطِيُّ بِالصَّرِيَاءِ وَ كُنَّا تَسَاجِرًا فِي سَبِيلِهِ فَقَالَ أَحْمَدُ إِذَا دَخَلْنَا عَلَيْهِ فَأَذْكُرْنِي حَتَّى أَسْأَلَهُ عَنْ سَبِيلِهِ فَإِنِّي قَدْ أَرَدْتُ ذَلِكَ غَيْرَ مَرَّةٍ فَأَنْسَى

The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Ismail Bin Mihran who said,

'I came to Al-Reza^{-asws} one day, me and Ahmad Al-Bazanty, at Al-Sarya, and we were quarrelling regarding his^{-asws} age. Ahmad said, 'When we entered to see him^{-asws}, then remind me until I ask him^{-asws} about his^{-asws} age, for I have intended it more than once'. But I forgot.

¹³⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 60

فَلَمَّا دَخَلْنَا عَلَيْهِ وَ سَلَمْنَا وَ جَلَسْنَا أَقْبَلَ عَلَى أَحْمَدَ فَكَانَ أَوَّلَ مَا قَالَ يَا أَحْمَدُ كَمْ أَتَى عَلَيْكَ مِنَ السِّنِينَ قَالَ تِسْعٌ وَ ثَلَاثُونَ فَقَالَ وَ لَكِنْ أَنَا قَدْ أَتَتْ عَلَيَّ ثَلَاثٌ وَ أَرْبَعُونَ سَنَةً.

When we entered to see him, and we greeted and sat down, he^{-asws} faced towards Ahmad, and it was the first of what he^{-asws} said: 'O Ahmad! How many years have come upon you?' He said, 'Thirty-nine'. He^{-asws} said: 'But I^{-asws}, there have come upon me forty-three years'¹³⁷.

62- بيج، الخرائج و الجرائح رُوِيَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَاءِ قَالَ: كُنَّا عِنْدَ رَجُلٍ بِمَرْوٍ وَ كَانَ مَعَنَا رَجُلٌ وَاقِفِي فَقُلْتُ لَهُ أَتَى اللَّهُ قَدْ كُنْتُ مِثْلَكَ ثُمَّ نَوَّرَ اللَّهُ قَلْبِي فَصُمُّ الْأَرْبَعَاءَ وَ الْحُمَيْسَ وَ الْجُمُعَةَ وَ اغْتَسِلْ وَ صَلِّ رَكْعَتَيْنِ وَ سَلِّ اللَّهُ أَنْ يُرِيكَ فِي مَنَامِكَ مَا تَسْتَدِلُّ عَلَى هَذَا الْأَمْرِ

The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al-Hassan Bin Ali Al Washa who said,

'We were in the presence of a man at Merv and with us was a Waqifite man. I said to him, 'Fear Allah^{-azwj}! I used to be like you, then Allah^{-azwj} Enlightened my heart. So, fast on Wednesday and the Thursday and the Friday, and wash and pray two Cycles Salat and ask Allah^{-azwj} to Show you in your dream what you can be pointed with upon this matter'.

فَرَجَعْتُ إِلَى الْبَيْتِ وَ قَدْ سَبَقَنِي كِتَابُ أَبِي الْحُسَيْنِ يَأْمُرُنِي فِيهِ أَنْ أَدْعُو إِلَى هَذَا الْأَمْرِ ذَلِكَ الرَّجُلُ فَاَنْطَلَقْتُ إِلَيْهِ وَ أَخْبَرْتُهُ وَ قُلْتُ الْحَمْدُ لِلَّهِ وَ اسْتَخِرَ مِائَةَ مَرَّةٍ وَ قُلْتُ لَهُ إِنِّي وَجَدْتُ كِتَابَ أَبِي الْحُسَيْنِ قَدْ سَبَقَنِي إِلَى الدَّارِ أَنْ أَقُولَ لَكَ مَا كُنَّا فِيهِ وَ إِنِّي لَأَرْجُو أَنْ يُنَوِّرَ اللَّهُ قَلْبَكَ فَافْعَلْ مَا قُلْتُ لَكَ مِنَ الصَّوْمِ وَ الدُّعَاءِ

I returned to the house and a letter of Abu Al-Hassan^{-asws} had preceded me, instructing me in it that I should be calling that man to this matter. I went to him and informed him and said, 'Praise Allah^{-azwj} and seek Guidance one hundred times'. And I said to him, 'I found a letter of Abu Al-Hassan^{-asws} to have preceded me to the house that I should be saying to you what we are in, and I hope that Allah^{-azwj} would Enlighten your heart. So do what I had said to you, from the fasting, and the supplicating'.

فَأَتَانِي يَوْمَ السَّبْتِ فِي السَّحْرِ فَقَالَ لِي أَشْهَدُ أَنَّهُ الْإِمَامُ الْمُفْتَرَضُ الطَّاعَةَ قُلْتُ وَ كَيْفَ ذَلِكَ قَالَ أَتَانِي أَبُو الْحُسَيْنِ الْبَارِحَةَ فِي النَّوْمِ فَقَالَ يَا إِبْرَاهِيمُ وَ اللَّهُ لِيرْجِعَنَّ إِلَى الْحَقِّ وَ زَعَمَ أَنَّهُ لَمْ يَطَّلِعْ عَلَيْهِ إِلَّا اللَّهُ.

He came to me on the day of Saturday during the pre-dawn. He said to me, 'I testify that he^{-asws} is the Imam^{-asws} of obligatory obedience'. I said, 'And how is that so?' He said, 'Abu Al-Hassan^{-asws} came to me in the dream last night and said: 'O Ibrahim! By Allah^{-azwj}, you will return to the truth!' And he^{-asws} claimed that no one had Notified him^{-asws} upon it except Allah^{-azwj}'¹³⁸.

63- بيج، الخرائج و الجرائح رُوِيَ عَنِ الْوُشَاءِ عَنْ مُسَافِرٍ قَالَ: قَالَ لِي أَبُو الْحُسَيْنِ ع يَوْمًا قُمْ فَاَنْظُرْ فِي تِلْكَ الْعَيْنِ حَيْثَانُ فَتَطْرُقُ فَإِذَا فِيهَا قُلْتُ نَعَمْ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Washa, from Musafir who said,

¹³⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 61

¹³⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 62

'Abu Al-Hassan^{-asws} said to me one day: 'Stand and look into that spring, there are snakes?' I looked and there were in it. I said, 'Yes (there are)'.

قَالَ إِنِّي رَأَيْتُ ذَلِكَ فِي النَّوْمِ وَ رَسُولُ اللَّهِ يَقُولُ لِي يَا عَلِيُّ مَا عِنْدَنَا خَيْرٌ لَكَ فَمُبِضٌ بَعْدَ أَيَّامٍ.

He^{-asws} said: 'I^{-asws} saw that during the sleep and Rasool-Allah^{-saww} said to me: 'O Ali^{-asws}! What is with us^{-saww}, is better for you^{-asws}!' He^{-asws} passed away after a few days".¹³⁹

64- يج، الخرائج و الجرائح رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْفَضْلِ بْنِ يُوسُفَ قَالَ: خَرَجْنَا نُرِيدُ مَكَّةَ فَتَزَلْنَا الْمَدِينَةَ وَ بِهَا هَارُونُ الرَّشِيدُ يُرِيدُ الْحَجَّ فَأَتَانِي الرِّضَا وَ عِنْدِي قَوْمٌ مِنْ أَصْحَابِنَا وَ قَدْ خَضَرَ الْعَدَاءُ فَدَخَلَ الْعَلَامُ فَقَالَ بِالْبَابِ رَجُلٌ يُكْنَى أَبَا الْحُسَيْنِ يَسْتَأْذِنُ عَلَيْكَ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Al-Hassan Bin Saeed, from Al Fazl Bin Yunus who said,

'We went out intending Al-Medina, and Haroun Al-Rasheed was at it intending the Hajj. Al-Reza^{-asws} came to me and there was a group of our companions with me, and the lunch had been presented. The slave entered and said, 'There is a man at the door teknonymed as 'Abu Al-Hassan' seeking permission to see you!'

فَقُلْتُ إِنَّ كَانَ الَّذِي أَعْرَفْتُ فَأَنْتَ حُرٌّ فَخَرَجْتُ فَإِذَا أَنَا بِالرِّضَا ع فَقُلْتُ انْزِلْ فَتَزَلْ وَ دَخَلَ ثُمَّ قَالَ ع بَعْدَ الطَّعَامِ يَا فَضْلُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ كَتَبَ لِلْحُسَيْنِ بْنِ زَيْدٍ بَعِشْرَةَ آلَافٍ دِينَارٍ وَ كَتَبَ بِهَا إِلَيْكَ فَادْفَعْهَا إِلَى الْحُسَيْنِ

I said, 'If he^{-asws} is the one whom I know, then you are hereby free!' I went out and there I was with Al-Reza^{-asws}. I said, '(Please) Descend!' He^{-asws} descended and entered. Then he^{-asws} said after the meal: 'O Fazl! The commander of the faithful wrote to Al-Husayn Bin Zays with ten thousand Dinars, and wrote with it to you, so hand it over to Al-Husayn'.

قَالَ قُلْتُ وَ اللَّهُ مَا هُمْ عِنْدِي قَلِيلٌ وَ لَا كَثِيرٌ فَإِنْ أَخْرَجْتَهَا عِنْدِي دَهَبْتُ فَإِنْ كَانَ لَكَ فِي ذَلِكَ رَأْيٌ فَعَلْتُ

He (the narrator) said, 'I said, 'By Allah^{-azwj}! There is nothing for them with me, neither little nor more. If I were to take it out, I would go. If there was a view for you^{-asws} regarding that, I shall do so'.

فَقَالَ يَا فَضْلُ ادْفَعْهَا إِلَيْهِ فَإِنَّهُ سَيَرْجِعُ إِلَيْكَ قَبْلَ أَنْ تَصِيرَ إِلَى مَنْزِلِكَ فَادْفَعْهَا إِلَيْهِ قَالَ فَرَجَعْتُ إِلَيْهِ كَمَا قَالَ.

He^{-asws} said: 'O Fazl! Hand it over to him, for it shall be returned to you before you go to your house'. I handed it to him, and it was returned to be just as he^{-asws} had said".¹⁴⁰

65- يج، الخرائج و الجرائح رَوَى عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الثَّانِي ع جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ عَلَيْكَ مِنْ هَذَا صَاحِبِ الرَّقَّةِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Ahmad Bin Umar Al Hallal who said,

'I said to Abu Al-Hassan^{-asws} the 2nd, 'May I be sacrificed for you^{-asws}! I am fearing upon you^{-asws} from this companion (governor) of Al-Raqqa'.

¹³⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 63

¹⁴⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 64

قَالَ لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ إِنَّ لِلَّهِ بِلَاداً تُنْبِتُ الذَّهَبَ قَدْ حَاكَا بِأُضْعَفِ خَلْقِهِ بِالذَّرِّ فَلَوْ أَرَادَتْهَا الْفَيْلَةُ مَا وَصَلَتْ إِلَيْهَا

He^{-asws} said: 'There won't be any problem upon me^{-asws} from him. There is a city for Allah^{-azwj} sprouting the gold. He^{-azwj} has Protected it through the weakest of His^{-azwj} creatures with the particles. Even if the elephants were to intend it, they cannot arrive to it'.

قَالَ الْوَشَاءُ إِنِّي سَأَلْتُهُ عَنْ هَذِهِ الْبِلَادِ وَ قَدْ سَمِعْتُ الْحَدِيثَ قَبْلَ مَسْأَلَتِي فَأُخْبِرْتُ أَنَّهُ بَيْنَ بَلْخٍ وَ التُّبَّتِ وَ أَنَّهَا تُنْبِتُ الذَّهَبَ وَ فِيهَا نَمْلٌ كَبِيرٌ أَشْبَاهُ الْكِلَابِ عَلَى خَلْقِهَا فَلَيْسَ لَا يَمُرُّ بِهَا الطَّيْرُ فَضْلاً عَنْ غَيْرِهِ نَكْمُنُ بِاللَّيْلِ فِي جُحْرِهَا وَ تَظْهَرُ بِالنَّهَارِ

Al-Washa said, 'I asked him^{-asws} about this city, and I had heard the Hadeeth before my question, and I had been informed that it was between Balkh and Al-Tubbat (Tibet), and it sprouts gold, and therein are large ants resembling the dogs, upon their circles is honey. No bird passes by it in addition to others. They lie in wait at night in their holes, and they appear at daytime.

فَرُبَّمَا غَزَوْا الْمَوْضِعَ عَلَى الدَّوَابِّ الَّتِي تَقْطَعُ ثَلَاثِينَ فَرْسَخاً فِي لَيْلَةٍ لَا يُعْرِفُ شَيْءٌ مِنَ الدَّوَابِّ بِصَبْرِ صَبْرَهَا فَيُؤْخِرُونَ أَهْمَالَهُمْ وَ يُخْرِجُونَ فَإِذَا النَّمْلُ خَرَجَتْ فِي الطَّلَبِ فَلَا تَلْحَقُ شَيْئاً إِلَّا قَطَعَتْهُ نُشْبُهُ بِالرَّيْحِ مِنْ سُرْعَتِهَا وَ رُبَّمَا شَعَلُوهُمْ بِاللَّحْمِ تُتَخَذُ لَهَا إِذَا حَفَّتْهُمْ يُطْرَحُ لَهَا فِي الطَّرِيقِ وَ إِلَّا إِنْ حَفَّتْهُمْ قَطَعَتْهُمْ وَ دَوَّاهُمْ.

Sometimes the place gets invaded upon the animals which can cut across thirty Farsakhs during night. Nothing is known from the animals. They are patient with their patience, so they are acknowledging their loads and are going out. When the ants go out in the search, they do not meet anything except they cut it resembling it with the wind from its swiftness, and sometimes they are pre-occupied with the flesh taken for them. When they meet them, it is dropped for them in the road, or else if they meet them, they cut them as well as their animals".¹⁴¹

66- يج، الخراج و الجرائع روي عن صفوان بن يحيى قال: كنت مع الرضا ع بالمدينة فمر مع قوم بقاعد فقال هذا إمام الرافضة فقلت له ع أ ما سعت ما قال هذا القاعد قال نعم إنه مؤمن مستكمل الإيمان

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Safwan Bin Yahya who said,

'I was with Al-Reza^{-asws} at Al-Medina. A group passed by with a leader. He said, 'This is the Imam^{-asws} of the Rafizites (Shias)'. I said to him^{-asws}, 'Didn't you^{-asws} hear what this leader said?' He^{-asws} said: 'He is a Momin of complete Eman'.

فَلَمَّا كَانَ بِاللَّيْلِ دَعَا عَلَيْهِ فَاحْتَرَقَ دُكَّانُهُ وَ هَبَ السَّرَّاقُ مَا بَقِيَ مِنْ مَتَاعِهِ فَرَأَيْتُ مِنَ الْعَدِ بَيْنَ يَدَيَّ ابْنِي الْحَسَنِ حَاضِعاً مُسْتَكِيناً فَأَمَرَ لَهُ بِشَيْءٍ ثُمَّ قَالَ يَا صَفْوَانُ أَمَا إِنَّهُ مُؤْمِنٌ مُسْتَكْمِلُ الْإِيمَانِ وَ مَا يُصْلِحُهُ غَيْرُ مَا رَأَيْتَ.

When it was at night, he^{-asws} supplicated against him. His^{-asws} shop got burned down and the thieves looted whatever had remained from his chattels. I saw him the next morning being in front of Abu Al-Hassan^{-asws}, humble, servile. He^{-asws} ordered with something for him, then said:

¹⁴¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 65

‘O Safwan! As for him, he is a Momin of complete Eman, and nothing could have corrected him apart from what you saw’¹⁴².

67- يج، الخراج و الجرائح روي عن محمد بن زيد الرازي قال: كنت في خدمة الرضا ع لما جعله المأمون ولي عهده فأتاه رجل من الخوارج في كفه مديّة مسمومة وقد قال لأصحابه و الله لا تين هذا الذي يزعم أنه ابن رسول الله و قد دخل لهذا الطاغية فيما دخل فأسأله عن حججه فإن كان له حجة و إلا أرخت الناس منه

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Muhammad Bin Zayd Al Razy who said

‘I was in the service of Al-Reza^{-asws} when Al-Mamoun had made him^{-asws} the heir-apparent. A man from the Kharijites came to him^{-asws}, there was a poisoned knife in his hand, and he had said to his companion, ‘By Allah^{-azwj}! I will go to this one who claims that he^{-asws} is a son^{-asws} of Rasool-Allah^{-saww}! And he^{-asws} tends to enter to see this tyrant among the ones who enter, and I shall ask him^{-asws} about his^{-asws} argument. If there was an argument for him^{-asws} (fine), or else I shall rest the people from him^{-asws} (stab him^{-asws}).

فأتاه و استأذن عليه فأذن له فقال له أبو الحسن أجبني عن مسألتك على شريطة تني لي بها فقال و ما هذه الشريطة قال إن أجبته بجواب يثبلك و ترضاه تكسر الذي في كفك و ترمي به

He came to him^{-asws} and sought permission to see him^{-asws}. He^{-asws} permitted for him. Abu Al-Hassan^{-asws} said to him: ‘I^{-asws} shall answer you about your issue based upon a condition that you will be loyal with it to me^{-asws}’. He said, ‘And what is this condition?’ He^{-asws} said: ‘If I^{-asws} were to answer you with an answer, convincing you and you agree with it, you will break that which is in your sleeve, and you will throw it away’.

فبقي الخارجى متحيراً و أخرج المديّة و كسرها ثم قال أخبرني عن دخولك لهذا الطاغية فيما دخلت له و هم عندك كفاً و أنت ابن رسول الله ما حملك على هذا

The Kharijite remained perplexed, and he extracted the knife and broke it, then said, ‘Inform me about your^{-asws} entering to see this tyrant among the ones who enter to him, and they are Kafirs in your^{-asws} view while you^{-asws} as a son^{-asws} of Rasool-Allah^{-saww}. What carries you^{-asws} upon (doing) this?’

فقال أبو الحسن أرايتك هؤلاء أكفر عندك أم عزيز مصر و أهل مملكتهم أليس هؤلاء على حال يزعمون أنهم مؤحدون و أولئك لم يؤحدوا الله و لم يعرفوه يوسف بن يعقوب بن أبي نبي

Abu Al-Hassan^{-asws} said: ‘What is your view? Are they more Kafirs in your view or the governor of Egypt and the people of his kingdom? Aren’t they upon a state they are claiming that they are unitarians, and those did not believe in the Oneness of Allah^{-azwj}, and did not recognise that Yusuf^{-as} Bin Yaqoub^{-as} being a Prophet^{-as}, son^{-as} of a Prophet^{-as}?

¹⁴² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 66

قَالَ لِلْعَزِيزِ وَهُوَ كَافِرٌ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا وَكَانَ يُجَالِسُ الْقِرَاعَةَ وَأَنَا رَجُلٌ مِنْ وَلَدِ رَسُولِ اللَّهِ ص أَجْبَرَنِي عَلَى هَذَا الْأَمْرِ وَ أَكْرَهَنِي عَلَيْهِ فَمَا الَّذِي أَنْكَرْتَ وَ نَقَمْتَ عَلَيَّ

He^{as} said to the governor, and he was a Kafir: **'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]**. And he^{as} used to sit with the Pharaohs^{la}, while I^{asws} am a man from the sons^{asws} of Rasool-Allah^{saww}. He (Al-Mamoun) has forced me^{asws} upon this matter and coerced me^{asws} upon it. So, what is that which you are disliking and are avenging upon me^{asws}?

فَقَالَ لَا عَتَبَ عَلَيْكَ إِنِّي أَشْهَدُ أَنَّكَ ابْنُ نَبِيِّ اللَّهِ وَ أَنَّكَ صَادِقٌ.

He said, 'There is no fault upon you^{asws}. I hereby testify that you^{asws} are a son^{asws} of the Prophet^{saww} of Allah^{azwj}, and you^{asws} are truthful!'¹⁴³

68- يج، الخراج و الجرائع رُوِيَ عَنْ رَيَّانَ بْنِ الصَّلْتِ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع بِخُرَاسَانَ وَ قُلْتُ فِي نَفْسِي أَسْأَلُهُ عَنْ هَذِهِ الدَّنَانِيرِ الْمَضْرُوبَةِ بِاسْمِهِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Rayyan Bin Al Salt who said,

'I entered to see Al-Reza^{asws} at Khurasan, and I said within myself, 'I shall ask him^{asws} about these Dinars which have been struck with his^{asws} name'.

فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِغُلَامِهِ إِنَّ أَبَا مُحَمَّدٍ يَشْتَهِي مِنْ هَذِهِ الدَّنَانِيرِ الَّتِي عَلَيْهَا اسْمِي فَهَلُمَّ بِثَلَاثِينَ مِنْهَا فَجَاءَ بِنَا الْغُلَامُ فَأَخَذَهَا

When I entered to see him^{asws}, he^{asws} said to his^{asws} slave: 'Abu Muhammad desires from these Dinars upon which is my^{asws} name, so come with thirty of them!' The slave came with these. I took them.

ثُمَّ قُلْتُ فِي نَفْسِي لَيْتَهُ كَسَانِي مِنْ بَعْضِ مَا عَلَيْهِ فَالْتَفَتَ إِلَى غُلَامِهِ وَ قَالَ قُلْ لَهُمْ لَا تَغْسِلُوا ثِيَابِي وَ تَأْتُونَنِي بِهَا كَمَا هِيَ فَأَتُونَا بِمِصْصِي وَ سِرْوَالِي وَ نَعْلِي فَدَفَعُونَهَا إِلَيَّ.

then I said within myself, 'If only he^{asws} could clothe me from some of what is upon him^{asws}'. He^{asws} turned to his^{asws} slave and said: 'Tell them not to wash my^{asws} clothes and come with them just as they are'. They came with his^{asws} shirt and a trouser, and slippers. He^{asws} handed them to me'¹⁴⁴.

69- يج، الخراج و الجرائع رُوِيَ أَنَّهُ أَنْشَدَ دَعْبِلَ الْخُزَاعِي قَصِيدَتَهُ فَبَعَثَ إِلَيْهِ بِدِرَاهِمَ رِزْوِيَا فَرَدَّهَا فَقَالَ لِحُدَّاهَا فَإِنَّكَ تَحْتَاجُ إِلَيْهَا

(The book) 'Al Kharaij Wa Al Jaraih' –

'Deobel Al-Khuzai probed a poem and sent it to him^{asws} with Rizwiya Dirhams. He^{asws} returned these. He^{asws} said: 'Take it, for you are needy to it'.

¹⁴³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 67

¹⁴⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 68

قَالَ فَأَنْصَرَفْتُ إِلَى الْبَيْتِ وَ قَدْ سُرِقَ جَمِيعُ مَالِي فَكَانَ النَّاسُ يَأْخُذُونَ دِرْهَمًا مِنْهَا وَ يُعْطُونِي دَنَائِرَ فَعَنَيْتُ بِهَا.

He (the narrator) said: 'I left to go to the house, and the entirety of my wealth had been stolen. The people kept taking one Dirham from these and they would give me Dinars. I became enriched by it'.¹⁴⁵

70- شاء، الإرشاد ابنُ قَوْلَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ خَرَجَ مِنَ الْمَدِينَةِ فِي السَّنَةِ الَّتِي حَجَّ فِيهَا هَارُونُ يُرِيدُ الْحَجَّ فَأَنْتَهَى إِلَى جَبَلٍ عَنْ يَسَارِ الطَّرِيقِ يُقَالُ لَهُ فَارِجٌ فَنَظَرَ إِلَيْهِ أَبُو الْحَسَنِ ع ثُمَّ قَالَ يَا بَنِي فَارِجٍ وَ هَادِمُهُ يُفْطَعُ إِرْبًا إِرْبًا

(The book)) 'Al Irshad' of Ibn Qawlawayi, from Al Kulayni, from Ali, from his father, from one of his companions,

'From Abu Al-Hassan Al-Reza^{asws}, he^{asws} went out from Al-Medina intending the Hajj during the year in which Haroun had performed Hajj. He entered to a mountain on the left of the road called Fari. Abu Al-Hassan^{asws} looked at him, then said: 'Builder of Fari and its demolisher would be cut into pieces and pieces!'

فَلَمْ نَدْرِ مَا مَعْنَى ذَلِكَ فَلَمَّا بَلَغَ هَارُونُ ذَلِكَ الْمَوْضِعَ نَزَلَهُ وَ صَعِدَ يَحْيَى بْنُ جَعْفَرٍ الْجَبَلَ وَ أَمَرَ أَنْ يُبْنَى لَهُ فِيهِ مَجْلِسًا فَلَمَّا رَجَعَ مِنْ مَكَّةَ صَعِدَ إِلَيْهِ وَ أَمَرَ بِهَدْمِهِ فَلَمَّا أَنْصَرَفَ إِلَى الْعِرَاقِ قُطِعَ جَعْفَرُ بْنُ يَحْيَى إِرْبًا إِرْبًا.

We did not know what the meaning of that was. When Haroun reached that place, he descended at it, and Yahya son of Ja'far ascended the mountain and ordered that a seat be built for him in it. When he returned from Makkah, he ascended to it and ordered with its demolishing. When he left to Al-Iraq, Ja'far Bin Yahya was cut into pieces and pieces".¹⁴⁶

71- شاء، الإرشاد ابنُ قَوْلَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُسَافِرٍ قَالَ: لَمَّا أَرَادَ هَارُونُ بْنُ الْمُسَيَّبِ أَنْ يُوَاقِعَ مُحَمَّدَ بْنَ جَعْفَرٍ قَالَ أَبُو الْحَسَنِ الرِّضَا ع اذْهَبْ إِلَيْهِ وَ قُلْ لَا تَخْرُجْ غَدًا فَإِنَّكَ إِنْ خَرَجْتَ غَدًا هُزِمْتَ وَ قُتِلَ أَصْحَابُكَ وَ إِنْ قَالَ لَكَ مِنْ أَتَيْنَ عَلِمْتَ هَذَا فَقُلْ رَأَيْتُ فِي النَّوْمِ

(The book) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Al Moalla Bin Muhammad, from Musafir who said,

'When Haroun Bin Al-Musayyab wanted to fight Muhammad Bin Ja'far, Abu Al-Hassan^{asws} said: 'Go to him and say: 'Do not go out tomorrow morning, for if you were to go out tomorrow morning, you will be defeated, and your companions would be killed'. And if he says to you, 'From where did you know this?' Say, 'I saw in the dream'.

قَالَ فَأَتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَا تَخْرُجْ غَدًا فَإِنَّكَ إِنْ خَرَجْتَ هُزِمْتَ وَ قُتِلَ أَصْحَابُكَ فَقَالَ لِي مِنْ أَتَيْنَ عَلِمْتَ هَذَا فَقُلْتُ رَأَيْتُ فِي النَّوْمِ قَالَ نَامَ الْعَبْدُ فَلَمْ يَغْبِلِ اسْتُهُ ثُمَّ خَرَجَ فَأَهْرَمَ وَ قُتِلَ أَصْحَابُهُ.

He (the narrator) said, 'I came to him and said to him, 'May I be sacrificed for you! Do not go out tomorrow, for if you were to go out, you will be defeated, and your companions would be killed'. He said to me, 'From where did you know this?' I said, 'I saw in the dream'. He said

¹⁴⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 69

¹⁴⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 70

(mockingly), 'The servant sleeps but does not even wash his backside'. Then he went out and was defeated, and his companions were killed".¹⁴⁷

72- قب، المناقب لابن شهر آشوب هارون بن موسى في خبر قال: كُنْتُ مَعَ أَبِي الْحَسَنِ ع فِي مَفَازَةٍ فَخَمَحَمَ فَرَسُهُ فَخَلَّى عَنْهُ عِنَانَهُ فَمَرَّ الْفَرَسُ يَتَخَطَّى إِلَى أَنْ بَالَ وَ رَاثَ وَ رَجَعَ فَنَظَرَ إِلَيَّ أَبُو الْحَسَنِ وَ قَالَ إِنَّهُ لَمْ يُعْطَ دَاوُدُ شَيْئاً إِلَّا وَ أُعْطِيَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ أَكْثَرَ مِنْهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Haroun Bin Musa in a Hadeeth, said,

'I was with Abu Al-Hassan^{-asws} in a desert, and his^{-asws} horse neighed. He^{-asws} freed its rein from it. The horse went trotting until it urinated and defecated and returned. Abu Al-Hassan^{-asws} looked at me and said: 'Nothing had been Given to Dawood^{-as} except and Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} have been Given more than it".¹⁴⁸

73- قب، المناقب لابن شهر آشوب سليمان الجعفري قال: كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع وَ النَّبِيُّ تَمْلُؤُ مِنَ النَّاسِ يَسْأَلُونَهُ وَ هُوَ يُجِيبُهُمْ فَقُلْتُ فِي نَفْسِي يَنْبَغِي أَنْ يَكُونُوا أَنْبِيَاءَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Suleyman Al Ja'fary said,

'I was in the presence of Abu Al-Hassan Al-Reza^{-asws}, and the room was full from the people. They were asking him^{-asws} and he^{-asws} was answering them. I said within myself, 'It is befitting if they (Imams^{-asws}) were to be Prophets^{-as}'.

فَرَكَّ النَّاسُ ثُمَّ التَفَتَ إِلَيَّ فَقَالَ يَا سُلَيْمَانُ إِنَّ الْأَئِمَّةَ حُلَمَاءَ عُلَمَاءَ يَحْسِبُهُمُ الْجَاهِلُ أَنْبِيَاءَ وَ لَيْسُوا أَنْبِيَاءَ.

He^{-asws} neglected the people, then turned towards me and said: 'O Suleyman! The Imams^{-asws} are forbearing scholars. The ignoramuses reckon them^{-asws} to be Prophets^{-as}, and they^{-asws} aren't Prophets^{-as}'.¹⁴⁹

74- قب، المناقب لابن شهر آشوب قال مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَفْطَسِ دَخَلْتُ عَلَى الْمَأْمُونِ فَقَرَّبَنِي وَ حَيَّانِي ثُمَّ قَالَ رَحِمَ اللَّهُ الرِّضَا مَا كَانَ أَعْلَمَهُ لَقَدْ أَخْبَرَنِي بِعَجَبٍ سَأَلْتُهُ لَيْلَةً وَ قَدْ بَايَعَ لَهُ النَّاسُ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَرَى لَكَ أَنْ تَمُضِيَ إِلَى الْعِرَاقِ وَ أَكُونَ خَلِيفَتَكَ بِخُرَاسَانَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Abdullah Bin Al Aftas said,

'I entered to see Al-Mamoun. He drew me near and welcomed me, then said: 'May Allah^{-azwj} have Mercy on Al-Reza^{-asws}! What he^{-asws} had known, he^{-asws} informed me with a wonder. I had asked him^{-asws} one night, and the people had pledged allegiances to him^{-asws} (as heir-apparent). I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I view for you^{-asws} that you^{-asws} should go to Al-Iraq, and I shall be your^{-asws} caliph at Khurasan'.

فَتَبَسَّمَ ثُمَّ قَالَ لَا لَعَمْرِي وَ لَكِنَّهُ مِنْ دُونِ خُرَاسَانَ قَدْ جَاءَتْ أَنْ لَنَا هَاهُنَا مَسْكَنًا وَ لَسْتُ بِبَارِحٍ حَتَّى يَأْتِيَنِي الْمَوْتُ وَ مِنْهَا الْمَخْشَرُ لَا مَحَالَةَ

¹⁴⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 71

¹⁴⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 72

¹⁴⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 73

He^{-asws} had smiled, then said: 'No, by my^{-asws} life! But I^{-asws} have come from besides Khurasan. Over here there is a dwelling for us^{-asws}, and I^{-asws} will not depart until the death comes to me^{-asws}, and from it would be the Resurrection, it is inevitable!'

I said to him^{-asws}, 'And what made you^{-asws} know of that?' He^{-asws} said: 'My^{-asws} knowledge with my^{-asws} place is like my^{-asws} knowledge of your place'. I said, 'And where would be my place? May Allah^{-azwj} Keep you^{-asws} well!'

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا عَلِمْتُكَ بِذَلِكَ قَالَ عَلِمِي بِمَكَانِي كَعَلِمِي بِمَكَانِكَ قُلْتُ وَ أَتَيْنَ مَكَانِي أَصْلَحَكَ اللَّهُ فَقَالَ لَقَدْ بَعْدَتْ الشُّعَّةُ بَيْنِي وَ بَيْنَكَ أَمُوتُ بِالْمَشْرِقِ وَ تَمُوتُ بِالْمَغْرِبِ فَجَهَدْتُ الْجُهْدَ كُلَّهُ وَ أَطْمَعُهُ فِي الْخِلَافَةِ فَأَبَى.

He^{-asws} said: 'The place is distant between me^{-asws} and you. I^{-asws} shall be dying in the east and you shall be dying in the west'. I struggled with all the struggle to make him^{-asws} covet regarding the caliphate, but he^{-asws} refused".¹⁵⁰

الْحُسَيْنُ بْنُ عَلِيٍّ الْوَشَّاءُ قَالَ: دَعَانِي سَيِّدِي الرِّضَا ع بِمَرَوْ فَقَالَ يَا حَسَنُ مَا مَاتَ عَلِيُّ بْنُ أَبِي حَزْرَةَ الْبُطَائِنِيِّ فِي هَذَا الْيَوْمِ وَ أُدْخِلَ فِي قَبْرِهِ السَّاعَةَ وَ دَخَلَ عَلَيْهِ مَلَكَا الْقَبْرِ فَسَأَلَاهُ مَنْ رَبُّكَ فَقَالَ اللَّهُ ثُمَّ قَالَا مَنْ نَبِيُّكَ فَقَالَ مُحَمَّدٌ

Al-Hassan Bin Ali Al Washa said,

'My Master^{-asws} Al-Reza^{-asws} called me at Merv. He^{-asws} said: 'O Hassan! Ali Bin Abu Hamza Al-Batainy has died in this day, and he entered into his grave just now, and the two Angels of the grave entered to him. They asked him, 'Who is your Lord^{-azwj}?' He said, 'Allah^{-azwj}!' Then they said, 'Who is your Prophet^{-saww}?' He said, 'Muhammad^{-saww}!'

فَقَالَا مَنْ وَلِيُّكَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَا ثُمَّ مَنْ قَالَ الْحُسَيْنُ قَالَا ثُمَّ مَنْ قَالَ الْحُسَيْنُ قَالَا ثُمَّ مَنْ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ قَالَا ثُمَّ مَنْ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ قَالَا ثُمَّ مَنْ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَا ثُمَّ مَنْ قَالَ مُوسَى بْنُ جَعْفَرٍ

They said, 'Who is your guardian?' He said, 'Ali^{-asws} Bin Abu Talib^{-asws}!' They said, 'Then who?' He said, 'Al-Hassan^{-asws}'. They said, 'Then who?' He said, 'Al-Husayn^{-asws}'. They said, 'Then who?' He said, 'Ali^{-asws} Bin Al-Husayn^{-asws}'. They said, 'Then who?' He said, 'Muhammad^{-asws} Bin Ali^{-asws}'. They said, 'Then who?' He said, 'Ja'far^{-asws} Bin Muhammad^{-asws}'. They said, 'Then who?' He said, 'Musa^{-asws} Bin Ja'far^{-asws}'.

قَالَا ثُمَّ مَنْ فَلَجَلَجَ فَرَجَرَاهُ وَ قَالَا ثُمَّ مَنْ فَسَكَتَ فَقَالَا لَهُ أَمْ مُوسَى بْنُ جَعْفَرٍ أَمَرَكَ بِهَذَا ثُمَّ ضَرَبَاهُ بِمَقْعَمَةٍ [بِقِصْعَةٍ] مِنْ نَارٍ فَأَلْهَبَهَا عَلَيْهِ قَبْرَهُ إِلَى يَوْمِ الْقِيَامَةِ

They said, 'Then who?' He stuttered. They rebuked him and said, 'Then who?' He was silent. They said to him, 'Didn't Musa^{-asws} Bin Ja'far^{-asws} order you with this?' Then they struck him with an iron rod of fire. They ignited fire upon him in his grave (to stay) up to the Day of Judgment'.

قَالَ فَخَرَجْتُ مِنْ عِنْدِ سَيِّدِي فَوَرَّخْتُ ذَلِكَ الْيَوْمَ فَمَا مَضَتْ الْأَيَّامُ حَتَّى وَرَدَتْ كُتُبُ الْكُوفِيِّينَ بِمَوْتِ الْبُطَائِنِيِّ فِي ذَلِكَ الْيَوْمِ وَ أَنَّهُ أُدْخِلَ قَبْرَهُ فِي تِلْكَ السَّاعَةِ.

¹⁵⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 74 a

He (the narrator) said, 'I went out from the presence of my Master^{-asws}. I rested that day. The days did not pass by until the letters of the people of Al-Kufa arrived with (news of) the death of Al-Batainy during that day, and he had been entered during that very time (as per I was told by the Imam^{-asws})'.¹⁵¹

و فِي الرَّوْضَةِ، قَالَ عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْغِفَارِيُّ فِي خَيْرِ طَوِيلٍ أَنَّهُ أَلَحَّ عَلَيَّ غَرِيمٌ لِي وَ آذَانِي فَلَمَّا مَضَى عَنِّي مَرَزْتُ مِنْ وَجْهِي إِلَى صِرْتَا لِيُكَلِّمَهُ أَبُو الْحَسَنِ ع فِي أَغْرِي فَدَخَلْتُ عَلَيْهِ فَإِذَا الْمَائِدَةُ بَيْنَ يَدَيْهِ

And in (the book) 'Al Rawza' – Abdullah Bin Ibrahim Al Ghifary said in a lengthy Hadeeth,

'My creditors pressed upon me and harmed me. When they went away from me, I went of my direction to Sirya (a town three miles from Al-Medina whose foundation was laid by Musa^{-asws} Bin Ja'far^{-asws}), in order to speak to Abu Al-Hassan^{-asws} regarding my matter. I entered to see him, and the meal had been placed in front of him^{-asws}.

فَقَالَ لِي كُلْ فَأَكَلْتُ فَلَمَّا رُفِعَتِ الْمَائِدَةُ أَقْبَلَ يُحَادِثُنِي ثُمَّ قَالَ ارْفَعْ مَا تَحْتَ ذَلِكَ الْمُصَلَّى فَإِذَا هِيَ ثَلَاثُمِائَةِ دِينَارٍ وَ تَرِيدُ فَإِذَا فِيهَا دِينَارٌ مَكْتُوبٌ عَلَيْهِ ثَابِتٌ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ وَ عَلَيَّ أَهْلُ بَيْتِهِ مِنْ جَانِبٍ

He^{-asws} said to me: 'Eat!' I ate. When the meal was raised, he^{-asws} turned to narrate to me, then said: 'Raise what is under that prayer mat!' There were three hundred Dinars and more. There was one Dinar, there was written upon it, affirmed, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and Ali^{-asws} is his^{-saww} family', on one side.

و فِي الْجَانِبِ الْآخَرِ إِنَّا لَمْ نَنْسَكَ فَخُذْ هَذِهِ الدَّنَانِيرَ فَاقْضِ بِهَا دَيْنَكَ وَ أَنْفِقْ مَا بَقِيَ عَلَى عِيَالِكَ.

And in the other side, 'We^{-asws} do not forget. So take these Dinars and pay off your debts with these and spend the rest upon your dependants'.¹⁵²

مُحَمَّدُ بْنُ سِنَانٍ قِيلَ لِلرِّضَا ع إِنَّكَ قَدْ شَهَرْتَ نَفْسَكَ بِهَذَا الْأَمْرِ وَ جَلَسْتَ بِجُلُوسِ أَبِيكَ وَ سَيْفُ هَارُونَ يُفْطِرُ الدَّمَ

Muhammad Bin Sinan – It was said to Al-Reza^{-asws}, 'You have publicised yourself^{-asws} with this matter and have sat in the seat of your^{-asws} father^{-asws}, and the sword of Haroun is dripping blood'.

فَقَالَ جَوَابِي هَذَا مَا قَالَ رَسُولُ اللَّهِ ص إِنْ أَخَذَ أَبُو جَهْلٍ مِنْ رَأْسِي شَعْرَةً فَاشْهَدُوا أَنِّي لَسْتُ بِنَبِيِّ وَ أَنَا أَقُولُ لَكُمْ إِنْ أَخَذَ هَارُونَ مِنْ رَأْسِي شَعْرَةً فَاشْهَدُوا أَنِّي لَسْتُ بِإِمَامٍ.

He^{-asws} said: 'My^{-asws} answer to this is what Rasool-Allah^{-saww} had said: 'Abu Jahl^{-la} had grabbed the hair of my^{-saww} head and testified that I^{-saww} am not a Prophet^{-saww}', and I^{-asws} am saying to you all that Haroun has grabbed the hair of my^{-asws} head and testified that I^{-asws} am not an Imam^{-asws}'.¹⁵³

¹⁵¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 74 b

¹⁵² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 74 c

¹⁵³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 74 d

مُسَافِرٌ قَالَ: كُنْتُ عِنْدَ الرِّضَا عِ مَحْيَى فَمَرَّ بِحَيْدِي بَنُو خَالِدٍ فَعَطَى أَنْفَهُ مِنَ الْعُبَارِ فَقَالَ ع مَسَاكِينُ لَا يَدْرُونَ مَا يَحُلُّ بِهِمْ فِي هَذِهِ السَّنَةِ ثُمَّ قَالَ وَ أَعْجَبُ مِنْ هَذَا هَارُونُ وَ أَنَا كَهَاتَيْنِ وَ صَمَّ بَيْنَ إصْبَعَيْهِ.

Musafir said,

‘I was in the presence of Al-Reza^{-asws} at Mina, and Yahya Bin Khalid passed by. He covered his nose from the dust. He^{-asws} said: ‘They don’t know what would be released with them during this year’. Then he^{-asws} said: ‘And stranger than this is that Haroun and I^{-asws} would be like these two’ – and he^{-asws} pressed between his^{-asws} two fingers” (graves will be next to each other).¹⁵⁴

75- عم، إعلام الوری قب، المناقب لابن شهر آشوب و مِمَّا رَوَتْهُ الْعَامَّةُ مِمَّا ذَكَرَهُ الْحَاكِمُ أَبُو عَبْدِ اللَّهِ الْخَافِظُ بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ سَعْدٍ أَنَّهُ قَالَ: نَظَرَ الرِّضَا ع إِلَى رَجُلٍ فَقَالَ يَا عَبْدَ اللَّهِ أَوْصِ بِمَا تُرِيدُ وَ اسْتَعِدَّ لِمَا لَا بَدَّ مِنْهُ فَمَاتَ الرَّجُلُ بَعْدَ ذَلِكَ بِثَلَاثَةِ أَيَّامٍ.

(The book) ‘I’lam Al Wara’, (and) ‘Al Manaqib’ of Ibn Shehr Ashub – And from what is reported by the general Muslims, from what is mentioned by Al Hakim Abu Abdullah Al Hafiz, by his chain from Sa’ad Bin Sa’ad having said,

‘Al-Reza^{-asws} looked at a man. He^{-asws} said: ‘O Abdullah! Bequeath with whatever you want and prepare for what there is no escape from it!’ The man died three days after that”.¹⁵⁵

76- قب، المناقب لابن شهر آشوب الْعَفَارِيُّ قَالَ: كَانَ لِرَجُلٍ مِنْ آلِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص عَلَيَّ حَقٌّ فَأَلَحَّ عَلَيَّ فَأَتَيْتُ الرِّضَا ع وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِمَوْلَاكَ فُلَانٍ حَقًّا وَ قَدْ شَهَرَنِي

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Al Ghifary said,

‘There was a right for a man from the family of Abu Rafie, slave of Rasool-Allah^{-saww}, against me. I went to Al-Reza^{-asws} and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! There is a right for so and so friend of yours^{-asws}, against me, and he has publicised me’.

فَأَمَرَنِي بِالْجُلُوسِ عَلَى الْوِسَادَةِ فَلَمَّا أَكَلْنَا وَ فَرَعْنَا قَالَ ارْفَعْ الْوِسَادَةَ وَ خُذْ مَا تَحْتَهَا فَرَفَعْتُهَا فَإِذَا دَنَائِيرُ فَأَخَذْتُهَا فَلَمَّا أَتَيْتُ الْمَنْزِلَ نَظَرْتُ إِلَى الدَّنَائِيرِ فَإِذَا هِيَ ثَمَانِيَّةٌ وَ أَرْبَعُونَ دِينَارًا وَ فِيهَا دِينَارٌ يَلُوحُ مَنُفُوشٌ عَلَيْهِ حَقُّ الرَّجُلِ عَلَيْكَ ثَمَانِيَّةٌ وَ عِشْرُونَ دِينَارًا وَ مَا بَقِيَ فَهُوَ لَكَ وَ لَا وَ اللَّهِ مَا كُنْتُ عَرَفْتُ مَا لَهُ عَلَيَّ عَلَى التَّخْدِيدِ-

He^{-asws} instructed me with sitting upon the pillow. When we had eaten and were free, he^{-asws} said: ‘Raise the pillow and take whatever is under it’. I raised it, and there were Dinars. I took them. When I came to the house, I looked into the Dinars, and there, they were eighty-four Dinars, and among these was a Dinar standing out. There was engraved upon it: ‘Right of the man upon you is twenty-eight Dinars, and whatever remains, so it is for you’. And no, by Allah^{-azwj}, I had not let anyone know what was for him against me, upon the threat.

أَتَى رَجُلٌ مِنْ وَلَدِ الْأَنْصَارِ بِخُفَّةٍ فِصَّةٍ مُقْفَلٍ عَلَيْهَا وَ قَالَ لَمْ يُنَجِّفْكَ أَحَدٌ يَمِثْلُهَا فَفَتَحَهَا وَ أَخْرَجَ مِنْهَا سِنَعَ شَعَرَاتٍ وَ قَالَ هَذَا شَعْرُ النَّبِيِّ ص

¹⁵⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 74 e

¹⁵⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 75

A man from the sons of the Helpers came with a silver container with a lock upon it, and said, 'No one will gift you with the like of it'. He opened it and extracted seven hairs from it and said, 'These are the hairs of the Prophet^{-saww}'.

فَمَيَّرَ الرِّضَا عَ أَرْبَعَ طَاقَاتٍ مِنْهَا وَ قَالَ هَذَا شَعْرُهُ فَقَبِلَ فِي ظَاهِرِهِ دُونَ بَاطِنِهِ ثُمَّ إِنَّ الرِّضَا عَ أَخْرَجَهُ مِنَ الشُّبْهِهَةِ بِأَنْ وَضَعَ الثَّلَاثَةَ عَلَى النَّارِ فَاخْتَرَقَتْ ثُمَّ وَضَعَ الْأَرْبَعَةَ فَصَارَتْ كَالذَّهَبِ

Al-Reza^{-asws} distinguished four hairs from these and said: 'These are his^{-saww} hairs!' He^{-asws} accepted from its apparent besides its esoteric. Then Al-Reza^{-asws} took him out from the suspicion by placing the (other) three upon the fire. They were burnt. Then he^{-asws} placed the four, and these became like the gold.

وَلَمَّا نَزَلَ الرِّضَا عَ فِي نَيْسَابُورٍ بِمَحَلَّةٍ قُورًا أَمَرَ بِنَاءَ حَمَّامٍ وَ حَفَرَ قَنَاةٍ وَ صَنَعَ حَوْضٍ فَوْقَهُ مُصَلًّى فَاعْتَسَلَ مِنَ الْحَوْضِ وَ صَلَّى فِي الْمَسْجِدِ فَصَارَ ذَلِكَ سُنَّةً

And when Al-Reza^{-asws} descended in Neshapour in a carriage, delegated the matter of building a bathhouse, and digging a canal, and constructing a fountain having a praying place above it. He^{-asws} washed from the fountain and prayed Salat in the Masjid. So that became a Sunnah.

فَيَقَالُ غَرْمَابَهُ رِضَا وَ آبَ رِضَا وَ حَوْضَ كَاهِلَانَ وَ مَعْنَى ذَلِكَ أَنَّ رَجُلًا وَضَعَ هِمِيَانًا عَلَى طَائِفِهِ وَ اغْتَسَلَ مِنْهُ وَ قَصَدَ إِلَى مَكَّةَ نَاسِيًا فَلَمَّا انْصَرَفَ مِنَ الْحَجِّ أَتَى الْحَوْضَ لِلْعُسْطِ فَرَأَهُ مُشْدُودًا فَسَأَلَ النَّاسَ عَنْ ذَلِكَ فَقَالُوا قَدْ أَوَى فِيهِ تُعْبَانٌ وَ قَامَ عَلَى طَائِفِهِ

It is called, 'Gharmabe Reza', and 'Aab Reza', and Howz Kahlan', and meaning of that is a man placed a money-belt upon its vault and washed from it, and aimed for Makah, forgetting. When he left from Hajj, he came to the fountain for the washing. He saw it fastened. He asked the people about that, they said, 'A serpent has sheltered in it and stands upon its vault'.

فَفَتَحَهُ الرَّجُلُ وَ دَخَلَ فِي الْحَوْضِ وَ أَخْرَجَ هِمِيَانَهُ وَ هُوَ يَقُولُ هَذَا مِنْ مُعْجَزِ الْإِمَامِ فَتَطَرَّ بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالَ أَى كَاهِلَانَ أَنْ لَا يَأْخُذُوهَا فَسُمِّيَ بِذَلِكَ حَوْضَ كَاهِلَانَ وَ سُمِّيَ الْمَحَلَّةُ قُورَ لِأَنَّهُ فُتِحَ أَوَّلًا فَصَحَّفُوهَا وَ قَالُوا قُورًا.

The man opened it and entered into the fountain and took out his money-belt, and he said, 'This is from the miracles of the Imam^{-asws}'. They looked at each other and said, 'Yes, O elderly (Kahlan), it has not been taken'. So it was named as 'Howz Kahlan' due to that. And the neighbourhood is named as 'Fawz' because it was opened first, so they wrote it and said, 'Fawz!'¹⁵⁶

عَنِ الْحُسَيْنِ بْنِ مَنْصُورٍ عَنْ أَخِيهِ قَالَ: دَخَلْتُ عَلَى الرِّضَا عَ فِي بَيْتٍ دَاخِلٍ فِي جَوْفِ بَيْتٍ لَيْلًا فَرَفَعَ يَدَهُ فَكَانَتْ كَأَنَّ فِي الْبَيْتِ عَشْرَةَ مَصَابِيحَ فَاسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَخَلَا يَدَهُ ثُمَّ أَدْنَى لَهُ.

From Al-Husayn Bin Mansour, from his brother who said,

¹⁵⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 76 a

'I entered to see Al-Reza^{-asws} in an inside room in the interior of a room at night. He^{-asws} raised his^{-asws} hand it happened as it there were ten lamps in the room. A man sought permission to see him^{-asws}. He^{-asws} released his^{-asws} hand, then permitted for him''¹⁵⁷

77- كشف، كشف الغمة من دلائل الحميري عن الحسين بن منصور مثله.

(The book) 'Kashf Al-Ghumma', from 'Dalail' of Al-Himeyri, from Al-Husayn Bin Mansour – similar to it.¹⁵⁸

78- كتاب النجوم، بإسنادنا إلى محمد بن جرير الطبري يرفعه بإسناده إلى مفيد بن جندب الشامي قال: دخلت على علي بن موسى الرضا ع فقلت له قد كثرت الخوض فيك وبي عجائبك فلو شئت أتيت بشيء وحدثته عنك فقال وما تشاء قال تحيي لي أبي وأمي

(The book) 'Kitab Al Nujoom' – By our chain to Muhammad Bin Jareer Al Tabari, raising it by his chain to Mufeed Bin Juneyd Al Shamy who said,

'I entered to see Ali^{-asws} Bin Musa Al-Reza^{-asws}. I said to him^{-asws}, 'The vain talk has become a lot regarding you^{-asws} and your^{-asws} wonders. If I so desire, I can come up with something and narrated it being from you^{-asws}'. He^{-asws} said: 'And what is your desire?' He said, 'You^{-asws} should revive my father and my mother for me'.

فقال انصرف إلى منزلك فقد أخيتهم فأنصرف وأمرهم الله وهما في البيت أخياء فأقاما عندي عشرة أيام ثم قبضهما الله تبارك وتعالى.

He^{-asws} said: 'Leave to go to your house, for I^{-asws} have already revived them both!' I left. By Allah^{-azwj}, and they were in the house, alive! They stayed with me for ten days, then Allah^{-azwj} Blessed and Exalted Recalled them''¹⁵⁹

79- كشف، كشف الغمة قال محمد بن طلحة من مناقبه ع أنه لما جعل المأمون الرضا ع ولي عهده وأقامه خليفة من بعده كان في حاشية المأمون أناس كرهوا ذلك وخافوا خروج الخلافة عن بني العباس ورضاها إلى بني فاطمة على الجميع السلام

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said,

'From his^{-asws} virtues is that when Al-Mamoun made Al-Reza^{-asws} his heir-apparent and nominated him^{-asws} as a caliph from after him, there were some people in the special ones/family members of Al-Mamoun had disliked that and they feared the exit of the caliphate from the Abbasids and being returned to the sons of (Syeda) Fatima^{-asws}, the greetings be upon them all.

فحصل عندهم من الرضا ع نفور وكان عادة الرضا ع إذا جاء إلى دار المأمون ليدخل عليه يبادر من بالدلهيز من الحاشية إلى السلام عليه ورفع الستر بين يديه ليدخل

That resulted in aversion with them from Al-Reza^{-asws}, and it was the norm for Al-Reza^{-asws}, whenever he^{-asws} entered to the house of Al-Mamoun in order to enter to see him, people

¹⁵⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 76 b

¹⁵⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 77

¹⁵⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 78

from the special ones would rush towards him^{-asws} from the corridor for the greeting upon him^{-asws} and raise the curtain in front of him^{-asws}, for him^{-asws} to enter.

فَلَمَّا حَصَلَتْ لَهُمُ النَّفَرَةُ عَنْهُ تَوَاصَوْا فِيمَا بَيْنَهُمْ وَ قَالُوا إِذَا جَاءَ لِيَدْخُلَ عَلَى الْخَلِيفَةِ أَعْرَضُوا عَنْهُ وَ لَا تَرْفَعُوا السِّتْرَ لَهُ فَاتَّقُوا عَلَى ذَلِكَ فَبَيْنَا هُمْ قُعُودٌ إِذْ جَاءَ الرِّضَا عَ عَلَى عَادَتِهِ فَلَمْ يَمْلِكُوا أَنْفُسَهُمْ أَنْ سَلَّمُوا عَلَيْهِ وَ رَفَعُوا السِّتْرَ عَلَى عَادَتِهِمْ

When the aversion resulted for them about him^{-asws}, they consulted between them and said, 'When he^{-asws} comes to enter to see the caliph, turn away from him^{-asws} and do not raise the curtain for him^{-asws}'. They concurred upon that. While they were seated when Al-Reza^{-asws} came upon his^{-asws} norm, but they could not control themselves and they greeted unto him^{-asws} and they raised the curtain upon their habit.

فَلَمَّا دَخَلَ أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ كَوْنَهُمْ مَا وَقَفُوا عَلَى مَا اتَّفَقُوا عَلَيْهِ وَ قَالُوا التَّوْبَةُ الْآتِيَةُ إِذَا جَاءَ لَا تَرْفَعُهُ لَهُ فَلَمَّا كَانَ فِي ذَلِكَ الْيَوْمِ جَاءَ فَقَامُوا وَ سَلَّمُوا عَلَيْهِ وَ وَقَفُوا وَ لَمْ يَتَنَدَّرُوا إِلَى رَفْعِ السِّتْرِ فَأَرْسَلَ اللَّهُ رِيحاً شَدِيدَةً دَخَلَتْ فِي السِّتْرِ فَرَفَعَتْهُ أَكْثَرَ بِمَّا كَانُوا يَرْفَعُونَهُ ثُمَّ دَخَلَ فَسَكَنَتِ الرِّيحُ فَعَادَ إِلَى مَا كَانَ

When he^{-asws} had entered, they faced blaming each other of their behaviour, and their stopping upon what they had concurred upon, and they said, 'The next time, we will not raise it for him^{-asws}'. When it was during that day, he^{-asws} came. They stood up and greeted unto him^{-asws}, and they stood and did not rush to raise the curtain. So, Allah^{-azwj} Sent a strong breeze which entered into the curtain and raised it more than they had been raising it. Then he^{-asws} entered and the wind settled, and it returned to what it had been.

فَلَمَّا خَرَجَ عَادَتِ الرِّيحُ دَخَلَتْ فِي السِّتْرِ رَفَعَتْهُ حَتَّى خَرَجَ ثُمَّ سَكَنَتِ فَعَادَ السِّتْرَ فَلَمَّا ذَهَبَ أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ وَ قَالُوا هَلْ رَأَيْتُمْ قَالُوا نَعَمْ

When he^{-asws} went out as per his^{-asws} norm, the wind entered into the curtain, raised it until he^{-asws} had gone out, then it settled, and the curtain returned. When he^{-asws} had gone, they faced each other and said, 'Did you see?' They said, 'Yes'.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ يَا قَوْمِ هَذَا رَجُلٌ لَهُ عِنْدَ اللَّهِ مَنَزِلَةٌ وَ لِلَّهِ بِهِ عِزَانَةٌ أَلَمْ تَرَوْا أَنَّكُمْ لَمَّا لَمْ تَرْفَعُوا لَهُ السِّتْرَ أَرْسَلَ اللَّهُ الرِّيحَ وَ سَخَّرَهَا لَهُ لِيَرْفَعَ السِّتْرَ كَمَا سَخَّرَهَا لِسُلَيْمَانَ فَارْجِعُوا إِلَى خِدْمَتِهِ فَهُوَ خَيْرٌ لَكُمْ فَعَادُوا إِلَى مَا كَانُوا عَلَيْهِ وَ زَادَتْ عَقِيدَتُهُمْ فِيهِ

One of them said to the other, 'O people! This is a man having a status for him^{-asws} in the Presence of Allah^{-azwj}, and there is a patronage for him^{-asws} for Allah^{-azwj}. Did you not see, when you did not raise the curtain for him^{-asws} Allah^{-azwj} Sent the wind and Caused it to be subservient for him^{-asws} in order to raise the curtain like what He^{-azwj} had is Subdued for Suleyman^{-as}, so return to his^{-asws} service, for it would be better for you all!' They returned to what they had been upon, and their beliefs in him^{-asws} increased.

وَ مِنْهَا أَنَّهُ كَانَ بِخُرَاسَانَ امْرَأَةً تُسَمَّى زَيْنَبَ فَادَّعَتْ أَهْلَهَا عَلَوِيَّةً مِنْ سُلَالَةِ فَاطِمَةَ عَ وَ صَارَتْ تَصُولُ عَلَى أَهْلِ خُرَاسَانَ بِنَسَبِهَا فَسَمِعَ بِهَا عَلِيُّ الرِّضَا عَ فَلَمْ يَعْرِفْ نَسَبَهَا فَأَحْضَرَتْ إِلَيْهِ فَرَدَّ نَسَبَهَا وَ قَالَ هَذِهِ كَذَابَةٌ فَسَفَهَتْ عَلَيْهِ وَ قَالَتْ كَمَا قَدَحْتُ فِي نَسَبِي فَأَنَا أَقْدَحُ فِي نَسَبِكَ

And from these is that there was a woman at Khurasan called Zainab. She claimed that she was an Alawite from the ancestry of (Syeda) Fatima^{-asws}, and she became connecting to the people of Khurasan with her lineage. Ali Al-Reza^{-asws} heard of her but did not recognise her

lineage. She was presented to him^{-asws}. He^{-asws} rejected her lineage and said: 'This one is a liar!' She was disrespectful to him^{-asws} and said, 'Just as you^{-asws} have slandered me regarding my lineage, I will be even more slandering regarding your^{-asws} lineage!'

فَأَخَذَتْهُ الْعَبْرَةُ الْعَلَوِيَّةُ فَقَالَ ع لِسُلْطَانِ خُرَاسَانَ وَ كَانَ لِذَلِكَ السُّلْطَانِ بِخُرَاسَانَ مَوْضِعٌ وَاسِعٌ فِيهِ سَبَاعٌ مُسَلْسَلَةٌ لِلْإِتِّقَامِ مِنَ الْمُفْسِدِينَ يُسَمَّى ذَلِكَ الْمَوْضِعُ بِرَكَّةِ السَّبَاعِ

The Alawite self-esteem seized him^{-asws}. He^{-asws} said to the sultan of Khurasan, and for that sultan of Khurasan there was a vast place wherein were chained lions for taking the revenge from the mischief-makers. He had named that place as 'The lion's den'.

فَأَخَذَ الرِّضَا ع يَدَ بِلَاقِ الْمَرْأَةِ وَ أَحْضَرَهَا عِنْدَ ذَلِكَ السُّلْطَانِ وَ قَالَ هَذِهِ كَذَّابَةٌ عَلَى عَلِيٍّ وَ فَاطِمَةَ ع وَ لَيْسَتْ مِنْ نَسْلِهِمَا فَإِنَّ مَنْ كَانَ حَقًّا بَصُغَةً مِنْ عَلِيٍّ وَ فَاطِمَةَ فَإِنَّ لَحْمَهُ حَرَامٌ عَلَى السَّبَاعِ فَأَلْفَوْهَا فِي بِرَكَّةِ السَّبَاعِ فَإِنْ كَانَتْ صَادِقَةً فَإِنَّ السَّبَاعَ لَا تَقْرُبُهَا وَ إِنْ كَانَتْ كَاذِبَةً فَتَقْتَرِسُهَا السَّبَاعُ

Al-Reza^{-asws} grabbed a hand of that woman and presented her in the presence of that sultan and said: 'This one is a liar upon Ali^{-asws} and (Syeda) Fatima^{-asws}, and she isn't from their^{-asws} lineage, for the one who was truly a part from Ali^{-asws} and (Syeda) Fatima^{-asws}, then his/her flesh would be prohibited unto the lions! So throw her into the lion's den. If she was truthful, then the lions will not go near her, and if she was a liar, then the lions would devour her!'

فَلَمَّا سَمِعَتْ ذَلِكَ مِنْهُ قَالَتْ فَانْزِلْ أَنْتَ إِلَى السَّبَاعِ فَإِنْ كُنْتُ صَادِقَةً فَإِنَّهَا لَا تَقْرُبُكَ وَ لَا تَقْتَرِسُكَ فَلَمْ يُكَلِّمَهَا وَ قَامَ فَقَالَ لَهُ ذَلِكَ السُّلْطَانُ إِلَى أَيْنَ قَالَ إِلَى بِرَكَّةِ السَّبَاعِ وَ اللَّهُ لَا يُنْزِلُ إِلَيْهَا

When She heard that from him^{-asws}, she said, 'You^{-asws} descend to the lions. If you^{-asws} were truthful, then they will not come near you^{-asws} nor will they devour you'. He^{-asws} did not speak to her and stood up. That sultan said to him^{-asws}, 'Where are you^{-asws} going to?' He^{-asws} said: 'To the lion's den. By Allah^{-azwj}! I^{-asws} shall descend to it!'

فَقَامَ السُّلْطَانُ وَ النَّاسُ وَ الْحَاشِيَةُ وَ جَاءُوا وَ فَتَحُوا بَابَ الْبِرَكَّةِ فَنَزَلَ الرِّضَا ع وَ النَّاسُ يَنْظُرُونَ مِنْ أَعْلَى الْبِرَكَّةِ فَلَمَّا حَصَلَ بَيْنَ السَّبَاعِ أَفْعَتْ جَمِيعُهَا إِلَى الْأَرْضِ عَلَى أَدْنَاهَا وَ صَارَ يَأْتِي إِلَى وَاحِدٍ وَاحِدٍ يَمْسُحُ وَجْهَهُ وَ رَأْسَهُ وَ ظَهْرَهُ وَ السَّبْعُ يُبْصِصُ لَهُ

The sultan, and the people, and the special ones stood up and they came and opened the door of the den. Al-Reza^{-asws} descended, and the people were looking on from the top of the den. When he^{-asws} arrived in the midst of the lions, they all fell to the ground upon their ears, he^{-asws} went to one by one, wiping its face and its head and its back, and they lions were servile (submissive) to him^{-asws}.

هَكَذَا إِلَى أَنْ أَتَى عَلَى الْجَمِيعِ ثُمَّ طَلَعَ وَ النَّاسُ يُبْصِرُونَهُ فَقَالَ لِذَلِكَ السُّلْطَانِ أَنْزِلْ هَذِهِ الْكَذَّابَةَ عَلَى عَلِيٍّ وَ فَاطِمَةَ لِيَتَبَيَّنَ لَكَ فَامْتَنَعَتْ فَأَلْزَمَهَا ذَلِكَ السُّلْطَانُ وَ أَمَرَ أَعْوَانَهُ بِالْقَائِلِهَا فَمَدَّ رَأْسَهَا السَّبَاعِ وَ ثَبُّوا إِلَيْهَا وَ افْتَرَسُوهَا فَاشْتَهَرَ اسْمُهَا بِخُرَاسَانَ بِزَيْنَبِ الْكَذَّابَةِ وَ حَدِيثُهَا هُنَاكَ مَشْهُورٌ.

That is how it was until he^{-asws} had gone to the entirety. Then he^{-asws} emerged and the people were looking at him^{-asws}. He^{-asws} said to that sultan: 'Make this liar upon Ali^{-asws} and (Syeda) Fatima^{-asws} to descend. Let it be clarified for you!' She refused, but that sultan necessitated her and ordered his supporter with throwing her (into it). When the lions saw her, they leapt

to her and devoured her. Her name became famous at Khurasan as 'Zainab the liar', and her narrations is well-known over there".¹⁶⁰

80- كشف، كشف الغمة من دلائل الحيمري عن سليمان الجعفري قال: قال لي الرضا ع اشتر لي جارية من صفتها كذا وكذا فأصبت له جارية عند رجل من أهل المدينة كما وصف فاشتريتها ودفع الثمن إلى مولاهما وجمت بها إليه

(The book) 'Kashf Al-Ghumma', from 'Dalail' of Al-Himeyri, from Suleyman Al-Ja'fary who said,

'Al-Reza^{-asws} said to me: 'Buy a slave girl for me, her description is such and such'. I found a slave girl for him^{-asws} being with a man from the people of Al-Medina like what he^{-asws} had described. I bought her and handed over the price to her master and I came with her to him^{-asws}.

فأعجبته و وقعت منه فمكنت أياماً ثم لقيني مولاهما وهو يبكي فقال الله الله في لست أهنأ العيش وليس لي قرار ولا نوم فكلّم أبا الحسن يزيد علي الجارية وأخذ الثمن فقلت أجنون أنت أنا أجتري أن أقول له يردّها عليك

She fascinated him^{-asws} and he^{-asws} loved her. I remained for some days, then her (previous) master met me, and he was crying. He said, 'Allah^{-azwj}! Allah^{-azwj}, regarding me! The life is not welcoming, and there is neither rest for me nor sleep. Speak to Abu Al-Hassan^{-asws} to return the slave girl to me, and he^{-asws} takes the price (back)'. I said, 'Are you insane? Can I be so audacious that I should be saying to him^{-asws} to return her to you!'

فدخلت على أبي الحسن ع فقال لي مبتدئاً يا سليمان صاحب الجارية يريد أن أردّها عليه قلت إي والله قد سألي أن أسألك قال فردّها عليه وأخذ الثمن ففعلت

I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said to me initiating: 'O Suleyman! The (former) owner of the slave girl wants me^{-asws} to return her to him?' I said, 'Yes, by Allah^{-azwj}! He had asked me to ask you^{-asws}'. He^{-asws} said: 'Return her to him and take the price'. I did so.

و مكنتنا أياماً ثم لقيني مولاهما فقال جعلت فداك سل أبا الحسن يقبل الجارية فإني لا أنتفع بها ولا أقدر أدنو منها قلت لا أقدر أبثدئها بهذا

And we remained for days, then her master met me. He said, 'May I be sacrificed for you! Ask Abu Al-Hassan^{-asws} to accept the slave girl, for I cannot benefit with her nor am I able upon going near her'. I said, 'I cannot initiate him^{-asws} with this!'

قال فدخلت على أبي الحسن فقال يا سليمان صاحب الجارية يريد أن أقبضها منه وأردّ عليه الثمن قلت قد سألي ذلك قال فردّ علي الجارية وأخذ الثمن.

He (the narrator) said, 'I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Suleyman! The owner of the slave girl wants me^{-asws} to take her from him and return the price to him?' I said, 'He has asked me that'. He^{-asws} said: 'Return the slave girl to me^{-asws} and take the price'.¹⁶¹

¹⁶⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 79

¹⁶¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 80 a

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ قَالَ قَالَ فُلَانُ بْنُ مُحْرِزٍ بَلَغَنَا أَنَّ أَبَا عَبْدِ اللَّهِ ع كَانَ إِذَا أَرَادَ أَنْ يُعَاوِدَ أَهْلَهُ لِلْجَمَاعِ تَوَضَّأَ وَضُوءَ الصَّلَاةِ فَأَجَبْتُ أَنْ تَسْأَلَ أَبَا الْحَسَنِ الثَّانِي عَنْ ذَلِكَ

And from Al-Hassan Bin Ali Al Washa said, 'So and so Bin Muhriz said,

'It reached us that Abu Abdullah^{-asws}, whenever he^{-asws} wanted to go to near to his^{-asws} wife, he^{-asws} would perform wud'u of the Salat. So I loved to ask Abu Al-Hassan^{-asws} the 2nd about that.

قَالَ الْوُشَّاءُ فَدَخَلْتُ عَلَيْهِ فَأَبْتَدَأَنِي مِنْ غَيْرِ أَنْ أَسْأَلَهُ فَقَالَ كَانَ أَبُو عَبْدِ اللَّهِ إِذَا جَامَعَ وَ أَرَادَ أَنْ يُعَاوِدَ تَوَضَّأَ لِلصَّلَاةِ وَ إِذَا أَرَادَ أَيْضاً تَوَضَّأَ لِلصَّلَاةِ

Al-Washa said, 'I entered to see him^{-asws}. He^{-asws} initiated me from without my having asked him^{-asws}. He^{-asws} said: 'It was so that whenever Abu Abdullah^{-asws} wanted to go near his^{-asws} wife, he^{-asws} would resume the wud'u of the Salat, and when he^{-asws} wanted to do wud'u for the Salat as well'.

فَخَرَجْتُ إِلَى الرَّجُلِ فَقُلْتُ قَدْ أَجَابَنِي عَنْ مَسْأَلَتِكَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ.

I went out to (see) the man. I said, 'He^{-asws} answered me about your question from without having been asked for it!'¹⁶²

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قَالَ لِي ابْتِدَاءً إِنَّ أَبِي كَانَ عِنْدِي الْبَارِحَةَ قُلْتُ أَبُوكَ قَالَ أَبِي قُلْتُ أَبُوكَ قَالَ أَبِي فِي الْمَنَامِ إِنَّ جَعْفَرًا كَانَ يُجِيءُ إِلَى أَبِي فَيَقُولُ يَا بُنَيَّ افْعَلْ كَذَا يَا بُنَيَّ افْعَلْ كَذَا يَا بُنَيَّ افْعَلْ كَذَا

And from Al-Hassan Bin Ali Al Washa,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'He^{-asws} said to me initiating: 'My^{-asws} father^{-asws} was with me^{-asws} last night'. I said, 'Your^{-asws} father^{-asws}? He^{-asws} said: 'Yes'. I said, 'Your^{-asws} father^{-asws}? He^{-asws} said: 'My^{-asws} father^{-asws} in the dream. Ja'far^{-asws} used to come to my^{-asws} father^{-asws} and he^{-asws} would say: 'O my^{-asws} son^{-asws}! Do such and such! O my^{-asws} son^{-asws}! Do such and such! O my^{-asws} son^{-asws}! Do such and such! O my^{-asws} son^{-asws}! Do such and such'.

قَالَ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقَالَ يَا حَسَنُ إِنَّ مَنَامَنَا وَ يَقَظَتَنَا وَاحِدٌ.

He (the narrator) said, 'I entered to see him^{-asws} after that'. He^{-asws} said: 'O Hassan! Our^{-asws} sleep and our^{-asws} wakefulness is one!'¹⁶³

وَعَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاشَانِيِّ قَالَ: أَخْبَرَنِي بَعْضُ أَصْحَابِنَا أَنَّهُ حَمَلَ إِلَى الرِّضَا ع مَا لَا لَهُ حَظٌّ فَلَمْ أَرَهُ سُرَّ بِهِ فَأَعْتَمَمْتُ لِذَلِكَ وَ قُلْتُ فِي نَفْسِي قَدْ حَمَلْتُ مِثْلَ هَذَا الْمَالِ وَ مَا سُرَّ بِهِ

And from Ali Bin Muhammad Al Qashany who said,

¹⁶² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 80 b

¹⁶³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 80 c

‘One of our companions informed me that he had carried some wealth to Al-Reza^{-asws} having danger for it but did not see him^{-asws} being cheered by it. So I was saddened at that and said within myself, ‘I have carried the like of this wealth and he^{-asws} is not happy with it?’

فَقَالَ يَا عَلَامُ الطَّسْتِ وَالْمَاءَ وَقَعَدَ عَلَى كُرْسِيِّ وَ قَالَ لِلْعَلَامِ صَبَّ عَلَيَّ الْمَاءَ فَجَعَلَ يَسِيلُ مِنْ بَيْنِ أَصَابِعِهِ فِي الطَّسْتِ ذَهَبَ ثُمَّ انْتَفَتَ إِلَيَّ وَ قَالَ مَنْ كَانَ هَكَذَا لَا يُبَالِي بِالَّذِي جُمِلَ إِلَيْهِ.

He^{-asws} said: ‘O Slave! The tray and the water’. And he^{-asws} sat upon my chair and said to the slave: ‘Pour the water upon me^{-asws}’. It went on to flow from between his^{-asws} fingers into the tray, as gold. Then he^{-asws} turned to me and said: ‘One who is like this would not care of that which is being carried to him!’¹⁶⁴

و عَنْ مُوسَى بْنِ عِمْرَانَ قَالَ: رَأَيْتُ عَلِيَّ بْنَ مُوسَى فِي مَسْجِدِ الْمَدِينَةِ وَ هَارُونُ يَخْطُبُ قَالَ تَرَوْنِي وَ إِيَّاهُ تُدْفَنُ فِي بَيْتٍ وَاحِدٍ.

And from Musa Bin Imran who said,

‘I saw Ali^{-asws} Bin Musa^{-asws} in Masjid of Al-Medina, and Haroun was addressing. He^{-asws} said: ‘You shall be seeing me^{-asws} and him having been buried in one room’¹⁶⁵.

81- كش، رجال الكشي حَمْدُوهُ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ عَلِيٍّ بْنِ خَطَّابٍ وَ كَانَ وَاقِفِيًّا قَالَ كُنْتُ فِي الْمَوْقِفِ يَوْمَ عَرَفَةَ فَجَاءَ أَبُو الْحَسَنِ الرِّضَا ع وَ مَعَهُ بَعْضُ بَنِي عَمِّهِ فَوَقَفَ أَمَامِي وَ كُنْتُ مُحْمُومًا شَدِيدَ الْحُمَّى وَ قَدْ أَصَابَنِي عَطَشٌ شَدِيدٌ

(The book) ‘Rijal’ of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa,

‘From Ali Bin Khattab, and he was a Waqifite. He said, ‘I was in the pausing on the day of Arafaat. Abu Al-Hassan Al-Reza^{-asws} came, and with him^{-asws} was one of the sons of his^{-asws} uncle. He^{-asws} stopped in front of me, and I was hot with severe fever, and intense thirst had afflicted me.

قَالَ فَقَالَ الرِّضَا ع لِلْعَلَامِ لَهُ شَيْئًا لَمْ أَعْرِفْهُ فَتَنَزَلَ الْعَلَامُ فَجَاءَ بِمَاءٍ فِي مَشْرَبَةٍ فَتَنَاوَلَهُ فَشَرِبَ وَ صَبَّ الْفَضْلَةَ عَلَى رَأْسِهِ مِنْ الْحَرِّ ثُمَّ قَالَ اأَمْلَأْ فَمَلَأَ الشَّرْبَةَ [الْمَشْرَبَةَ] ثُمَّ قَالَ اذْهَبْ فَاسْقِ ذَلِكَ الشَّيْخَ

He (the narrator) said, ‘Al-Reza^{-asws} said to a slave of his^{-asws}, something I did not understand. Then slave descended and came with water in a jug and gave it to him^{-asws}. He^{-asws} drank and poured the surplus upon his^{-asws} head due to the heat. Then he^{-asws} said: ‘Fill it!’ He filled the jug. Then he^{-asws} said: ‘Go and quench that sheykh!’

قَالَ فَجَاءَنِي بِالْمَاءِ فَقَالَ لِي أَنْتَ مُوَعُوكُ فُلْتُ نَعَمْ قَالَ اشْرَبْ قَالَ فَشَرِبْتُ قَالَ فَذَهَبَتْ وَ اللَّهُ الْحَمْدُ

He (the narrator) said, ‘He came to me with the water and said to me, ‘You are unwell?’ I said, ‘Yes’. He said, ‘Drink’. I drank, and by Allah^{-azwj}, the fever went away’.

¹⁶⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 80 d

¹⁶⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 80 e

فَقَالَ لِي يَزِيدُ بْنُ إِسْحَاقَ وَنَحْنُ يَا عَلِيُّ فَمَا تُرِيدُ بَعْدَ هَذَا مَا تَنْتَظِرُ قَالَ يَا أَخِي دَعْنَا قَالَ لَهُ يَزِيدُ فَحَدَّثْتُ بِحَدِيثِ إِبْرَاهِيمَ بْنِ شُعَيْبٍ وَكَانَ وَاقِفِيًّا مِثْلَهُ قَالَ كُنْتُ فِي مَسْجِدِ رَسُولِ اللَّهِ ص وَ إِلَى جَنْبِي إِنْسَانٌ صَحْمٌ آدَمُ فَقُلْتُ لَهُ يَمْنُ الرَّجُلُ فَقَالَ لِي مَوْلَى لَبْنِي هَاشِمٍ

Yazeed Bin Ish'aaq said to me, 'Woe be unto you, O Ali (Ali Bin Khattab)! So, what do you want after this? What are you waiting for?' He said, 'O my brother, leave us!' Yazeed said to him, 'I narrated the Hadeeth of Ibrahim Bin Shuayb, and he used to be a Waqifite like him. He had said, 'I was in the Masjid of Rasool-Allah^{-azwj} and there was a large-bodied person to my side. I said, 'From who is the man?' He said to me, 'A slave of the clan of Hashim^{-as}'.

قُلْتُ فَمَنْ أَعْلَمَ بَنِي هَاشِمٍ قَالَ الرِّضَا ع قُلْتُ فَمَا بَالُهُ لَا يَجِيءُ عَنْهُ كَمَا جَاءَ عَنْ آبَائِهِ قَالَ فَقَالَ لِي مَا أَذْرِي مَا تَقُولُ وَ نَحْضَ وَ تَرْكَنِي

I said, 'So who is the most learned of the clan of Hashim^{-as}?' He said, 'Al-Reza^{-asws}'. I said, 'So what is the matter it does not come from him^{-asws} like what it comes from his^{-asws} forefathers^{-asws}?' He said to me, 'I don't know what you are saying', and he got up and left me.

فَلَمْ أَلْبَثْ إِلَّا بَسِيرًا حَتَّى جَاءَنِي بِكِتَابٍ فَدَفَعَهُ إِلَيَّ فَقَرَأْتُهُ فَإِذَا خَطٌّ لَيْسَ بِحَدِيثٍ فَإِذَا فِيهِ يَا إِبْرَاهِيمَ إِنَّكَ تَحْكِي مِنْ آبَائِكَ وَ إِنَّ لَكَ مِنْ الْوَلَدِ كَذَا وَ كَذَا مِنْ الذُّكُورِ فَلَانٌ وَ فَلَانٌ حَتَّى عَدَّهُمْ بِأَسْمَائِهِمْ وَ لَكَ مِنَ الْبَنَاتِ فَلَانَةٌ وَ فَلَانَةٌ حَتَّى عَدَّ جَمِيعَ الْبَنَاتِ بِأَسْمَائِهِنَّ

I did not wait except a little until he came to me with a letter and handed it to me. I read it, and there, it was in a handwriting not good. In it was: 'O Ibrahim! You shall be resembling your forefathers, and for you would be such and such children from the males, so and so, and so and so' – until he^{-asws} had counted them with their names – 'and from you, from the females would be so and so, and so and so' – until he had counted entirety of the daughters with their names.

قَالَ فَكَانَتْ لَهُ بِنْتُ ثُلُفُبُ بِالْجَعْفَرِيَّةِ قَالَ فَخَطَّ عَلَى اسْمِهَا فَلَمَّا قَرَأْتُ الْكِتَابَ قَالَ لِي هَاتِيهِ قُلْتُ دَعْنِي قَالَ لَا أَمُرُّ أَنْ أَخَذَهُ مِنْكَ قَالَ فَدَفَعْتُهُ إِلَيْهِ

He (the narrator) said, 'There was a daughter for him titled as 'Al-Ja'fariya'. The handwriting was upon her name. When I had read the letter, he said to me, 'Give it'. I said, 'Leave it'. He said, 'No. I am ordered to take it from you'. I handed it to him.

قَالَ الْحَسَنُ فَأَجِدُهُمَا مَاتَا عَلَى شَكِّهِمَا.

Al-Hassan said, 'I found them both having died upon their doubts'.¹⁶⁶

82- كَش، رجال الكشي نصر بن الصباح قال حدثني إسحاق بن محمد عن محمد بن عبد الله بن مهران عن أحمد بن محمد بن مطر و زكريا اللؤلؤي قال إبراهيم بن شعيب كنت جالسا في مسجد رسول الله ص و إلى جانبي رجل من أهل المدينة فحدثته مليا و سألتني من أين أنت فأخبرته أنني رجل من أهل العراق قلت له فمن أنت قال مولى لأبي الحسن الرضا ع فقلت له لي إليك حاجة قال و ما هي قلت توصيل إليه رقة قال نعم إذا شئت

(The book) 'Rijal' of Al Kashy – Nasr Bin Al Sabbah who said, 'It is narrated to me by Is'haq Bin Muhammad, form Muhammad Bin Abdullah Bin Mihran, from Ahmad Bin Muhammad Bin Matar, and Zakariya Al Luluie. Ibrahim Bin Shuayb said,

¹⁶⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 81

'I was seated in the Masjid of Rasool-Allah^{-saww}, and to my side was a man from the people of Al-Medina. I discussed with him for a while, and he asked me, 'Where are you from?' I informed him that I was a man from the people of Al-Iraq. I said to him, 'So, who are you?' He said, 'A slave of Abu Al-Hassan Al-Reza^{-asws}'. Is said to him, 'There is a request for me to you'. He said, 'And what is it?' I said, 'Deliver a note to him^{-asws}'. He said, 'Yes, whenever you like'.

فَخَرَجْتُ وَ أَخَذْتُ قِطَاساً وَ كَتَبْتُ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ مَنْ كَانَ قَبْلَكَ مِنْ آبَائِكَ كَانَ يُخْبِرُنَا بِأَشْيَاءَ فِيهَا دَلَالَاتٌ وَ بَرَاهِينُ وَ قَدْ أَحْبَبْتُ أَنْ تُخْبِرَنِي بِاسْمِي وَ اسْمِ أَبِي وَ وَلَدِي

I went and took a paper and wrote in it, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. The ones from your^{-asws} forefathers^{-asws} before you^{-asws} were informing us with things wherein was evidence and proof, and I would love it if you^{-asws} could inform me of my name, and name of my father, and of my son'.

قَالَ ثُمَّ خَتَمْتُ الْكِتَابَ وَ دَفَعْتُهُ إِلَيْهِ فَلَمَّا كَانَ مِنَ الْعَدِ أَتَانِي بِكِتَابٍ مَخْتُومٍ فَقَضَضْتُهُ وَ قَرَأْتُهُ فَإِذَا فِي أَسْفَلِ مِنَ الْكِتَابِ بِحَظٍّ رَدِّي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا إِبْرَاهِيمُ إِنَّ مِنْ آبَائِكَ شُعَيْباً وَ صَالِحاً وَ إِنَّ مِنْ أَوْثَانِكَ مُحَمَّدًا وَ عَلِيًّا وَ فُلَانَةً وَ فُلَانَةً غَيْرَ أَنَّهُ زَادَ أَسْمَاءَ لَا نَعْرِفُهَا

He (the narrator) said, 'Then I sealed the letter and handed it to him. When it was the next morning, he came to me with a sealed letter. I opened it and read it, and there, at the bottom of the letter was written a response in his^{-asws} handwriting: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. O Ibrahim! From your forefathers was Shuayb, and he was righteous, and from your sons are Muhammad and Ali, and so and so (daughter) and so and so. There are more names, we are not letting you know'.

قَالَ فَقَالَ لَهُ بَعْضُ أَهْلِ الْمَجْلِسِ اعْلَمْ أَنَّهُ كَمَا صَدَقَكَ فِي غَيْرِهَا فَقَدْ صَدَقَكَ فِيهَا فَابْتَغِ عَنْهَا.

He (the narrator) said, 'One of the people of the gathering said to him, 'Know that just as he^{-asws} has ratified you regarding others, so he^{-asws} has ratified you regarding these, so search about them''¹⁶⁷

83- قب، المناقب لابن شهر آشوب عن إبراهيم مثله و في آخره فقال الناس له اسم حنث.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – From Ibrahim,

'Similar to it, and in its end: 'The people said to him, 'Name of a sinner''¹⁶⁸

84- كش، رجال الكشي حمّدويه عن محمد بن عيسى عن علي بن الحسين بن عبد الله قال: سألتُه أن يُنسي في أجلي فقال إن تلقى رثك ليغفر لك خير لك

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Muhammad Bin Isa, from Ali Bin Al-Husayn Bin Abdullah who said,

¹⁶⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 82

¹⁶⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 83

'I asked him^{-asws} for my death to be forgotten (delayed). He^{-asws} said: 'If you were to meet your Lord^{-azwj}, His^{-azwj} Forgiving you would be better for you'.

فَحَدَّثَ بِذَلِكَ إِخْوَانَهُ بِمَكَّةَ ثُمَّ مَاتَ بِالْحُزَيْمِيَّةِ بِالْمُنْصَرَفِ مِنْ سَنَتِهِ وَ هَذِهِ فِي سَنَةِ تِسْعٍ وَ عِشْرِينَ وَ مِائَتَيْنِ رَحِمَهُ اللَّهُ فَقَالَ فَقَدْ نَعَى إِلَيَّ نَفْسِي.

He narrated to his brothers at Makkah with that. Then he died at Al-Khuzeymiya in the outgoing year, and this was in the year two hundred and twenty-nine. May Allah^{-azwj} have Mercy on him. He had said, 'He^{-asws} obituarised to me of myself'.¹⁶⁹

85- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى قَالَ: كَتَبَ إِلَيْهِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ يَسْأَلُهُ الدُّعَاءَ فِي زِيَادَةِ عُمرِهِ حَتَّى يَرَى مَا يُحِبُّ فَكَتَبَ إِلَيْهِ فِي جَوَابِهِ تَصِيرُ إِلَى رَحْمَةِ اللَّهِ خَيْرٌ لَكَ فَتُؤَيِّدُ الرَّجُلَ بِالْحُزَيْمِيَّةِ.

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Muhammad Bin Nuseyr, from Ahmad Bin Muhammad Bin Isa who said,

'Ali Bin Al-Husayn Bin Abdullah wrote to him^{-asws} asking him^{-asws} of the supplicating regarding increasing his age until he sees what he loves. He^{-asws} wrote to him in his^{-asws} answer: 'Your going to the Mercy of Allah^{-azwj} would be better for you'. The man died at Al-Khuzeymiya'.¹⁷⁰

86- كَش، رجال الكشي وَحَدَّثَ فِي كِتَابِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ بُنْدَارٍ بِخَطِّهِ حَدَّثَنِي الْحَسَنُ بْنُ أَحْمَدَ الْمَالِكِيُّ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ يَحْيَى بْنَ خَالِدٍ سَمَّ أَبَاكَ مُوسَى بْنُ جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ نَعَمْ سَمَّاهُ فِي ثَلَاثِينَ رُطْبَةً

(The book) 'Rijal' of Al Kashy – I found in the book of Muhammad Bin Al-Hassan Bin Bundar in his handwriting, 'It is narrated to me by Al-Hassan Bin Ahmad al Maliky, from Abdullah Bin Taqoos who said,

'I said to Al-Reza^{-asws}, 'Yahya Bin Khalid had poisoned your^{-asws} father Musa^{-asws} Bin Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both'. He^{-asws} said: 'Yes, he had poisoned him^{-asws} in thirty dates'.

قُلْتُ لَهُ فَمَا كَانَ يَعْلَمُ أَنَّهَا مَسْمُومَةٌ قَالَ غَابَ عَنْهُ الْمُحَدِّثُ قُلْتُ وَ مَنْ الْمُحَدِّثُ قَالَ مَلَكَ أَعْظَمُ مِنْ جَبْرِئِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص وَ هُوَ مَعَ الْأُيُمَةِ ع وَ لَيْسَ كُلُّ مَا طُلِبَ وَجِدَ

I said to him^{-asws}, 'Did he^{-asws} not know these were poisoned?' He^{-asws} said: 'The narrator was absent from him^{-asws}'. I said, 'And who is (the narrator)'. He^{-asws} said: 'An Angel mightier than Jibraeel^{-as} and Mikaeel^{-as}. He was with Rasool-Allah^{-saww}, and it is with the Imams^{-asws}, and it isn't so that wall what is sought would be found'.

ثُمَّ قَالَ إِنَّكَ سَتَعْمُرُ فَعَاشَ مِائَةَ سَنَةٍ.

Then he^{-asws} said: 'You shall be aging and living for one hundred years'.¹⁷¹

¹⁶⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 84

¹⁷⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 85

¹⁷¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 86

87- كش، رجال الكشي حَدَّثُونِي عَنِ الْحَسَنِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِ قَالَ: حَضَرَ بَعْضَ وَلَدِ جَعْفَرٍ ع الْمَوْتُ فَأَبْطَأَ عَلَيْهِ الرِّضَا ع فَعَمَّيْ ذَلِكَ لِإِبْطَائِهِ عَنْ عَمِّهِ قَالَ ثُمَّ جَاءَ فَلَمْ يَلْبِثْ أَنْ قَامَ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, from Al-Husayn Bin Al Qasim who said,

'The death presented to one of the sons of Ja'far^{-asws}. Al-Reza^{-asws} delayed to (see) him. That saddened me of his^{-asws} delaying from (seeing) his^{-asws} uncle. Then he came, and it was not long before he^{-asws} stood up.

قَالَ الْحُسَيْنُ فَقُمْتُ مَعَهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَمُّكَ فِي الْحَالِ الَّتِي هُوَ فِيهَا تَقُومُ وَ تَدْعُهُ فَقَالَ عَمِّي يَذُوقُ فَلَانًا يَغْنِي الَّذِي هُوَ عَنْهُمْ

Al-Husayn said, 'I stood up along with him^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Your^{-asws} uncle is in the state which he is in, and you^{-asws} are standing and leaving him?' He^{-asws} said: 'My uncle will be burying so and so' – meaning the one who was with them.

قَالَ فَوَ اللَّهُ مَا لَبِثْنَا أَنْ تَمَازِلَ الْمَرِيضُ وَ دَفَنَ أَخَاهُ الَّذِي كَانَ عَنْدهُمْ صَحِيحًا

He (the narrator) said, 'By Allah^{-azwj}! It was not long before the sick one got better, and he buried is brother who had been healthy with them'.

قَالَ الْحُسَيْنُ الْخَشَّابُ وَ كَانَ الْحُسَيْنُ بْنُ الْقَاسِمِ يَعْرِفُ الْحَقَّ بَعْدَ ذَلِكَ وَ يَقُولُ بِهِ.

Al-Hassan al Khashab said, 'And Al-Husayn Bin Al-Qasim recognised the truth after that and was saying (believing) in it'.¹⁷²

88- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ غَيْرِهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُمَرَ بْنِ زَيْدٍ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع وَ أَنَا يَوْمَئِذٍ وَاقِفٌ وَ قَدْ كَانَ أَبِي سَأَلَ أَبَاهُ عَنْ سَبْعِ مَسَائِلٍ فَأَجَابَهُ فِي سِتٍّ وَ أَمْسَكَ عَنِ السَّابِعَةِ فَقُلْتُ وَ اللَّهُ لَأَسْأَلَنَّهُ عَمَّا سَأَلَ أَبِي أَبَاهُ فَإِنْ أَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ فَكَانَتْ دَلَالَةً

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, or someone else, from Ali Bin Al Hakam, from Al-Husayn Bin Umar Bin Yazeed who said,

'I went over to Al-Reza^{-asws}, and I, in those days, was a Waqifiite, and it was so that my father had asked his^{-asws} father^{-asws} about seven questions and he^{-asws} hand answered six and withheld from the seventh. I said (to myself), 'By Allah^{-azwj}! I shall ask him^{-asws} about what my father asked his^{-asws} father^{-asws}. If he^{-asws} were to answer with the like of the answer of his^{-asws} father, it would be proof'.

فَسَأَلْتُهُ فَأَجَابَ بِمِثْلِ جَوَابِ أَبِيهِ أَبِي فِي الْمَسَائِلِ السَّبْعِ فَلَمْ يَزِدْ فِي الْجَوَابِ وَآوًا وَ لَا يَاءً وَ أَمْسَكَ عَنِ السَّابِعَةِ

I asked him^{-asws}, and he^{-asws} answered with like the answer of his^{-asws} father^{-asws} to my father regarding the six questions, and he^{-asws} did not increase in the answer with neither a (letter) 'Waw' nor a (letter) 'Ya', and he^{-asws} withheld from the seventh.

¹⁷² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 87

وَقَدْ كَانَ أَبِي قَالَ لِأَبِيهِ إِنِّي أَخْتَجُّ عَلَيْكَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَنَّكَ زَعَمْتَ أَنَّ عَبْدَ اللَّهِ لَمْ يَكُنْ إِمَاماً فَوَضَعَ يَدَهُ إِلَى عُنُقِهِ ثُمَّ قَالَ نَعَمْ اخْتَجُّ عَلَيْكَ بِدَلِيلِكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَمَا كَانَ فِيهِ مِنْ إِثْمٍ فَهُوَ فِي رَقَبَتِي

And my father had said to his^{-asws} father^{-asws}, 'I shall argue against you^{-asws} in the Presence of Allah^{-azwj} on the Day of Judgment. You^{-asws} are claiming that Abdullah does not happen to be the Imam'. He^{-asws} had placed his^{-asws} hand upon his neck, then said to him: 'Yes, argue against me^{-asws} with that on the Day of Judgment in the Presence of Allah^{-azwj} Mighty and Majestic. Whatever was in it from a sin, so it would be upon my^{-asws} neck.

فَلَمَّا وَدَّعْتُهُ قَالَ إِنَّهُ لَيْسَ أَحَدٌ مِنْ شِيعَتِنَا يُبْلِيهِ أَوْ يَشْتَكِي فَيَصِيرُ عَلَى ذَلِكَ إِلَّا كَتَبَ اللَّهُ لَهُ أَجْرَ أَلْفِ شَهِيدٍ فَقُلْتُ فِي نَفْسِي وَ اللَّهُ مَا كَانَ هَذَا دِكْرٌ

When I bade him^{-asws} farewell, he^{-asws} said: 'There isn't anyone from our^{-asws} Shias who is afflicted with an affliction or a complaint, so he is patient upon that, except that Allah^{-azwj} would Write to him the Recompense of a thousand martyrs'. I said within myself, 'By Allah^{-azwj}! There was no mention of this!'

فَلَمَّا مَضَيْتُ وَ كُنْتُ فِي بَعْضِ الطَّرِيقِ خَرَجَ بِي عِزْقُ الْمَدِينِ فَلَقِيتُ مِنْهُ شِدَّةً فَلَمَّا كَانَ مِنْ قَابِلٍ حَجَجْتُ فَدَخَلْتُ عَلَيْهِ وَ قَدْ بَقِيَ مِنْ وَجْعِي بَقِيَّةٌ فَشَكَّوْتُ إِلَيْهِ وَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ عَوْدَ رَجُلِي وَ بَسَطْتُهَا بَيْنَ يَدَيْهِ

When I went and was in one of the streets, a leg vein came out with me (swelled) and I faced intense (pain) from it. So when it was from the next year, I performed Hajj, and I went over to him^{-asws}, and there had (still) remained some pain from my pains. I complained to him^{-asws}, and I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! My leg is hurting' and I extended it in front of him^{-asws}.

فَقَالَ لِي لَيْسَ عَلَى رِجْلِكَ هَذِهِ بَأْسٌ وَ لَكِنْ أَرَانِي رِجْلَكَ الصَّحِيحَةَ فَبَسَطْتُهَا بَيْنَ يَدَيْهِ فَعَوَّذَهَا فَلَمَّا خَرَجْتُ لَمْ أَلْبِثْ إِلَّا يَسِيراً حَتَّى خَرَجَ بِي الْعِزْقُ وَ كَانَ وَجَعُهُ يَسِيراً.

He^{-asws} said to me: 'There is nothing wrong upon this leg of yours but show me^{-asws} your correct leg'. I extended it in front of him^{-asws} and he^{-asws} sought Refuge (with Allah^{-azwj}) for it. When I left, I did not wait except for a little while until the vein swelled with me, and it was of a little pain".¹⁷³

89- كا، الكافي أحمد بن مهران عن محمد بن علي عن ابن قتيبة الواسطي وكان من الواقفة قال: دخلت على علي بن موسى الرضا ع فقلت له يكون إمامان قال لا إلا وأخذها صامت فقلت له هو ذا أنت ليس لك صامت

(The book) 'Al Kafi' - Ahmad Bin Mihran, from Muhammad Bin Ali, from Ibn Qiyama Al Wasity, and he was from the Waqifiites who said,

'I went over to Ali^{-asws} Bin Musa Al-Reza^{-asws}, and I said to him^{-asws}, 'Can there happen to be two Imams^{-asws}? He^{-asws} said: 'No, except that one of the two would be silent'. I said to him^{-asws}, 'It is that. You^{-asws} are such that there isn't a silent one for you^{-asws}'.

¹⁷³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 88

وَلَمْ يَكُنْ وَلَدٌ لَهُ أَبُو جَعْفَرٍ ع بَعْدَ فَقَالَ وَاللَّهِ لَيَجْعَلَنَّ اللَّهُ مِنِّي مَا يُثَبِّتُ بِهِ الْحَقَّ وَ أَهْلُهُ وَ يَمْحَقُ بِهِ الْبَاطِلَ وَ أَهْلَهُ

And there had not happened the birth of Abu Ja'far^{asws} for him^{asws} yet. He^{asws} said to me: 'By Allah^{azwj}! Allah^{azwj} would be Making from me^{asws} what the Truth and its people would be affirmed by, and the falsehood and its people would be obliterated by'.

فَوُلِدَ لَهُ بَعْدَ سَنَةٍ أَبُو جَعْفَرٍ ع فَقِيلَ لِابْنِ قِيَامَا أَلَا تُفْنِعُكَ هَذِهِ الْآيَةُ فَقَالَ أَمَّا وَاللَّهِ إِنَّهَا لَآيَةٌ عَظِيمَةٌ وَ لَكِنْ كَيْفَ أَصْنَعُ بِمَا قَالَ أَبُو عَبْدِ اللَّهِ ع فِي ابْنِهِ.

There was a born for him^{asws}, after a year, Abu Ja'far^{asws}. It was said to Ibn Qiyama (the narrator), 'Does this sign not suffice for you?' He said, 'But, by Allah^{azwj}, it is a great sign, but how shall I deal with what Abu Abdullah^{asws} said regarding his^{asws} son?'¹⁷⁴

90- كَا، الكافي الحسين بن محمد عن مَعْلَى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ قَالَ: أَتَيْتُ خُرَاسَانَ وَ أَنَا وَاقِفٌ فَحَمَلْتُ مَعِيَ مَتَاعاً وَ كَانَ مَعِيَ ثَوْبٌ وَشِي فِي بَعْضِ الرِّزْمِ وَ لَمْ أَشْعُرْ بِهِ وَ لَمْ أَعْرِفْ مَكَانَهُ فَلَمَّا قَدِمْتُ مَرْوَ وَ نَزَلْتُ فِي بَعْضِ مَنَازِلِهَا لَمْ أَشْعُرْ إِلَّا وَ رَجُلٌ مَدِينِيٍّ مِنْ بَعْضِ مُوَلَّدِيهَا فَقَالَ لِي إِنَّ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ لَكَ ابْعَثْ إِلَيَّ الثَّوْبَ الْوَشِي الَّذِي عِنْدَكَ

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa who said,

'I went to Khurasan and I was a Waqifiite. I carried provisions and there were clothes for me and something in one of the packets, and I was not aware of it and did not know of its place. When I proceeded to Merv and lodged in one of its lodgings and did not publicise except that a Medinite man from one of its tribes came over and said to me, 'Abu Al-Hassan Al-Reza^{asws} is saying to you: 'Send over to me^{asws} the *Washy* cloth which is with you'.

قَالَ فَقُلْتُ وَ مَنْ أَخْبَرَ أَبَا الْحَسَنِ بِقُدُومِي وَ أَنَا قَدِمْتُ أَنْفَاءً وَ مَا عِنْدِي ثَوْبٌ وَشِي

He (the narrator) said, 'I said, 'And who informed Abu Al-Hassan^{asws} of my coming over here and I have just come, and there is not *Washy* cloth with me?'

فَرَجَعَ إِلَيْهِ وَ عَادَ إِلَيَّ فَقَالَ يَقُولُ لَكَ بَلَى هُوَ فِي مَوْضِعٍ كَذَا وَ رِزْمَةٍ كَذَا وَ كَذَا فَطَلَبْتُهُ حَيْثُ قَالَ فَوَجَدْتُهُ فِي أَسْفَلِ الرِّزْمَةِ فَبَعَثْتُ بِهِ إِلَيْهِ.

He returned to him^{asws} and came back to me and said, 'He^{asws} is saying to you: 'Yes (you do), and it is in such and such a place, and in such and such a packet'. I looked for it where he^{asws} said it to be, and I found it in the lowest of the packets. So I sent it over to him^{asws}'.¹⁷⁵

91- كَا، الكافي علي بن محمد و محمد بن الحسين عن سَهْلِ بْنِ زِيَادٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ جَحْرَشٍ قَالَ حَدَّثَنِي حَكِيمَةُ بِنْتُ مُوسَى قَالَتْ رَأَيْتُ الرِّضَا ع وَاقِفاً عَلَى بَابِ بَيْتِ الْحَطَبِ وَ هُوَ يُنَاجِي وَ لَسْتُ أَرَى أَحَدًا فَقُلْتُ يَا سَيِّدِي لِمَنْ تُنَاجِي فَقَالَ هَذَا غَامِرُ الرَّهْرَائِي أَنَا لِي يَسْأَلُنِي وَ يَشْكُو إِلَيَّ

(The book) 'Al Kafi' - Ali Bin Muhammad, and Muhammad Bin Al-Hassan from Sahl Bin Ziyad, from the one who mentioned it, from Muhammad Bin Jahrash who said, 'Hakeema Bint Musa narrated to me saying,

¹⁷⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 89

¹⁷⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 90

'I saw Al-Reza^{-asws} pausing upon the door of Al-Hatab and he^{-asws} was whispering and I couldn't see anyone (else). I said, 'O my Master^{-asws}! Whom are you^{-asws} whispering to?' He^{-asws} said: 'This is Aamir Al-Zahraby (a Jinn). He has come to me^{-asws} to ask me^{-asws} and complain to me'.

فَقُلْتُ يَا سَيِّدِي أَجِبْ أَنْ أَسْمَعَ كَلَامَهُ فَقَالَ لِي إِنَّكَ إِن سَمِعْتَ بِهِ حُمُوتَ سَنَةٍ فَقُلْتُ يَا سَيِّدِي أَجِبْ أَنْ أَسْمَعَ فَقَالَ لِي اسْمَعِي فَاسْتَمَعْتُ فَسَمِعْتُ شِبْهَ الصَّغِيرِ وَرَكِبْنِي الْحُمَى فَحُمُوتَ سَنَةٍ.

I said, 'My Master^{-asws}! I would love to hear his speech'. He^{-asws} said to me: 'You, if you were to listen to it, would have fever for a year'. I said, 'O my Master^{-asws}! I would love to hear him'. He^{-asws} said to me: 'Listen'. I listened intently, and I heard (a sound) resembling the whistle, and the fever overcame me, and I was feverish for a year".¹⁷⁶

92- قب، المناقب لابن شهر آشوب مُرْسَلًا مِثْلُهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, with an unbroken chain – similar to it.¹⁷⁷

93- عُيُونُ الْمُعْجَزَاتِ، رُوِيَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ قَالَ: شَخَصْتُ إِلَى خُرَاسَانَ وَ مَعِيَ خُلَلٌ وَشِيٌّ لِلتَّجَارَةِ فَوَزِدْتُ مَدِينَةَ مَرْوَ لَيْلًا وَ كُنْتُ أَقُولُ بِالْوَقْفِ عَلَى مُوسَى بْنِ جَعْفَرٍ عَ فَوَاقِفٌ مُؤْصِعٌ نُزُولِي غَلَامٌ أَسْوَدَ كَأَنَّهُ مِنْ أَهْلِ الْمَدِينَةِ فَقَالَ لِي يَقُولُ لَكَ سَيِّدِي وَجْهٌ إِلَيَّ بِالْحَبْرَةِ الَّتِي مَعَكَ لِأَكْفَيْنَ بِهَا مَوْلَى لَنَا قَدْ تُوُفِّيَ

(The book) 'Uyoon Al Mo'jizaat' – It is reported from Al-Hassan Bin Ali Al Washa who said,

'I went to Khurasan and with me were 'Washy' garments for the trade. I arrived at the city of Merv at night, and I used to say (believe) with the stopping (Waqifite) upon Musa^{-asws} Bin Ja'far^{-asws}. A black slave came to the place of my lodging, as if he were from the people of Al-Medina. He said, 'My Master^{-asws} says to you: 'Come to me a wrapping which is with you, so I^{-asws} can enshroud a friend of ours who has died'.

فَقُلْتُ لَهُ وَ مَنْ سَيِّدُكَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَ فَقُلْتُ مَا مَعِيَ حَبْرَةٌ وَلَا خَلَّةٌ إِلَّا وَ قَدْ بَغَتْهَا فِي الطَّرِيقِ فَمَضَى ثُمَّ عَادَ إِلَيَّ فَقَالَ لِي بَلَى قَدْ بَقِيَتْ الْحَبْرَةُ قَبْلَكَ فَقُلْتُ لَهُ إِلَيَّ مَا أَعْلَمُهَا مَعِيَ فَمَضَى وَ عَادَ الثَّالِثَةَ فَقَالَ هِيَ فِي عَرْضِ السَّقَطِ الْفُلَانِيَّ

I said to him, 'And who is your Master^{-asws}?'. He said, 'Ali^{-asws} Bin Musa Al-Reza^{-asws}'. I said, 'There is no wrapping with me except and I have sold it in the road'. He went, then returned to me. He said to me, 'Yes, and the wrapping has remained with you'. I said to him, 'I do not know of it being with me'. He went and returned for the third time. He said, 'It is in such and such display basket!'

فَقُلْتُ فِي نَفْسِي إِنْ صَحَّ قَوْلُهُ فَهِيَ دَلَالَةٌ وَ كَانَتْ ابْنَتِي قَدْ دَفَعَتْ إِلَيَّ حَبْرَةً وَ قَالَ [قَالَتْ] ابْنَعْ لِي بِبَيْعِهَا شَيْئًا مِنَ الْفَيْرُوزِ وَ السَّبَجِ مِنْ خُرَاسَانَ وَ نَسِيْتُهَا فَقُلْتُ لِغَلَامِي هَاتِ هَذَا السَّقَطَ الَّذِي ذَكَرَهُ فَأَخْرَجَهُ إِلَيَّ وَ فَتَحَهُ فَوَجَدْتُ الْحَبْرَةَ فِي عَرْضِ ثِيَابٍ فِيهِ

I said within myself, 'If his^{-asws} word is correct, then it is evidence'. And it was so that my daughter had handed a wrapping to me and said, 'Buy the turquoise and the black beads from Khurasan for me from its price', and I had forgotten it. I said to my slave, 'Give me this basket

¹⁷⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 91

¹⁷⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 92

which he has mentioned it'. He brought it out to me. I opened it and found the wrapping among a display of clothes in it.

فَدَفَعْتُهَا إِلَيْهِ وَ قُلْتُ لَا أَخْذُهَا ثَمَنًا فَعَادَ إِلَيَّ وَ قَالَ تُهْدِي مَا لَيْسَ لَكَ دَفَعْتُهَا إِلَيْكَ ابْنُكَ فَلَانَهُ وَ سَأَلْتَنِي بِبَيْعِهَا وَ أَنْ تَبْتَاعَ لَهَا بِثَمَنِهَا فَيُزَوِّجَ وَ سَبَجًا-
فَلَبْتَنِي لَهَا بِهَذَا مَا سَأَلْتَ وَ وَجَّهَ مَعَ الْغُلَامِ الثَّمَنَ الَّذِي يُسَاوِي الْحَبْرَةَ بِخُرَاسَانَ

I handed it to him and said, 'I will not take a price for it'. But he returned to me and said, 'You are gifting what isn't for you. Hand it to your daughter so and so, and she had asked you to sell it and that you were to buy for her turquoise and black beads with its price. So but it for her with this what she has asked for' – and he^{-asws} had sent with the slave, the price which equated with the wrapping at Khurasan.

فَعَجِبْتُ مِمَّا وَرَدَ عَلَيَّ وَ قُلْتُ وَ اللَّهُ لَا أَكُتِبَنَّ لَهُ مَسَائِلُ أَنَا شَاكٌّ فِيهَا وَ لِأَمْتَحِنَنَّهٗ بِمَسَائِلِ سِئِلِ أَبِيهِ عَ عَنْهَا فَأَنْبَتُ تِلْكَ الْمَسَائِلَ فِي دَرَجٍ وَ عُدْتُ إِلَى أَبِيهِ
وَ الْمَسَائِلُ فِي كُمِّي وَ مَعِيَ صَدِيقٌ لِي مُخَالِفٌ لَا يَعْلَمُ شَرَحَ هَذَا الْأَمْرِ

I was astounded from what had been referred to me, and I said, 'By Allah^{-azwj}! I shall write to him^{-asws} issues I am doubting in, and I shall test him^{-asws} questions I had asked his^{-asws} father^{-asws} about'. I affirmed those questions in a parchment and came to his^{-asws} door, and the questions were in my sleeve, and with me was a friend of mine, an adversary, not knowing the details of this matter.

فَلَمَّا وَافَيْتُ أَبَاهُ رَأَيْتُ الْعَرَبَ وَ الْقُوَادَ وَ الْجُنْدَ يَدْخُلُونَ إِلَيْهِ فَجَلَسْتُ نَاحِيَةَ دَارِهِ وَ قُلْتُ فِي نَفْسِي مَتَى أَنَا أَصِلُ إِلَى هَذَا وَ أَنَا مُتَفَكِّرٌ وَ قَدْ طَالَ قُعُودِي
وَ هَمَمْتُ بِالْإِنْصِرَافِ إِذْ خَرَجَ خَادِمٌ يَتَصَفَّحُ الْوُجُوهُ وَ يَقُولُ أَتَيْنَ ابْنُ ابْنَةِ الْإِيَّاسِ

When I arrived at his door, I saw the Arabs and the leaders, and the army (soldiers) entering to see him^{-asws}. So I sat down in a corner of his^{-asws} house, and I said within myself, 'When will I arrive to this one?' And I was thinking, and my sitting had been prolonged, and I thought of leaving when a servant came out browsing the faces, and he said, 'Where is the son of the daughter of Ilyas?'

فَقُلْتُ هَا أَنَا ذَا فَأَخْرَجَ مِنْ كُمِّي دَرَجًا وَ قَالَ هَذَا جَوَابُ مَسَائِلِكَ وَ تَفْسِيرُهَا فَفَتَحْتُهُ وَ إِذَا فِيهِ الْمَسَائِلُ الَّتِي فِي كُمِّي وَ جَوَابُهَا وَ تَفْسِيرُهَا

I said, 'Here I am!' He extracted a parchment from his sleeve and said, 'These are the answers to your questions and its interpretation'. I opened it and in it were the very questions which were in my sleeve and their answers and their interpretation.

فَقُلْتُ أَشْهَدُ اللَّهَ وَ رَسُولَهُ عَلَى نَفْسِي أَنَّكَ حُجَّةُ اللَّهِ وَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ وَ قُمْتُ فَقَالَ لِي رَفِيقِي إِلَى أَيِّ تَسْرِعُ فَقُلْتُ قَدْ قَضَيْتُ حَاجَتِي فِي هَذَا
الْوَقْتِ وَ أَنَا أَعُودُ لِلِقَائِهِ بَعْدَ هَذَا.

I said, 'I keep Allah^{-azwj} and His^{-azwj} Rasool^{-saww} as witnessed upon myself that you^{-asws} are a Divine Authority of Allah^{-azwj}, and I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}!' And I stood up. My friend said, 'Where are you hurrying to?' I said, 'My need has been fulfilled at this time, and I shall be returning to meet him^{-asws} after this'.¹⁷⁸

¹⁷⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 93

94- يج، الخراج و الجرائح روى مسافر قال: أمر أبو إبراهيم ع حين أخرج به أبا الحسن ع أن ينام على بابه في كل ليلة أبداً ما دام حياً إلى أن يأتيه خبره

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Musafir who said,

'Abu Ibrahim (Musa^{-asws} Bin Jafar^{-asws}), when he^{-asws} was taken with (by Haroun Al-Rasheed), instructed Abu Al-Hassan (Al-Reza^{-asws}) that he^{-asws} sleeps at his^{-asws} door during every night, forever, for as long as he^{-asws} is alive, until his^{-asws} news comes to him^{-asws}.

قال فكنّا نفرش في كل ليلة لأبي الحسن في الليل ثم يأتي بعد العشاء الآخرة فينام فإذا أصبح انصرف إلى منزله وكنّا رُماً خبائثاً الشيء منه بما يؤكل فيجئ و يخرجهُ و يعلمنا أنه علم به ما كان ينبغي أن يُخبأ منه

He (the narrator) said, 'We used to furnish (a bed) during every night for Abu Al-Hassan^{-asws} at the door. Then he^{-asws} would come after the last Al-Isha (Salat), and he^{-asws} would sleep. When it would be the morning, he^{-asws} would leave to go to his^{-asws} house. And sometimes we would hide something from him^{-asws}, from what he^{-asws} would eat, so he^{-asws} would come and extract it and we would know that he^{-asws} was knowing with it what we had hidden from him^{-asws}.

فلما كان ليلة أبطأ عنا و استوحش العيال و دُعروا و دخلنا من ذلك مدخل عظيم فلما كان من العدا أتى الدار و دخل على العيال و قصد إلى أم أحمد و قال لها هاتي الذي أودعك أبي

When it was a night, he^{-asws} was delayed from us^{-asws} and the dependants felt lonely and scared, and we entered into a grievous entrance from that. When it was the next morning, he^{-asws} came to the house and entered to the dependants, and he^{-asws} aimed to Umm Ahmad and said to her: 'Give me^{-asws} that which my^{-asws} father^{-asws} had entrusted to you^{-asws}!'

فصرخت و لطمت و شقت و قالت مات سيدي فكفها و قال لا تتكلمي حتى يجيء الخبر فدفعته إليه سقطة.

She screamed and slapped (her face) and tore (her pocket), and said, 'My Master^{-asws} has died'. He^{-asws} refrained her and said: 'Do not speak until the news comes'. She handed a basket to him^{-asws}'.¹⁷⁹

95- و روى البرقي في مشاريق الأنوار، أن رجلاً من الواقفة جمع مسائل مشككة في طومار و قال في نفسه إن عرف الرضا ع معناه فهو ولي الأمر فلما أتى الباب وقف ليخف المجلس فخرج إليه الخادم و بيده رفعة فيها جواب مسائله بخط الإمام ع

And it is reported by Al Bursy in 'Mashariq Al Anwaar' –

'A man from the Waqifites collected difficult questions in a scroll and said within himself, 'If Al-Reza^{-asws} knows its meaning, then he^{-asws} is Master^{-asws} of the command'. When he came to the door, he paused for the gathering to lighten. The servant came out to him and there was a parchment in his hand wherein were answers to his questions in the handwriting of the Imam^{-asws}.

¹⁷⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 94

فَقَالَ لَهُ الْخَادِمُ أَيْنَ الطُّومَارُ فَأَخْرَجَهُ فَقَالَ لَهُ يَقُولُ لَكَ وَلِيُّ اللَّهِ هَذَا جَوَابُ مَا فِيهِ فَأَخَذَهُ وَ مَضَى

The servant said to him, 'Where is the scroll?' He brought it out. He said to him, 'The Guardian^{asws} of Allah^{azwj} is saying to you: 'These are the answers to what is in it, so take it and go!'

قَالَ وَ رُوي أَنَّهُ ع قَالَ يَوْمًا فِي مَجْلِسِهِ لَا إِلَهَ إِلَّا اللَّهُ مَاتَ فُلَانٌ فَصَبَرَ هُنَيْئَةً وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ عُتِيلَ وَ كُفِّنَ وَ حُمِلَ إِلَى حُفْرَتِهِ

He (the narrator) said, 'And it is reported that he^{asws} said one day in his^{asws} gathering: 'There is no god except Allah^{azwj}! So and so has died'. He^{asws} was patient for a while and said: 'There is no god except Allah^{azwj}! He has been washed, and shrouded, and carried to his grave'.

ثُمَّ صَبَرَ هُنَيْئَةً وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَضِعَ فِي قَبْرِهِ وَ سُئِلَ عَنْ رَبِّهِ فَأَجَابَ ثُمَّ سُئِلَ عَنْ نَبِيِّهِ فَأَقْرَأَهُ ثُمَّ سُئِلَ عَنْ إِمَامِهِ فَعَدَّهُمْ حَتَّى وَقَفَ عِنْدِي فَمَا بَالُهُ وَقَفَ وَ كَانَ الرَّجُلُ وَاقِفِيًّا

Then he^{asws} was patient for a while and said: 'There is no god except Allah^{azwj}. He has been placed in his grave and asked about his Lord^{azwj}. So he answered. Then he was asked about his Prophet^{saww}, so he acknowledged. Then he was asked about his Imam^{asws}. He counted them until he stopped with me^{asws}! So, what is the matter he stopped?' – and the man was a Waqifite.

وَ قَالَ إِنَّ الرِّضَا ع لَمَّا قَدِمَ مِنْ خُرَاسَانَ تَوَجَّهَتْ إِلَيْهِ الشَّيْعَةُ مِنَ الْأَطْرَافِ وَ كَانَ عَلِيُّ بْنُ أَصْبَاطٍ قَدْ تَوَجَّهَ إِلَيْهِ بِهَدَايَا وَ تُخَفٍ فَأُخِذَتْ الْخَافِلَةُ وَ أُخِذَ مَالُهُ وَ هَدَايَاهُ وَ ضُرِبَ عَلَى فِيهِ فَانْتَثَرَتْ نَوَاجِذُهُ فَرَجَعَ إِلَى قَرْيَتِهِ هُنَاكَ

And he (the narrator) said, 'When Al-Reza^{asws} arrived from Khurasan, the Shias headed to him^{asws} from the outskirts, and Ali Bin Asbaat had come to him^{asws} with gifts and presents. The caravan had been seized and his wealth and his gifts had been seized (by bandits), and he was hit upon his mouth and his front teeth had been broken. So he returned to his town over there.

فَتَمَّ فَرَأَى الرِّضَا ع فِي مَنَامِهِ وَ هُوَ يَقُولُ لَا تَحْزَنْ إِنَّ هَدَايَاكَ وَ مَالَكَ وَصَلَتْ إِلَيْنَا وَ أَمَّا هُكُّ بِشَنَائِكَ فَخُذْ مِنَ السُّعْدِ الْمَسْخُوقِ وَ اخْشُ بِهِ فَآكَ

He slept and saw Al-Reza^{asws} in his sleep and he^{asws} said: 'Do not grieve! These gifts of yours and your wealth have arrived to us. And as for your worries with your teeth, so take from the powdered (herb) 'Al-Su'di' and stuff with it in your mouth'.

قَالَ فَانْتَبَهَ مَسْتُورًا وَ أَخَذَ مِنَ السُّعْدِ وَ خَشَا بِهِ فَاهُ فَرَدَّ اللَّهُ عَلَيْهِ نَوَاجِذَهُ قَالَ فَلَمَّا وَصَلَ إِلَى الرِّضَا ع وَ دَخَلَ عَلَيْهِ قَالَ قَدْ وَجَدْتُ مَا قُلْتَنَاهُ لَكَ فِي السُّعْدِ حَقًّا فَادْخُلْ هَذِهِ الْحِرَازَةَ فَانْظُرْ فَدَخَلَ فَإِذَا مَالُهُ وَ هَدَايَاهُ كُلُّهَا عَلَى حَدِيثِهِ.

He (the narrator) said, 'He woke up joyful and took from the herb and stuffed his mouth with it, and Allah^{azwj} Returned his teeth to him. When he arrived to Al-Reza^{asws} and entered to see him^{asws}, he^{asws} said: 'You have found what we^{asws} had said to you regarding the herb as being true. Enter this vault and look!' He entered and there was his wealth and his gifts, all of them being upon its accuracy".¹⁸⁰

¹⁸⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 3 H 95

96- دَعَا الرَّوَّانْدِيَّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: مَرَضَ رَجُلٌ مِنْ أَصْحَابِ الرِّضَا ع فَعَادَهُ فَقَالَ كَيْفَ يَجِدُكَ قَالَ لَقِيتُ الْمَوْتَ بَعْدَكَ يُرِيدُ مَا لَقِيَهُ مِنْ شِدَّةٍ مَرَضِهِ

(The book) 'Da'wat al Rawandy' –

'From Muhammad^{-asws} Bin Ali^{-asws} having said: 'A man from the companions of Al-Reza^{-asws} was sick, so he^{-asws} consoled him. He^{-asws} said: 'How do you feel?' He said, 'I shall be facing the death after you^{-asws}' – he meant what he would face due to the severity of his illness.

فَقَالَ كَيْفَ لَقِيْتَهُ قَالَ شَدِيداً أَلَيْمًا قَالَ مَا لَقِيْتَهُ إِنَّمَا لَقِيتُ مَا يَبْدُؤُكَ بِهِ وَ يُعْرِفُكَ بَعْضُ خَالِهِ إِنَّمَا النَّاسُ رَجُلَانِ مُسْتَرْجِعٌ بِالْمَوْتِ وَ مُسْتَرْجَعٌ مِنْهُ فَجَدِّدِ الْإِيمَانَ بِاللَّهِ وَ بِالْوَلَايَةِ تَكُنْ مُسْتَرْجِعاً

He^{-asws} said: 'How are you facing it?' He said, 'Severe pain'. He^{-asws} said: 'You are not facing it. But rather you are facing what you are beginning with it, and you are introduced to some of its state. But rather, the people are to men – one who rests with the death, and one (others) are rested from him. So renew the Eman with Allah^{-azwj} with the Wilayah, you will be resting'.

فَفَعَلَ الرَّجُلُ ذَلِكَ ثُمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ هَذِهِ مَلَائِكَةُ رَبِّي بِالتَّحِيَّاتِ وَ التُّحَفِ يُسَلِّمُونَ عَلَيْكَ وَ هُمْ قِيَامٌ بَيْنَ يَدَيْكَ فَأَذَنَ لَهُمْ فِي الْجُلُوسِ

The man did that. Then he said, 'O son^{-asws} of Rasool-Allah^{-saww}! These here are the Angels of my Lord^{-azwj} with the salutations and the gifts, greeting unto you^{-asws}, and they are standing in front of you^{-asws}, so permit for them to be seated'.

فَقَالَ الرِّضَا ع اجْلِسُوا مَلَائِكَةُ رَبِّي ثُمَّ قَالَ لِلْمَرِيضِ سَلُّهُمْ أَمُرُوا بِالْقِيَامِ بِحَضْرَتِي

Al-Reza^{-asws} said: 'Be seated, O Angels of my^{-asws} Lord^{-azwj}!' Then he^{-asws} said to the patient: 'Ask them, have they been Commanded with the standing in my^{-asws} presence?'

فَقَالَ الْمَرِيضُ سَأَلْتُهُمْ فَذَكَرُوا أَنَّهُ لَوْ حَضَرَكَ كُلُّ مَنْ خَلَقَهُ اللَّهُ مِنْ مَلَائِكَتِهِ لَقَامُوا لَكَ وَ لَمْ يَجْلِسُوا حَتَّى تَأْذَنَ لَهُمْ هَكَذَا أَمَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ

The patient said, 'I asked them, and they mentioned that even if all the ones from the Angels whom Allah^{-azwj} has Created, they would be standing to you^{-asws} and will not sit down until you^{-asws} permit for them! That is how Allah^{-azwj} Mighty and Majestic has Commanded them'.

ثُمَّ غَمَضَ الرَّجُلُ عَيْنَيْهِ وَ قَالَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ هَذَا شَخْصُكَ مَائِلٌ لِي مَعَ أَشْخَاصِ مُحَمَّدٍ ص وَ مَنْ بَعْدَهُ مِنَ الْأَئِمَّةِ وَ قَضَى الرَّجُلُ.

Then the man closed his eyes and said, 'The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! This appearance of yours^{-asws} is an example for me with the appearance of Muhammad^{-saww} and the ones from the Imams^{-asws} after him^{-saww}!' And the man passed away".¹⁸¹

¹⁸¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 3 H 96

باب 4 وروده عليه السلام البصرة و الكوفة و ما ظهر منه ع فيهما من الاحتجاجات و المعجزات

CHAPTER 4 – HIS^{-asws} ARRIVAL AT BASRA AND AL-KUFA, AND APPEARED FROM HIM^{-asws} IN THESE TWO (CITIES), FROM THE ARGUMENTATION AND THE MIRACLES

1- بج، الخرائج و الجرائح روي عن محمد بن الفضل الهاشمي قال: لما تُوفي موسى بن جعفر ع أتيت المدينة فدخلت على الرضا ع فسلمت عليه بالأمر و أوصلت إليه ما كان معي و قلت إني سائر إلى البصرة و عرفت كثرة خلاف الناس و قد نعي إليهم موسى ع و ما أشك أنهم سيسألوني عن براهين الإمام و لو أريتني شيئاً من ذلك

(The book) 'Al Kharaij Wa Al Haraij' – It is reported from Muhammad Bin Al Fazl Al Hashimy who said,

'When Musa^{-asws} Bin Ja'far^{-asws} expired, I came to Al-Medina and entered to see Al-Reza^{-asws}. I greeted unto him^{-asws} with the command and delivered to him^{-asws} whatever was with me, and I said, 'I am travelling to Al-Basra, and I know the abundance of the opposition of the people, and the obituary of Musa^{-asws} had arrived to them, and I had no doubt they would be asking me about the proofs of the Imam^{-asws}, and if you^{-asws} could show me something from that'.

فقال الرضا ع لم تخف علي هذا فأبلغ أوليائنا بالبصرة و غيرها إني قادم عليهم و لا قوة إلا بالله

Al-Reza^{-asws} said: 'This is not hidden to me^{-asws}. Deliver to our^{-asws} friends at Al-Basra and others that I^{-asws} shall be arriving to them, and there is no strength except with Allah^{-azwj}'.

ثم أخرج إلي جميع ما كان للشي عند الأئمة من بُردته و قضيبه و سلاحه و غير ذلك فقلت و متى تقدم عليهم قال بعد ثلاثة أيام من وصولك و دخولك البصرة

Then he^{-asws} brought out to me the entirety of whatever had been for the Prophet^{-saww} in the possession of the Imams, from his^{-asws} cloak, and his^{-saww} (walking) stick, and his^{-saww} weapons, and other than that. I said, 'And when will you^{-asws} be arriving to them?' He^{-asws} said: 'After three days from your arrival and your entry into Al-Basra'.

فلما قدمتها سألتني عن الحال فقلت لهم إني أتيت موسى بن جعفر قبل وفاته بيوم واحد فقال إني ميت لا محالة فإذا ورتني في لحدي فلا تقيم و توجه إلى المدينة بوداعي هذه و أوصلها إلى ابني علي بن موسى فهو وصيي و صاحب الأمر بعدي

When I arrived at it, they asked me about the situation. I said to them, 'I had gone to Musa^{-asws} Bin Ja'far^{-asws} one day before his^{-asws} expiry. He said, 'I^{-asws} shall be dying, it is inevitable. So, when you have buried me^{-asws} in my^{-asws} grave, then do not be staying, and head to Al-Medina with these entrustments of mine^{-asws} and deliver them to my^{-asws} son Ali^{-asws} Bin Musa^{-asws}, for he^{-asws} is my^{-asws} successor^{-asws} and Master^{-asws} of the command after me^{-asws}'.

فقلت ما أمرني به و أوصلت الودائع إليه و هو يوافيكم إلى ثلاثة أيام من يومي هذا فاسألوه عما شئتم

I did what he^{-asws} had ordered me with, and he^{-asws} will be arriving to you all in three days from this day of mine. Then you can ask him^{-asws} whatever you so desire to'.

فَابْتَدَرَ الْكَلَامَ عَمْرُو بْنُ هَدَّابٍ عَنِ الْقَوْمِ وَكَانَ نَاصِبِيًّا يَنْحُو نَحْوَ التَّزْيِيدِ وَالْإِعْزَازِ فَقَالَ يَا مُحَمَّدُ إِنَّ الْحَسَنَ بْنَ مُحَمَّدٍ رَجُلٌ مِنْ أَفَاضِلِ أَهْلِ هَذَا الْبَيْتِ فِي وَرَعِهِ وَزُهْدِهِ وَعِلْمِهِ وَسِيِّئِهِ وَكَشَابٍ مِثْلِ عَلِيِّ بْنِ مُوسَى وَلَعَلَّهُ لَوْ سُئِلَ عَنْ شَيْءٍ مِنْ مُعْضَلَاتِ الْأَحْكَامِ لَخَارَ فِي ذَلِكَ

From the group, Amro Bin Haddab rushed the speech, and he was a Nasibi (Hostile one), going towards the increase and the isolation. He said, 'O Muhammad! Al-Hassan Bin Muhammad is a man from the meritorious of the people of this house, in his devoutness, and his ascetism, and his knowledge, and his age, and he isn't a youth like Ali Bin Musa^{-asws}, and perhaps if he^{-asws} is asked about the rulings of the dilemmas, he^{-asws} would be confused in that'.

فَقَالَ الْحَسَنُ بْنُ مُحَمَّدٍ وَكَانَ حَاضِرًا فِي الْمَجْلِسِ لَا تَقُلْ يَا عَمْرُو ذَلِكَ فَإِنَّ عَلِيًّا عَلَى مَا وَصَفَ مِنَ الْفَضْلِ وَهَذَا مُحَمَّدُ بْنُ الْفَضْلِ يَقُولُ إِنَّهُ يَفْقَهُ إِلَى ثَلَاثَةِ أَيَّامٍ فَكُفَّاكَ بِهِ دَلِيلًا وَتَفَرَّقُوا

Al-Hassan Bin Muhammad said, and he was present in the gathering, 'Don't say that O Amro, for Ali^{-asws} is upon what he has described, being from meritorious ones, and this Muhammad Bin Al Fazl is saying he^{-asws} would be coming in three days, therefore suffice with it'. And they dispersed.

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّلَاثِ مِنْ دُخُولِ الْبَصْرَةِ إِذَا الرِّضَا ع قَدْ وَاقَى فَقَصَدَ مَنْزِلَ الْحَسَنِ بْنِ مُحَمَّدٍ دَاخِلًا لَهُ دَارَهُ وَ قَامَ بَيْنَ يَدَيْهِ يَتَصَرَّفُ بَيْنَ أَمْرِهِ وَ نَهْيِهِ فَقَالَ يَا حَسَنَ بْنَ مُحَمَّدٍ أَخْضِرْ جَمِيعَ الْقَوْمِ الَّذِينَ حَضَرُوا عِنْدَ مُحَمَّدٍ بْنِ الْفَضْلِ وَ غَيْرَهُمْ مِنْ شِيعَتِنَا وَ أَخْضِرْ جَائِلِيْقِ النَّصَارَى وَ رَأْسَ الْجَالُوتِ وَ مُرِ الْقَوْمَ يَسْأَلُوا عَمَّا بَدَأَ لَهُمْ

When it was the third day from my having entered Al-Basra, there, Al-Reza^{-asws} had arrived. He^{-asws} aimed to the house of Al-Hassan Bin Muhammad, entering into his house and he stood in front of him^{-asws}, exchanging between his^{-asws} orders and his^{-asws} prohibitions. He^{-asws} said: 'O Hassan Bin Muhammad! Present the whole group, the ones who had presented with Muhammad Bin Al-Fazl, and others from our^{-asws} Shias, and present the Christian Catholics (Bishops), and Ra's Al-Jalout, and instruct the people, they can ask about whatever comes to them'.

فَجَمَعَهُمْ كُلَّهُمْ وَ الرَّيْدِيَّةَ وَ الْمُعْتَزِلَةَ وَ هُمْ لَا يَعْلَمُونَ لِمَا يَدْعُوهُمْ الْحَسَنُ بْنُ مُحَمَّدٍ فَلَمَّا تَكَامَلُوا نَبَّيَ لِلرِّضَا ع وَ سَادَةً فَجَلَسَ عَلَيْهِمْ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ هَلْ تَدْرُونَ لِمَ بَدَأْتُكُمْ بِالسَّلَامِ قَالُوا لَا

He gathered them, all of them, and the Zaydites, and the Mutazilites, and they were not knowing what Al-Hassan Bin Muhammad had called them to. When they were complete, they folded a pillow for Al-Reza^{-asws} and he^{-asws} sat down upon it. Then he^{-asws} said: 'The greetings be upon you all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings. Do you know why I^{-asws} began to you all with the greetings?' They said, 'No'.

قَالَ لَتَطْمَئِنَّ أَنْفُسُكُمْ قَالُوا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ قَالَ أَنَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ ابْنُ رَسُولِ اللَّهِ ص صَلَّيْتُ الْيَوْمَ صَلَاةَ الْفَجْرِ فِي مَسْجِدِ رَسُولِ اللَّهِ ص مَعَ وَالِي الْمَدِينَةِ وَ أَقْرَأَنِي بَعْدَ أَنْ صَلَّيْنَا كِتَابَ صَاحِبِهِ إِلَيْهِ وَ اسْتَشَارَنِي فِي كَثِيرٍ مِنْ أُمُورِهِ

He^{-asws} said: 'In order to reassure your souls'. They said, 'Who are you^{-asws}? May Allah^{-azwj} have Mercy on you^{-asws}!' He^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and son^{-asws} of Rasool-Allah^{-saww}. I^{-asws} prayed the dawn Salat today in the Masjid of Rasool-Allah^{-saww} with the governor of Al-

Medina, and after we had prayed, he read out to me^{-asws} a letter of his companion to him, and he consulted me in many of his affairs.

فَأَشْرَتْ عَلَيْهِ بِمَا فِيهِ الْحُظُّ لَهُ وَ وَعَدْتُهُ أَنْ يَصِيرَ إِلَيَّ بِالْعَشِيِّ بَعْدَ الْعَصْرِ مِنْ هَذَا الْيَوْمِ لِيَكْتُبَ عِنْدِي جَوَابَ كِتَابِ صَاحِبِهِ وَ أَنَا وَافٍ لَهُ بِمَا وَعَدْتُهُ وَ لَا خَوْفٌ وَ لَا قُوَّةٌ إِلَّا بِاللَّهِ

I^{-asws} consulted to him with whatever the writing was in it, and I^{-asws} promised him that he should come to me^{-asws} for the dinner after Al-Asr of this day in order to write in my^{-asws} presence, the answer to the letter of his companion, and I^{-asws} fulfilled for him whatever I^{-asws} had promised him, and there is neither might nor strength except with Allah^{-azwj}!

فَقَالَتِ الْجَمَاعَةُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا نُرِيدُ مَعَ هَذَا الدَّلِيلِ بُرْهَانًا وَ أَنْتَ عِنْدَنَا الصَّادِقُ الْقَوْلُ وَ قَامُوا لِيُنْصَرِفُوا فَقَالَ لَهُمُ الرِّضَا ع لَا تَتَفَرَّقُوا فَإِنِّي إِنَّمَا جَمَعْتُكُمْ لِنَسْأَلُوا عَمَّا شِئْتُمْ مِنْ آثَارِ النَّبُوَّةِ وَ عَلَامَاتِ الْإِمَامَةِ الَّتِي لَا تَجِدُونَهَا إِلَّا عِنْدَنَا أَهْلَ الْبَيْتِ فَهَلُّكُمْ مُسَائِلُكُمْ

The group said, 'O son^{-asws} of Rasool-Allah^{-saww}! We do not have any evidence with this (or) proof, and you^{-asws} are a truthful of the word in our presence'. And they stood up to leave. Al-Reza^{-asws} said to them: 'Do not disperse, for rather I have gathered you all for you to be asking about whatever you so desire to from the Ahadeeth of the Prophet^{-saww}, and signs of the Imamate which you will not be finding, except with us^{-asws}, People^{-asws} of the Household. So bring your questions!'

فَاتَّبَعُوا عُمَرُو بْنَ هَدَّابٍ فَقَالَ إِنَّ مُحَمَّدَ بْنَ الْفَضْلِ الْهَاشِمِيَّ ذَكَرَ عَنْكَ أَشْيَاءَ لَا تَقْبَلُهَا الْقُلُوبُ فَقَالَ الرِّضَا ع وَ مَا تِلْكَ قَالَ أَخْبَرَنَا عَنْكَ أَنَّكَ تَعْرِفُ كُلَّ مَا أَنْزَلَهُ اللَّهُ وَ أَنَّكَ تَعْرِفُ كُلَّ لِسَانٍ وَ لَعَنَ فَقَالَ الرِّضَا ع صَدَقَ مُحَمَّدُ بْنُ الْفَضْلِ فَأَنَا أَخْبَرْتُهُ بِذَلِكَ فَهَلُّكُمْ فَاسْأَلُوا

Amro Bin Haddab initiated. He said, 'Muhammad Bin Al-Fazl Al-Hashimy mentioned such things about you^{-asws}, the hearts cannot accept these!' Al-Reza^{-asws} said: 'And what are those?' He said, 'He informed us about you^{-asws} that you^{-asws} know all what Allah^{-azwj} has Revealed, and you^{-asws} know every dialect and language!' Al-Reza^{-asws} said: 'Muhammad Bin Al-Fazl spoke the truth, for I^{-asws} can inform you with that, so come and ask!'

قَالَ فَإِنَّا نَحْتَجِرُكَ قَبْلَ كُلِّ شَيْءٍ بِاللَّسَنِ وَ اللَّغَاتِ وَ هَذَا رُومِي وَ هَذَا هِنْدِي وَ فَارِسِي وَ تُرْكِي فَأَخْضَرْنَا لَهُمْ فَقَالَ ع فَلْيَتَكَلَّمُوا بِمَا أَحْبَبُوا أُجِبْ كُلَّ وَاحِدٍ مِنْهُمْ بِلِسَانِهِ إِنْ شَاءَ اللَّهُ

He said, 'We shall test you^{-asws} before all else, with the dialects and the languages, and this here is a Roman, and this one is an Indian, and a Persian, and a Turk. We have presented them'. He^{-asws} said: 'Let them speak with whatever they like, I^{-asws} shall answer each one of them in his language if Allah^{-azwj} so Desires'.

فَسَأَلَ كُلُّ وَاحِدٍ مِنْهُمْ مَسْأَلَةً بِلِسَانِهِ وَ لَعَنَهُ فَأَجَابَهُمْ عَمَّا سَأَلُوا بِأَلْسِنَتِهِمْ وَ لُغَاتِهِمْ فَتَحَيَّرَ النَّاسُ وَ تَعَجَّبُوا وَ أَقْرَأُوا جَمِيعًا بِأَنَّهُ أَفْصَحُ مِنْهُمْ بِلُغَاتِهِمْ

Each one of them asked a question in his own dialect and his own language. He^{-asws} answered them about whatever they had asked, in their dialect and their languages. The people were stunned and were surprised, and they all accepted that he^{-asws} was more eloquent than them with their languages.

ثُمَّ نَظَرَ الرِّضَا ع إِلَى ابْنِ هَدَّابٍ فَقَالَ إِنَّ أَنَا أَخْبَرْتُكَ أَنَّكَ سَتَبْتَلَى فِي هَذِهِ الْأَيَّامِ بِدَمِ ذِي رَحِمٍ لَكَ كُنْتَ مُصَدِّقًا لِي قَالَ لَا فَإِنَّ الْعَيْبَ لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى

Then Al-Reza^{-asws} looked at Ibn Haddab. He^{-asws} said: 'I^{-asws} am informing you that you will be afflicted during these days with blood of a near of kin of yours who was a ratifier of me^{-asws}'. He said, 'No, for the hidden matters, no one knows it except Allah^{-azwj} the Exalted'.

قَالَ ع أَوْ لَيْسَ اللَّهُ يَقُولُ عَالِمُ الْعَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ فَرَسُولُ اللَّهِ عِنْدَ اللَّهِ مُرْتَضًى وَ نَحْنُ وَرَثَةُ ذَلِكَ الرَّسُولِ الَّذِي أَطْلَعَهُ اللَّهُ عَلَى مَا شَاءَ مِنْ غَيْبِهِ فَعَلِمْنَا مَا كَانَ وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'Or isn't Allah^{-azwj} Saying: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].** Rasool-Allah^{-saww} is a Chosen one in the Presence of Allah^{-azwj}, and we^{-asws} are inheritors of that Rasool^{-saww} whom Allah^{-azwj} had Notified upon whatever He^{-azwj} So Desired, from His^{-azwj} hidden matters. Thus, we^{-asws} know what has happened and what would be happening up to the Day of Qiyamah.

وَ إِنَّ الَّذِي أَخْبَرْتُكَ بِهِ يَا ابْنَ هَدَّابٍ لَكَائِنٌ إِلَى خَمْسَةِ أَيَّامٍ فَإِنْ لَمْ يَصِحَّ مَا قُلْتُ فِي هَذِهِ الْمُدَّةِ فَإِنِّي كَذَّابٌ مُفْتَرٍ وَ إِنَّ صَحَّ فَعَتَلَمُ أَنَّكَ الرَّادُّ عَلَى اللَّهِ وَ رَسُولِهِ وَ ذَلِكَ دَلَالَةٌ أُخْرَى

And that which I^{-asws} have informed you with, O Ibn Haddab, would be happening in five days' time. If what I^{-asws} said does not hold true withing this period, then I^{-asws} a lying fabricator. And if it does hold true, then you would be a repeller against Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. And that is another evidence.

أَمَّا إِنَّكَ سَتُصَابُ بِبَصَرِكَ وَ تَصِيرُ مَكْفُوفًا فَلَا تُبْصِرُ سَهْلًا وَ لَا جَبَلًا وَ هَذَا كَائِنٌ بَعْدَ أَيَّامٍ وَ لَكَ عِنْدِي دَلَالَةٌ أُخْرَى إِنَّكَ سَتُخْلِفُ بَيْنَنَا كَاذِبَةً فَتُضْرَبُ بِالْبَرْصِ

As for you, you shall be afflicted with your sight and will become blind, so you will neither be able to see any coast nor a mountain, and this shall happen after a few days. And for you there is another evidence. You will be swearing a false oath, and you will be struck with leprosy'.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ تَالَهُ اللَّهُ لَقَدْ نَزَلَ ذَلِكَ كُلُّهُ بِابْنِ هَدَّابٍ فَقِيلَ لَهُ صَدَقَ الرِّضَا أَمْ كَذَبَ قَالَ وَ اللَّهُ لَقَدْ عَلِمْتُ فِي الْوَقْتِ الَّذِي أَخْبَرَنِي بِهِ أَنَّهُ كَائِنٌ وَ لَكِنِّي كُنْتُ أَجْعَلُهُ

Muhammad Bin Al-Fazl said, 'By Allah^{-azwj}! All of it befell with Ibn Haddab (the Nasibi). It was said to him, 'Al-Reza^{-asws} spoke the truth or did he^{-asws} lie?' He said, 'By Allah^{-azwj}! I knew during the very time in which he^{-asws} informed me with it, that it will be happening, but I had frozen'.

ثُمَّ إِنَّ الرِّضَا التَّفَتَ إِلَى الْجَائِئِي فَقَالَ هَلْ دَلَّ الْإِنْجِيلُ عَلَى نُبُوَّةِ مُحَمَّدٍ ص قَالَ لَوْ دَلَّ الْإِنْجِيلُ عَلَى ذَلِكَ مَا جَحَدْنَاهُ

Then Al-Reza^{-asws} turned to the Catholic. He^{-asws} said: 'Does the Evangel point upon the Prophet-hood of Muhammad^{-saww}?' He said, 'If the Evangel had pointed upon that, we would not reject it'.

فَقَالَ ع أَخْبِرْنِي عَنِ السَّكْتَةِ الَّتِي لَكُمْ فِي السِّفْرِ الثَّالِثِ فَقَالَ الْجَائِلِيُّ اسْمُ مَنْ أَسْمَاءُ اللَّهِ تَعَالَى لَا يَجُوزُ لَنَا أَنْ نُظْهِرَهُ قَالَ الرِّضَا ع فَإِنْ قَرَرْتُكَ أَنَّهُ اسْمُ مُحَمَّدٍ وَ ذِكْرُهُ وَ أَقَرَّ عِيسَى بِهِ وَ أَنَّهُ بَشَرٌ بَنِي إِسْرَائِيلَ بِمُحَمَّدٍ لَتَقِرُّ بِهِ وَ لَا تُنْكِرُهُ

He^{-asws} said: 'Inform me^{-asws} about the 'Saktat' in the third book'. The Catholic said, 'A Name from the Names of Allah^{-azwj} the Exalted. It is not allowed for us to reveal it'. Al-Reza^{-asws} said: 'If I^{-asws} were to make you accept that it is a name of Muhammad^{-saww} and his^{-saww} mention, and Isa^{-as} had acknowledged with it, and he^{-saww} was a person from the children of Israel with Muhammad^{-saww}, will you acknowledge with it and not deny it?'

قَالَ الْجَائِلِيُّ إِنْ فَعَلْتَ أَقَرَرْتُ فَإِنِّي لَا أَرُدُّ الْإِنْجِيلَ وَ لَا أَجْحَدُ

The Catholic said, 'If you^{-asws} were to do so, I would accept, for I will not repel the Evangel nor will I reject'.

قَالَ الرِّضَا ع فَخَذَ عَلَى السِّفْرِ الثَّالِثِ الَّذِي فِيهِ ذِكْرُ مُحَمَّدٍ وَ بَشَارَةُ عِيسَى بِمُحَمَّدٍ قَالَ الْجَائِلِيُّ هَاتِ فَأَقْبَلَ الرِّضَا ع يَتْلُو ذَلِكَ السِّفْرَ مِنَ الْإِنْجِيلِ حَتَّى بَلَغَ ذِكْرَ مُحَمَّدٍ فَقَالَ يَا جَائِلِيُّ مَنْ هَذَا الْمُوصُوفُ قَالَ الْجَائِلِيُّ صِفْهُ

Al-Reza^{-asws} said: 'Take upon the third book in which is the mention of Muhammad and glad tidings of Isa^{-as} with Muhammad^{-saww}'. The Catholic said, 'Give!' Al-Reza^{-asws} turn reciting that book from the Evangel until he^{-asws} reached the mention of Muhammad^{-saww}. He^{-asws} said: 'O Catholic! Who is this described one?' The Catholic said, 'Describe him!'

قَالَ لَا أَصِفُهُ إِلَّا بِمَا وَصَفَهُ اللَّهُ هُوَ صَاحِبُ النَّاقَةِ وَ الْعَصَا وَ الْكِسَاءِ النَّبِيُّ الْأُمِّيُّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عَنْدهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَ نَهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَعْلَالِ الَّتِي كَانَتْ عَلَيْهِمْ يَهْدِي إِلَى الطَّرِيقِ الْأَقْصَدِ وَ الْمُنْهَاجِ الْأَعْدَلَ وَ الصِّرَاطِ الْأَقْوَمِ

He^{-asws} said: 'I^{-asws} will not describe him except with what Allah^{-azwj} has Described him. He is owner of the camel, and the staff, and the cloak, the Prophet^{-azwj}, the Ummi who they are finding written with them in the Torah and the Evangel. He^{-saww} instructs them with the good and prohibits them from the evil, and he^{-saww} would permit the good things for them and prohibit the wicked things upon them, and place down from them, their burdens and the shackles which would be upon them, guiding to the moderate path, and the manifesto of justice, and the straight Path.

سَأَلْتُكَ يَا جَائِلِيُّ بِحَقِّ عِيسَى رُوحِ اللَّهِ وَ كَلِمَتِهِ هَلْ تَجِدُونَ هَذِهِ الصِّفَةَ فِي الْإِنْجِيلِ لِهَذَا النَّبِيِّ فَأَطْرَقَ الْجَائِلِيُّ مَلِيًّا وَ عَلِمَ أَنَّهُ إِنْ جَحَدَ الْإِنْجِيلَ كَفَرَ فَقَالَ نَعَمْ هَذِهِ الصِّفَةُ مِنَ الْإِنْجِيلِ وَ قَدْ ذَكَرَ عِيسَى فِي الْإِنْجِيلِ هَذَا النَّبِيَّ وَ لَمْ يَصِحَّ عِنْدَ النَّصَارَى أَنَّهُ صَاحِبُكُمْ

I ask you, O Catholic, by the right of Isa^{-as} Spirit of Allah^{-azwj} and His^{-azwj} Word! Are you finding this description in the Evangel for this Prophet^{-saww}? The Catholic lowered his head for a while and knew that if he were to reject the Evangel, he would be blaspheming. He said, 'Yes, this is the description from the Evangel, and Isa^{-as} has mentioned this Prophet^{-saww} in the Evangel, and it is not proven correct with the Christians that he^{-saww} is your Master^{-saww}'.

فَقَالَ الرِّضَا ع أَمَّا إِذَا لَمْ تَكْفُرْ بِخُحُودِ الْإِنْجِيلِ وَ أَقَرَرْتَ بِمَا فِيهِ مِنْ صِفَةِ مُحَمَّدٍ فَخَذَ عَلَيَّ فِي السِّفْرِ الثَّانِي فَإِنِّي أُوجِدُكَ ذِكْرُهُ وَ ذِكْرَ وَصِيِّهِ وَ ذِكْرَ ابْنَتِهِ فَاطِمَةَ وَ ذِكْرَ الْحَسَنِ وَ الْحُسَيْنِ

Al-Reza^{-asws} said: 'As for when you are not disbelieving by rejecting the Evangel and are accepting with what is in it from the description of Muhammad^{-saww}, then take upon me^{-asws} in the third book, for I^{-asws} shall find his^{-saww} mention for you, and mention of his^{-saww} description, and mention of his^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}, and mention of Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَلَمَّا سَمِعَ الْجَائِلِيُّ وَ رَأْسُ الْجَالُوتِ ذَلِكَ عَلِمَا أَنَّ الرِّضَا عَ عَلِمَ بِالتَّوْرَةِ وَ الْإِنْجِيلِ فَقَالَا وَ اللَّهُ قَدْ أَتَى بِمَا لَا يُحْكِنَا رَدُّهُ وَ لَا دَفْعُهُ إِلَّا بِمُحَمَّدٍ النَّوْرَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ وَ لَقَدْ بَشَّرَ بِهِ مُوسَى وَ عِيسَى جَمِيعاً وَ لَكِنْ لَمْ يَتَقَرَّرْ عِنْدَنَا بِالصِّحَّةِ أَنَّهُ مُحَمَّدٌ هَذَا فَأَمَّا اسْمُهُ فَمُحَمَّدٌ فَلَا يُجُوزُ لَنَا أَنْ نُقَرَّرَ لَكُمْ بِنُبُوَّتِهِ وَ نَحْنُ شَاكُّونَ أَنَّهُ مُحَمَّدٌ أَوْ غَيْرُهُ

When the Catholic and Ra's Al-Jalout heard that, they knew that Al-Reza^{-asws} was learned with the Torah and the Evangel. They said, 'By Allah^{-azwj}! You^{-asws} have come up with what it is not possible for us to refute it, nor defend it except by rejecting the Torah and the Evangel and the Psalms, and Musa^{-as} and Isa^{-as} had both given glad tidings of him^{-saww}, but it has not been decided with us with the correctness that he is this Muhammad^{-saww}. As for his name, it is 'Muhammad'. It is not allowed for us that we acknowledge to you all with his^{-saww} Prophet-hood, and we are doubting that he is your Muhammad^{-saww} or someone else'.

فَقَالَ الرِّضَا عَ احْتَجَجْتُمْ بِالْبَشَرِ فَهَلْ بَعَثَ اللَّهُ قَبْلُ أَوْ بَعْدُ مِنْ وَلَدِ آدَمَ إِلَى يَوْمِنَا هَذَا نَبِيًّا اسْمُهُ مُحَمَّدٌ أَوْ يُحَدِّثُونَهُ فِي شَيْءٍ مِنَ الْكُتُبِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى جَمِيعِ الْأَنْبِيَاءِ غَيْرِ مُحَمَّدٍ

Al-Reza^{-asws} said: 'You are arguing with the doubt. Has Allah^{-azwj} Sent, before or after, anyone from the sons of Adam^{-as}, up to this day of ours, any Prophet^{-as} whose name is 'Muhammad'? Or are you finding in anything from the books which Allah^{-azwj} had Revealed upon entirety of the Prophets^{-as}, apart from Muhammad^{-saww}'.

فَأَحْجَمُوا عَنْ جَوَابِهِ وَ قَالُوا لَا يُجُوزُ لَنَا أَنْ نُقَرَّرَ لَكَ بِأَنَّ مُحَمَّدًا هُوَ مُحَمَّدُكُمْ لِأَنَّا إِنِ اقْرَرْنَا لَكَ بِمُحَمَّدٍ وَ وَصِيٍّ وَ ابْنَتِهِ وَ ابْنَتِهَا عَلَى مَا ذَكَرْتُمْ أَذْخَلْتُمُونَا فِي الْإِسْلَامِ كَرَاهًا

They held back from answering him^{-asws} and said, 'It is not allowed for us to acknowledge to you^{-asws} that 'Muhammad', he is your Muhammad^{-saww}, because if we were to acknowledge to you^{-asws} with Muhammad^{-saww}, and his^{-saww} successor^{-asws}, and his^{-saww} daughter^{-asws}, and their^{-asws} two sons^{-asws}, based upon what you^{-asws} mentioned, you^{-asws} would be entering us all into Al-Islam, unwillingly'.

فَقَالَ الرِّضَا عَ أَنْتَ يَا جَائِلِيُّ آمِنٌ فِي ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِهِ إِنَّهُ لَا يَبْدُوكَ مِنَّا شَيْءٌ تَكْرَهُ بِمَا تَخَافُهُ وَ تَحْذَرُهُ

Al-Reza^{-asws} said: 'You, O Catholic, are safe in the Protection of Allah^{-azwj} and protection of His^{-azwj} Rasool^{-saww} that nothing from us would be manifested to you that you will be disliking it, from what you are fearing and being cautious of'.

قَالَ أَمَّا إِذْ قَدْ آمَنْتَنِي فَإِنَّ هَذَا النَّبِيَّ الَّذِي اسْمُهُ مُحَمَّدٌ وَ هَذَا الْوَصِيُّ الَّذِي اسْمُهُ عَلِيٌّ وَ هَذِهِ الْبِنْتُ الَّتِي اسْمُهَا فَاطِمَةُ وَ هَذَانِ السِّبْطَانِ اللَّذَانِ اسْمُهُمَا الْحَسَنُ وَ الْحُسَيْنُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزُّبُورِ

He said, 'As for when you^{-asws} have secured me, that this is the Prophet^{-saww} whose name is 'Muhammad', and this is the successor^{-asws} whose name is 'Ali', and this is the daughter which, her^{-asws} name is 'Fatima', and these two are the grandsons^{-asws}, those whose names are 'Al-Hassan' and 'Al-Husayn', in the Torah and the Evangel and the Psalms'.

قَالَ الرِّضَا ع فَهَذَا الَّذِي ذَكَرْتَهُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ مِنْ اسْمِ هَذَا النَّبِيِّ وَ هَذَا الْوَصِيِّ وَ هَذِهِ ابْنَتِي وَ هَذَيْنِ السَّبْطَيْنِ صِدْقٌ وَ عَدْلٌ أَمْ كَذِبٌ وَ زُورٌ قَالَ بَلْ صِدْقٌ وَ عَدْلٌ مَا قَالَ إِلَّا الْحَقُّ

Al-Reza^{-asws} said: 'So this which you are mentioning in the Torah, and the Evangel and the Psalms, from the name of this Prophet^{-saww}, and this successor^{-asws} and this daughter^{-asws} and these two grandsons^{-asws}, is it true and fair or lies and false?' He said, 'But it is true and fair. He^{-azwj} did not Say except the truth'.

فَلَمَّا أَخَذَ الرِّضَا ع إِفْرَازَ الْجَائِلِيَّ بِذَلِكَ قَالَ لِرَأْسِ الْجَالُوتِ فَاسْمِعِ الْآنَ يَا رَأْسَ الْجَالُوتِ السِّفْرَ الْفَلَائِيَّ مِنْ زُبُورِ دَاوُدَ قَالَ هَاتِ بَارَكَ اللَّهُ عَلَيْكَ وَ عَلَى مَنْ وَلَدَكَ

When Al-Reza^{-asws} had taken the acknowledgment of the Catholic with that, he^{-asws} said to Ra's Al-Jalout: 'Now, O Ra's Al-Jalout! The third book from the Psalms of Dawood^{-as}'. He said, 'Give! May Allah^{-azwj} Bless upon you^{-asws} and upon the ones from your^{-asws} children'.

فَقَالَ الرِّضَا ع السِّفْرَ الْأَوَّلَ مِنَ الزَّبُورِ حَتَّى انْتَهَى إِلَى ذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحَسَنِ فَقَالَ سَأَلْتُكَ يَا رَأْسَ الْجَالُوتِ بِحَقِّ اللَّهِ هَذَا فِي زُبُورِ دَاوُدَ وَ لَكَ مِنَ الْأَمَانِ وَ الْيَمَّةِ وَ الْعَهْدِ مَا قَدْ أُعْطِيْتُهُ الْجَائِلِيَّ

Al-Reza^{-asws} recited the first book from the Psalms until he^{-asws} ended to the mention of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. He^{-asws} said: 'I^{-asws} ask you, O Ra's Al-Jalout, by the Right of Allah^{-azwj}! Is this in the Psalms of Dawood^{-as}? And for you is from the safety and the protection and the pact, what I^{-asws} have given the Catholic'.

فَقَالَ رَأْسُ الْجَالُوتِ نَعَمْ هَذَا بَعِيْنِهِ فِي الزَّبُورِ بِأَسْمَائِهِمْ قَالَ الرِّضَا ع بِحَقِّ الْعَشْرِ آيَاتِ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى مُوسَى بْنِ عِمْرَانَ فِي التَّوْرَةِ هَلْ تَجِدُ صِفَةَ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ فِي التَّوْرَةِ مَنْسُوبِينَ إِلَى الْعَدْلِ وَ الْفَضْلِ قَالَ نَعَمْ وَ مَنْ جَحَدَهَا كَاذِبٌ بَرِيءٌ وَ أَنْبِيَائِهِ

Ra's Al-Jalout said, 'Yes, this exactly is in the Psalms, with their^{-asws} names'. Al-Reza^{-asws} said: 'By the right of the ten Verses which Allah^{-azwj} Revealed unto Musa^{-as} Bin Imran^{-as} in the Torah! Do you find the description of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} in the Torah, attributed to the justice, and the merit?' He said, 'Yes, and the one who rejects this is a disbeliever with his Lord^{-azwj} and His^{-azwj} Prophets^{-as}!'

قَالَ لَهُ الرِّضَا ع فَخُذِ الْآنَ فِي سِفْرِ كَذَا مِنَ التَّوْرَةِ فَأَقْبَلَ الرِّضَا ع يَتْلُو التَّوْرَةَ وَ رَأْسُ الْجَالُوتِ يَتَعَجَّبُ مِنْ تِلَاوَتِهِ وَ بَيَانِهِ وَ فَصَاحَتِهِ وَ لِسَانِهِ حَتَّى إِذَا بَلَغَ ذِكْرَ مُحَمَّدٍ قَالَ رَأْسُ الْجَالُوتِ نَعَمْ هَذَا أَحْمَادٌ وَ إِلَيْنَا وَ بِنْتُ أَحْمَادٍ وَ شَبْرٌ وَ شَبِيرٌ وَ تَفْسِيرُهُ بِالْعَرَبِيَّةِ مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ

Al-Reza^{-asws} said to him: 'So take now in such and such book from the Torah'. Al-Reza^{-asws} went on to recite the Torah, and Ra's Al-Jalout was astounded from his^{-asws} recitation, and his^{-asws} explanation, and his^{-asws} eloquence, and his^{-asws} tongue (articulation), until when he^{-asws} reached the mention of Muhammad^{-saww}, Ra's Al-Jalout said, 'Yes, this is 'Ahmaad', and 'Elia',

and daughter of 'Ahmaad', and 'Shabbar' and 'Shabbir', and its interpretation in Arabic is 'Muhammad', and 'Ali', and 'Fatima', and 'Al-Hassan' and 'Al-Husayn'.

فَقَالَ الرِّضَا ع إِلَى تَمَامِهِ فَقَالَ رَأْسُ الْجَالُوتِ لَمَّا فَرَّغَ مِنْ تِلَاوَتِهِ وَ اللَّهُ يَا ابْنَ مُحَمَّدٍ لَوْ لَا الرِّئَاسَةُ الَّتِي خَصَّكَ لِي عَلَى جَمِيعِ الْيَهُودِ لَأَمْنْتُ بِأَحَدٍ وَ اتَّبَعْتُ
أَمْرَكَ فَوَ اللَّهُ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ الزَّبُورَ عَلَى دَاوُدَ مَا رَأَيْتُ أَقْرَأَ لِلتَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ مِنْكَ وَ لَا رَأَيْتُ أَحْسَنَ تَفْسِيرًا وَ فَصَاحَةً لَهُدِهِ
الْكِتَابِ مِنْكَ

Al-Reza^{-asws} recited to its completion. Ra's Al-Jalout said when he^{-asws} was free from his^{-asws} recitation, 'By Allah^{-azwj}, O son^{-asws} of Muhammad^{-saww}! Had it not been for the governance which has been achieved for me upon entirety of the Jews, I would have believed in Muhammad^{-saww} and would have followed your^{-asws} orders. By Allah^{-azwj} Who Revealed the Torah unto Musa^{-as}, and the Psalms unto Dawood! I have not seen anyone more well-read of the Torah and the Evangel and the Psalms than you^{-asws}, nor have I seen anyone of more excellent interpretation and eloquence of this book than you^{-asws}!'

فَلَمَّا بَزَلَ الرِّضَا ع مَعَهُمْ فِي ذَلِكَ إِلَى وَقْتِ الزَّوَالِ فَقَالَ لَهُمْ حِينَ خَصَرَ وَقْتُ الزَّوَالِ أَنَا أَصْلِي وَ أَصِيرُ إِلَى الْمَدِينَةِ لِلْوَعْدِ الَّذِي وَعَدْتُ وَإِلَى الْمَدِينَةِ لِيُكْتَبَ
جَوَابُ كِتَابِهِ وَ أَعُوذُ إِلَيْكُمْ بِكَرَّةٍ إِنْ شَاءَ اللَّهُ

Al-Reza^{-asws} did not cease to be with them regarding that until the time of midday. When the time of midday presented, he^{-asws} said: 'I^{-asws} shall pray and go to Al-Medina for the promise which I^{-asws} have promised the governor of Al-Medina to write the answers of his letter, and I^{-asws} shall be returning to you in the morning (next day), if Allah^{-azwj} so Desires'.

قَالَ فَأَذَّنَ عَبْدُ اللَّهِ بِنُ سُلَيْمَانَ وَ أَقَامَ وَ تَقَدَّمَ الرِّضَا ع فَصَلَّى بِالنَّاسِ وَ خَفَّفَ الْقِرَاءَةَ وَ رَكَعَ تَمَامَ السُّنَّةِ وَ انْصَرَفَ

Abdullah Bin Suleyman proclaimed Azaan and Iqaamah, and Al-Reza^{-asws} went ahead and prayed (leading) with the people, and he^{-asws} lightened the recitation and performed the complete Sunnah and left.

فَلَمَّا كَانَ مِنَ الْغَدِ عَادَ إِلَى مَجْلِسِهِ ذَلِكَ فَأَتَتْهُ بَجَارِيَّةٍ رُومِيَّةٍ فَكَلَّمَهَا بِالرُّومِيَّةِ وَ الْجَائِلِيُّ يَسْمَعُ وَ كَانَ فُهِمًا بِالرُّومِيَّةِ فَقَالَ الرِّضَا ع بِالرُّومِيَّةِ إِنَّمَا أَحَبُّ إِلَيْكَ
مُحَمَّدٌ أَمْ عِيسَى

When it was the next morning, he^{-asws} returned to that seat of his^{-asws}. They came to him^{-asws} with a Roman girl. He^{-asws} spoke to her in Roman, and the catholic was listening, and he understood the Roman (language). Al-Reza^{-asws} said to the Roman girl: 'Which of the two is more beloved to you, Muhammad^{-saww} or Isa^{-as}?'

فَقَالَتْ كَانَ فِيمَا مَضَى عِيسَى أَحَبُّ إِلَيَّ حِينَ لَمْ أَكُنْ عَرَفْتُ مُحَمَّدًا فَأَمَّا بَعْدَ أَنْ عَرَفْتُ مُحَمَّدًا فَمُحَمَّدٌ الْآنَ أَحَبُّ إِلَيَّ مِنْ عِيسَى وَ مِنْ كُلِّ نَبِيٍّ

She said, 'It was during what has passed, Isa^{-as} was more beloved to me when I had not known Muhammad^{-saww}. As for after having known Muhammad^{-saww}, then now Muhammad^{-saww} is more beloved to me than Isa^{-as}, and more than every Prophet^{-as}'.

فَقَالَ لَهَا الْجَائِلِيُّ فَإِذَا كُنْتَ دَخَلْتَ فِي دِينِ مُحَمَّدٍ فَتُبْعِضِينَ عِيسَى قَالَتْ مَعَاذَ اللَّهِ بَلْ أُحِبُّ عِيسَى وَ أُوْمِنُ بِهِ وَ لَكِنَّ مُحَمَّدًا أَحَبُّ إِلَيَّ

The Catholic said to her, 'Since you have entered into the religion of Muhammad^{-saww}, then you hate Isa^{-as}'. She said, 'Allah^{-azwj} Forbid! But I love Isa^{-asws} and believe in him^{-as}, but Muhammad^{-saww} is more beloved to me'.

فَقَالَ الرِّضَا ع لِلجَائِلِيَّيْنِ فَبَيَّنَ لِلجَمَاعَةِ مَا تَكَلَّمَتْ بِهِ الْجَارِيَةُ وَ مَا قُلْتَ أَنْتَ لَهَا وَ مَا أَجَابَتْكَ بِهِ فَفَسَّرَ لَهُمُ الْجَائِلِيَّيْنِ ذَلِكَ كُلَّهُ ثُمَّ قَالَ الْجَائِلِيَّيْنِ يَا ابْنَ مُحَمَّدٍ هَاهُنَا رَجُلٌ سِنْدِيٌّ وَ هُوَ نَصْرَانِيٌّ صَاحِبُ احْتِجَاجٍ وَ كَلَامٍ بِالسِّنْدِيَّةِ

Al-Reza^{-asws} said to the Catholic, 'Interpret (Translate) for the gathering what the girl spoke to you with and what you said to her, and what she answered you with'. The Catholic interpreted (translated) that, all of it, then the Catholic said, 'O son^{-asws} of Muhammad^{-saww}! Over here is a Sindhi man, and he is a Christian, master of argumentation and the theology in Sindhi (language)'.

فَقَالَ لَهُ أَحْضِرْنِيهِ فَأَحْضَرَهُ فَتَكَلَّمَ مَعَهُ بِالسِّنْدِيَّةِ ثُمَّ أَقْبَلَ يُحَاجُّهُ وَ يَنْقُلُهُ مِنْ شَيْءٍ إِلَى شَيْءٍ بِالسِّنْدِيَّةِ فِي النَّصْرَانِيَّةِ فَسَمِعْنَا السِّنْدِيَّ يَقُولُ ثُبْطَى ثُبْطَى ثُبْطَلَةَ فَقَالَ الرِّضَا ع قَدْ وَحَّدَ اللَّهُ بِالسِّنْدِيَّةِ

He^{-asws} said to him, 'Present him'. He presented him, and he^{-asws} spoke to him in Sindhi. Then he^{-asws} went on to argue and transfer him from a thing to a thing in Sindhi, regarding the Christianity. We heard the Sindhi saying, 'Sabty! Sabty Sabtalah'. Al-Reza^{-asws} said: 'He has professed the Oneness of Allah^{-azwj} in Sindhi (language)'.

ثُمَّ كَلَّمَهُ فِي عَيْسَى وَ مَرْيَمَ فَلَمْ يَزَلْ يُدْرِجُهُ مِنْ حَالٍ إِلَى حَالٍ إِلَى أَنْ قَالَ بِالسِّنْدِيَّةِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ رَفَعَ مِنْطَقَةً كَانَتْ عَلَيْهِ فَظَهَرَ مِنْ تَحْتِهَا زُنَّارٌ فِي وَسْطِهِ فَقَالَ اقْطَعْهُ أَنْتَ بِيَدِكَ يَا ابْنَ رَسُولِ اللَّهِ

Then he^{-asws} spoke to him regarding Isa^{-as} and Maryam^{-as}. He^{-asws} did not cease to insert him from a situation to a situation until he said in Sindhi, 'I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! Then he raised a belt which was upon him, and a waistband appeared from under it in his waist. He said, 'You^{-asws} cut it with your^{-asws} hand, O son^{-asws} of Rasool-Allah^{-saww}!'

فَدَعَا الرِّضَا ع بِسِكِّينٍ فَقَطَّعَهُ ثُمَّ قَالَ لِمُحَمَّدِ بْنِ الْفَضْلِ الْهَاشِمِيِّ خُذِ السِّنْدِيَّ إِلَى الْحَمَّامِ وَ طَهِّرْهُ وَ اكْسُهُ وَ عِيَالَهُ وَ احْمِلْهُمْ جَمِيعًا إِلَى الْمَدِينَةِ

Al-Reza^{-asws} called for the knife and cut it, then he^{-asws} said to Muhammad Bin Al-Fazl Al-Hashimy: 'Take the Sindhi to the bathhouse and purify him and clothe him and his dependants and carry them all to Al-Medina'.

فَلَمَّا فَرَغَ مِنْ مُحَاطَبَةِ الْقَوْمِ قَالَ قَدْ صَحَّ عِنْدَكُمْ صِدْقُ مَا سَمِعَ مُحَمَّدُ بْنُ الْفَضْلِ يُلْقِي عَلَيْكُمْ عَنِّي قَالُوا نَعَمْ وَ اللَّهُ لَقَدْ بَانَ لَنَا مِنْكَ قَوْقَ ذَلِكَ أَضْعَافًا مُضَاعَفَةً وَ قَدْ ذَكَرَ لَنَا مُحَمَّدُ بْنُ الْفَضْلِ أَنَّكَ تُحْمَلُ إِلَى خُرَاسَانَ

When he^{-asws} was free from addressing the people, he^{-asws} said: 'Has it held correct with you all what Muhammad Bin Al-Fazl had cast to you all about me^{-asws}? They said, 'Yes, by Allah^{-azwj}! It is clear to us from you^{-asws}, above that, manifold, and Muhammad Bin Al-Fazl had mentioned to us that you^{-asws} would be taken to Khurasan'.

فَقَالَ صَدَقَ مُحَمَّدٌ إِلَّا أَنِّي أُحْمَلُ مُكْرَمًا مُعْظَمًا مُبْجَلًا:

He^{-asws} said: 'Muhammad spoke the truth, except that I^{-asws} would be taken honourably, reverently, exaltedly'.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: فَشَهِدَ لَهُ الْجَمَاعَةُ بِالْإِمَامَةِ وَ بَاتَ عِنْدَنَا تِلْكَ اللَّيْلَةَ فَلَمَّا أَصْبَحَ وَدَّعَ الْجَمَاعَةَ وَ أَوْصَانِي بِمَا أَرَادَ وَ مَضَى وَ نَبَغْتُهُ حَتَّى إِذَا صِرْنَا فِي وَسْطِ الْقَرْيَةِ عَدَلَ عَنِ الطَّرِيقِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ

Muhammad Bin Fazl said, 'The gathering testified to him^{-asws} with the Imamate and he^{-asws} spent the night in our presence, that night. When it was morning, he^{-asws} bade farewell to the group and he^{-asws} bequeathed to me with what he^{-asws} wanted, and went, and I followed him^{-asws} until when we came to be in the middle of the town, he^{-asws} turned from the road. He^{-asws} prayed four Cycles Salat.

ثُمَّ قَالَ يَا مُحَمَّدُ انْصَرِفْ فِي حِفْظِ اللَّهِ عَمِصُ طَرَفِكَ فَعَمَّصْتُهُ ثُمَّ قَالَ افْتَحْ عَيْنَيْكَ فَفَتَحْتُهُمَا فَإِذَا أَنَا عَلَى بَابِ مَنْزِلِي بِالْبَصْرَةِ وَ لَمْ أَرِ الرِّضَا ع

Then he^{-asws} said: 'O Muhammad! Leave in the Protection of Allah^{-azwj}. Close your eyes!' I closed them. Then he^{-asws} said: 'Open your eyes!' I opened them, and there I was at the door of my house at Al-Basra, and I could not see Al-Reza^{-asws}.

قَالَ وَ حَمَلْتُ السِّنْدِيَّ وَ عِيَالَهُ إِلَى الْمَدِينَةِ فِي وَقْتِ الْمُوسِمِ:

He said, 'And I carried the Sindhi and his dependants to Al-Medina during the time of the season (of Hajj)'.

قَالَ مُحَمَّدُ بْنُ الْفَضْلِ: كَانَ فِيمَا أَوْصَانِي بِهِ الرِّضَا ع فِي وَقْتِ مُنْصَرَفِهِ مِنَ الْبَصْرَةِ أَنَّ قَالَ لِي صِرْ إِلَى الْكُوفَةِ فَاجْمَعْ الشَّيْعَةَ هُنَاكَ وَ أَعْلِمُهُمْ أَنِّي قَادِمٌ عَلَيْهِمْ وَ أَمَرَنِي أَنْ أَنْزِلَ فِي دَارِ حَفْصِ بْنِ عُمَيْرٍ الْيَشْكُرِيِّ فَصِرْتُ إِلَى الْكُوفَةِ فَأَعْلَمْتُ الشَّيْعَةَ أَنَّ الرِّضَا ع قَادِمٌ عَلَيْهِمْ

Muhammad Bin Al-Fazl said, 'It was among what Al-Reza^{-asws} had bequeathed me with during the time of his^{-asws} leaving from Al-Basra is that he^{-asws} had said to me: 'Go to Al-Kufa and gather the Shias over these and let them know that I^{-asws} shall be arriving to them'. And he^{-asws} instructed me that I should descend in the house of Hafs Bin Umeyr Al-Yashkary. So, I went to Al-Kufa and let the Shias know, 'Al-Reza^{-asws} would be arriving to you all'.

فَأَنَا يَوْمًا عِنْدَ نَصْرِ بْنِ مُزَاهِمٍ إِذْ مَرَّ بِي سَلَامٌ خَادِمُ الرِّضَا فَعَلِمْتُ أَنَّ الرِّضَا ع قَدْ قَدِمَ فَبَادَرْتُ إِلَى دَارِ حَفْصِ بْنِ عُمَيْرٍ فَإِذَا هُوَ فِي الدَّارِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ قَالَ لِي اخْتَشِدْ مِنْ طَعَامٍ تُصْلِحُهُ لِلشَّيْعَةِ فَقُلْتُ قَدْ اخْتَشَدْتُ وَ فَرَعْتُ بِمَا يُحْتَاجُ إِلَيْهِ

One day I was in the presence of Nasr Bin Muzahim, when Salaam, a servant of Al-Reza^{-asws} passed by. So, I knew that Al-Reza^{-asws} had arrived. I rushed to the house of Hafs Bin Umeyr, and there he^{-asws} was in the house. I greeted unto him^{-asws}, then he^{-asws} said to me: 'Gather good food for the benefit of the Shias'. I said, 'I have already gathered and am free from what would be needed to'.

فَقَالَ الْحَمْدُ لِلَّهِ عَلَى تَوْفِيقِكَ فَجَمَعْنَا الشَّيْعَةَ فَلَمَّا أَكَلُوا قَالَ يَا مُحَمَّدُ انْظُرْ مَنْ بِالْكَوفَةِ مِنَ الْمُتَكَلِّمِينَ وَ الْعُلَمَاءِ فَأَخْبَرْتُهُمْ فَأَخْبَرَنَاهُمْ

He^{-asws} said: 'The Praise is for Allah^{-azwj} upon having Inclined you!' So we gathered the Shias. When they had eaten, he^{-asws} said: 'O Muhammad! Look at the ones at Al-Kufa, from the speakers and the scholars. Present them'. I presented them.

فَقَالَ لَهُمُ الرِّضَا ع إِنِّي أُرِيدُ أَنْ أَجْعَلَ لَكُمْ حِطًّا مِنْ نَفْسِي كَمَا جَعَلْتُ لِلْأَهْلِ الْبَصْرَةَ وَ إِنَّ اللَّهَ قَدْ أَعْلَمَنِي كُلَّ كِتَابٍ أَنْزَلَهُ

Al-Reza^{-asws} said to them: 'I^{-asws} want to make a share to be for you all from myself^{-asws}, like what I^{-asws} had made for the people of Al-Basra, and that Allah^{-azwj} has Taught me^{-asws} every Book He^{-azwj} has Revealed'.

ثُمَّ أَقْبَلَ عَلَى جَائِلِيٍّ وَ كَانَ مَعْرُوفًا بِالْجِدَالِ وَ الْعِلْمِ وَ الْإِنْجِيلِ فَقَالَ يَا جَائِلِيُّ هَلْ تَعْرِفُ لِعِيسَى صَحِيفَةً فِيهَا خَمْسَةُ أَسْمَاءٍ يُعْلَفُهَا فِي عُنُقِهِ إِذَا كَانَ بِالْمَغْرِبِ فَأَرَادَ الْمَشْرِقَ فَتَحَهَا فَأَفْسَمَ عَلَى اللَّهِ بِاسْمٍ وَاحِدٍ مِنْ خَمْسَةِ الْأَسْمَاءِ أَنْ تَنْطَوِي لَهُ الْأَرْضُ فَيَصِيرَ مِنَ الْمَغْرِبِ إِلَى الْمَشْرِقِ وَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ فِي حِطَّةٍ

Then he^{-asws} turned to a Catholic, and he was well-known with the arguments and the knowledge, and the Evangel. He^{-asws} said: 'O Catholic! Do you know any Parchment being for Isa^{-as} wherein are five names, he^{-as} used to hang in his^{-as} neck? When he^{-as} was in the west, and he^{-as} wanted the east, he^{-asws} would open it and vow upon Allah^{-azwj} with one name from the five names, so the earth would fold for him^{-as}, so he^{-asws} would go from the west to the east, and from the east to the west in a moment?'

فَقَالَ الْجَائِلِيُّ لَا عِلْمَ لِي بِهَا وَ أَمَّا الْأَسْمَاءُ الْخَمْسَةُ فَقَدْ كَانَتْ مَعَهُ يَسْأَلُ اللَّهَ بِهَا أَوْ بِوَاحِدٍ مِنْهَا يُعْطِيهِ اللَّهُ جَمِيعَ مَا يَسْأَلُهُ

The Catholic said, 'There is no knowledge for me with it, and as for the five names, these used to be with him^{-as}. He^{-as} would ask Allah^{-azwj} with these, or with one of these, and Allah^{-azwj} would Grant him^{-as} entirety of what he^{-as} asked Him^{-azwj} of'.

قَالَ اللَّهُ أَكْبَرُ إِذَا لَمْ تُنْكِرِ الْأَسْمَاءَ فَأَمَّا الصَّحِيفَةُ فَلَا يَضُرُّ أَفَرَزْتَ بِهَا أَمْ أَنْكَرْتَهَا اشْهَدُوا عَلَى قَوْلِهِ

He^{-asws} said: 'Allah^{-azwj} is the Greatest! Then, you are not denying the names. As for the Parchment, it would not harm you acknowledging with these If you were to deny them Witness upon his words!'

ثُمَّ قَالَ يَا مَعْشَرَ النَّاسِ أَلَيْسَ أَنْصَفُ النَّاسِ مَنْ حَاجَّ خَصْمَهُ بِمِلَّتِهِ وَ بَكْتَابِهِ وَ بِنَبِيِّهِ وَ شَرِيعَتِهِ قَالُوا نَعَمْ

Then he^{-asws} said: 'O community of people! Isn't he the fairest of the people, on who argues against his contender with his religion, and with his Book, and with his Prophet^{-as}, and his Law?' They said, 'Yes'.

قَالَ الرِّضَا ع فَأَعْلَمُوا أَنَّهُ لَيْسَ بِإِمَامٍ بَعْدَ مُحَمَّدٍ إِلَّا مَنْ قَامَ بِمَا قَامَ بِهِ مُحَمَّدٌ حِينَ يُفْضَى الْأَمْرُ إِلَيْهِ وَ لَا يَصْلُحُ لِلْإِمَامَةِ إِلَّا مَنْ حَاجَّ الْأُمَّمَ بِالْبُرَاهِينِ لِلْإِمَامَةِ

Al-Reza^{-asws} said: 'Then know that he isn't an Imam^{-asws} after Muhammad^{-saww}, except one who stands with what Muhammad^{-saww} had stood with, when he^{-saww} gave the command to him^{-asws}, and he is not correct for the Imamate except the one who argues the communities with the proofs of the Imamate!'

فَقَالَ رَأْسُ الْجَالُوتِ وَ مَا هَذَا الدَّلِيلُ عَلَى الْإِمَامِ

Ra's Al-Jalout said, 'And what is this evidence upon the Imam^{-asws}?'

قَالَ أَنْ يَكُونَ عَالِماً بِالتَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْحَكِيمِ فَيَحَاجَّ أَهْلَ التَّوْرَةِ بِتَوْرَتِهِمْ وَ أَهْلَ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ أَهْلَ الْقُرْآنِ بِقُرْآنِهِمْ وَ أَنْ يَكُونَ عَالِماً بِجَمِيعِ اللُّغَاتِ حَتَّى لَا يَخْفَى عَلَيْهِ لِسَانٌ وَاحِدٌ فَيَحَاجَّ كُلَّ قَوْمٍ بِلُغَتِهِمْ

He said, 'That he^{-asws} would be learned with the Torah, and the Evangel, and the Psalms, and the Wise Quran, so he^{-asws} would argue the people of the Torah with their Torah, and the people of the Evangel with their Evangel, and the people of the Quran with their Quran, and that he^{-asws} would be a knower of entirety of the languages until not a single tongue is hidden unto him^{-asws}, so he would argue every people in their own language.

ثُمَّ يَكُونُ مَعَ هَذِهِ الْخِصَالِ تَقِيّاً نَقِيّاً مِنْ كُلِّ دَنَسٍ طَاهِراً مِنْ كُلِّ عَيْبٍ عَادِلاً مُنْصِفاً حَكِيماً رَءُوفاً رَحِيماً غَفُوراً غَطُوفاً صَادِقاً مُشْفِيقاً بَاراً أَمِيناً مَأْمُوناً رَاقِياً فَاتِقاً

Then, along with that, he^{-asws} would be with the qualities of piety, purify from every filth, clean from every fault, just, fair, wise, kind, merciful, forgiving, sympathetic, truthful, compassionate, righteousness, trustworthy, safe, pious, God-fearing'.

فَقَامَ إِلَيْهِ نَصْرُ بْنُ مُزَاهِمٍ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي جَعْفَرِ بْنِ مُحَمَّدٍ

Nasr Bin Muzahim stood up to him. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding Ja'far^{-asws} Bin Muhammad^{-asws}?'

قَالَ مَا أَقُولُ فِي إِمَامٍ شَهِدَتْ أُمَّةٌ مُحَمَّدٍ قَاطِبَةً بِأَنَّهُ كَانَ أَعْلَمَ أَهْلَ زَمَانِهِ

He^{-asws} said: 'What can I^{-asws} say about an Imam^{-asws} for whom the entire community of Muhammad^{-saww} had testified that he^{-asws} was the most learned of his^{-asws} era?'

قَالَ فَمَا تَقُولُ فِي مُوسَى بْنِ جَعْفَرٍ قَالَ كَانَ مِثْلَهُ قَالَ فَإِنَّ النَّاسَ قَدْ تَحَيَّرُوا فِي أَمْرِهِ

He said, 'So what are you^{-asws} saying regarding Musa^{-asws} Bin Ja'far^{-asws}?' He^{-asws} said: 'He^{-asws} was similar to him^{-asws}'. He said, 'The people are confused regarding his^{-asws} matter'.

قَالَ إِنَّ مُوسَى بْنَ جَعْفَرٍ عَمَرَ بُرْهَةً مِنَ الزَّمَانِ فَكَانَ يُكَلِّمُ الْأَنْبَاطَ بِلِسَانِهِمْ وَ يُكَلِّمُ أَهْلَ خُرَاسَانَ بِالدَّرِّيَّةِ وَ أَهْلَ رُومَ بِالرُّومِيَّةِ وَ يُكَلِّمُ الْعَجَمَ بِالْعَجَمِيَّةِ وَ كَانَ يَرُدُّ عَلَيْهِ مِنَ الْأَفَاقِ عُلَمَاءُ الْيَهُودِ وَ النَّصَارَى فَيُحَاجُّهُمْ بِكُتُبِهِمْ وَ أَلْسِنَتِهِمْ

He^{-asws} said: 'Musa^{-asws} Bin Ja'far^{-asws} aged for a while from the times. He^{-asws} speaking to the Nabateans in their language, and he^{-asws} spoke to the people of Khurasan in Dorriyeh, and the people of Rome in Roman, and he^{-asws} spoke to the non-Arabs in their languages, and the scholars of the Jews and the Christians came to him^{-asws} from the outskirts, and he^{-asws} argued them with their Books and their languages.

فَلَمَّا نَبَدَتْ مُدَّتُهُ وَ كَانَ وَقْتُ وَفَاتِهِ أَتَانِي مَوْلَى بَرَسَالَتِهِ يَقُولُ يَا بُنَيَّ إِنَّ الْأَجَلَ قَدْ نَبَدَ وَ الْمُدَّةُ قَدْ انْقَضَتْ وَ أَنْتَ وَصِيَّ أَيْكَ فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا كَانَ وَقْتُ وَفَاتِهِ دَعَا عَلِيّاً وَ أَوْصَاهُ وَ دَفَعَ إِلَيْهِ الصَّحِيفَةَ الَّتِي كَانَ فِيهَا الْأَسْمَاءُ الَّتِي خَصَّ اللَّهُ بِهَا الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ

When his^{-asws} period came to an end and it was the time of his^{-asws} expiry, a slave came to me^{-asws} with his^{-asws} message saying: 'O my^{-asws} son^{-asws}! The term has run out and the period has

expired, and you^{-asws} are the successor^{-asws} of your^{-asws} father^{-asws}. When Rasool-Allah^{-saww} was at the time of his^{-saww} expiry, called Ali^{-asws} and bequeathed to him^{-asws} and handed the Book to him^{-asws} in which were the names which Allah^{-azwj} had Specialised the Prophets^{-as} and the successors^{-as} with.

ثُمَّ قَالَ يَا عَلِيُّ اذْنُ مَتِي فَعَطَى رَسُولُ اللَّهِ ص رَأْسَ عَلِيٍّ ع بِمِلَاءَةٍ ثُمَّ قَالَ لَهُ أَخْرِجْ لِسَانَكَ فَأَخْرَجَهُ فَخَتَمَهُ بِخَاتَمِهِ ثُمَّ قَالَ يَا عَلِيُّ اجْعَلْ لِسَانِي فِي فَيْكِ
فَمَضَاهُ وَابْلَغَ عَنِّي كُلَّ مَا يَجِدُ فِي فَيْكِ فَفَعَلَ عَلِيٌّ ذَلِكَ

Then he^{-saww} said: 'O Ali^{-asws}! Come near me^{-saww}!' Rasool-Allah^{-saww} covered the head of Ali^{-asws} with a sheet, then said to him^{-asws}: 'Bring out your^{-asws} tongue!' He^{-asws} brought out his^{-asws} tongue. He^{-saww} sealed it with his^{-saww} seal (ring), then said: 'O Ali^{-asws}! Make my^{-saww} tongue to be in your^{-asws} mouth and suck it and deliver from me^{-saww} all what you^{-asws} find, to be in your^{-asws} mouth!' Ali^{-asws} did that.

فَقَالَ لَهُ إِنَّ اللَّهَ قَدْ فَهَمَكَ مَا فَهَمَنِي وَبَصَّرَكَ مَا بَصَّرَنِي وَأَعْطَاكَ مِنَ الْعِلْمِ مَا أَعْطَانِي إِلَّا النُّبُوَّةَ فَإِنَّهُ لَا نَبِيَّ بَعْدِي

He^{-saww} said: 'Allah^{-azwj} has Caused you^{-asws} to understand what He^{-azwj} has Caused me^{-saww} to understand and Made you^{-asws} so have insight what insight He^{-azwj} had Caused me^{-saww} to have and has Given you^{-asws} from the knowledge what He^{-azwj} had Given me^{-saww}, except for the Prophet-hood, for there will be no Prophet^{-as} after me^{-saww}'.

ثُمَّ كَذَلِكَ إِمَامٌ بَعْدَ إِمَامٍ فَلَمَّا مَضَى مُوسَى عَلِمْتُ كُلَّ لِسَانٍ وَكُلَّ كِتَابٍ.

The like that is an Imam^{-asws} after an Imam^{-asws}. When Musa^{-asws} passed away, I^{-asws} knew every language and every Book".¹⁸²

¹⁸² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 4 H 1

CHAPTER 5 – FULFILMENT OF HIS^{-asws} SUPPLICATIONS

1- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن محمد العطار و أحمد بن إدريس معاً عن الأشعري عن ابن هاشم عن داود بن محمد التهمدي عن بغض أصحابنا قال: دخل ابن أبي سعيد المكاربي على الرضا ع فقال له أبلغ الله من قدرك أن تدعي ما ادعى أبوك

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ash'ary, from Ibn Hashim, from Dawood Bin Muhammad Al Nahdy, from one of our companions who said,

'Ibn Abu Saeed Al-Mukary entered to see Al-Reza^{-asws}. He said to him^{-asws}, 'May Allah^{-azwj} Cause your^{-asws} worth to reach such that you^{-asws} would claim what your^{-asws} father^{-asws} had claimed'.

فَقَالَ لَهُ مَا لَكَ أَطْفَأَ اللَّهُ نُورَكَ وَ أَدْخَلَ الْفَقْرَ بَيْتَكَ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى عِمْرَانَ ع أَنِّي وَاهِبٌ لَكَ ذَكَرًا فَوَقَّعَ لَهُ مَرْيَمَ وَ وَهَبَ لِمَرْيَمَ عِيسَى ع

He^{-asws} said to him: 'What is the matter with you? May Allah^{-azwj} extinguish your light and Cause the poverty to enter your house! Don't you know that Allah^{-azwj} Mighty and Majestic Revealed to Imran^{-as}: "I^{-azwj} shall be Granting a male (child) to you^{-as}!" But He^{-azwj} Granted Maryam^{-as} to him^{-as} and Granted Isa^{-as} to Maryam^{-as}.

فَعِيسَى مِنْ مَرْيَمَ وَ مَرْيَمُ مِنْ عِيسَى وَ عِيسَى وَ مَرْيَمُ ع شَيْءٌ وَاحِدٌ وَ أَنَا مِنْ أَبِي مَيِّ وَ أَبِي شَيْءٌ وَاحِدٌ

So Isa^{-as} is from Maryam^{-as} and Maryam^{-as} is from Isa^{-as}, and Isa^{-as} and Maryam^{-as} are one thing; and I^{-asws} am from my^{-asws} father^{-asws}, and my^{-asws} father^{-asws} is from me^{-asws}, and I^{-asws} and my^{-asws} father^{-asws} are one thing!

فَقَالَ لَهُ ابْنُ أَبِي سَعِيدٍ فَاسْأَلْكَ عَنْ مَسْأَلَةٍ فَقَالَ لَا إِحْصَاكَ تَقْبَلُ مِنِّي وَ لَسْتُ مِنْ غَنَمِي وَ لَكِنْ هَلُمَّهَا فَقَالَ رَجُلٌ قَالَ عِنْدَ مَوْتِهِ كُلُّ مَمْلُوكٍ لِي قَدِيمٌ فَهُوَ خُرٌّ لَوَجْهِ اللَّهِ عَزَّ وَ جَلَّ

Ibn Abu Saeed said to him^{-asws}, 'Can I ask you^{-asws} about an issue?' He^{-asws} said: 'I^{-asws} don't think you will accept from me^{-asws} and you are not from my^{-asws} sheep (follower). But give it!' He said, 'A man said at his death, 'Every slave of mine of old (for a long time), so he is free for the Face of Allah^{-azwj} Mighty and Majestic'.

فَقَالَ نَعَمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ فَمَا كَانَ مِنْ مَمَالِكِهِ أَنَّى لَهُ سِتَّةُ أَشْهُرٍ فَهُوَ قَدِيمٌ خُرٌّ

He^{-asws} said: 'Yes. Allah^{-azwj} Blessed and Exalted is Saying in His^{-azwj} Book: **until it returns to be like the old palm branch [36:39]**. So whoever from his slaves six months had come to him (in slavery), so he is (classified as) 'old', is free'.

قَالَ فَخَرَجَ الرَّجُلُ فَافْتَقَرَ حَتَّى مَاتَ وَ لَمْ يَكُنْ عِنْدَهُ مَبِيتٌ لَيْلَةٍ لَعَنَهُ اللَّهُ.

He (the narrator) said, 'The man went out and was impoverished until he died and did not happen to spend one night in his^{-asws} presence. May Allah^{-azwj} Curse him"¹⁸³.

2- ن، عيون أخبار الرضا عليه السلام الوراق و المكاتيب و حمزة العلوي و الهمداني جميعاً عن علي عن أبيه عن الهروي و حدثنا جعفر بن نعيم بن شاذان عن أحمد بن إدريس عن إبراهيم بن هاشم عن الهروي قال: رُفِعَ إِلَى الْمَأْمُونِ أَنَّ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَغْفِدُ مَجَالِسَ الْكَلَامِ وَالنَّاسُ يَفْتَتِنُونَ بِعِلْمِهِ فَأَمَرَ مُحَمَّدُ بْنُ عَمْرِو الطُّوسِيَّ حَاجِبَ الْمَأْمُونِ فَطَرَدَ النَّاسَ عَنْ مَجْلِسِهِ وَأَخْضَرَهُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Warraq, and Al Mukattib, and Hamza Al Alawy, and Al Hamdany, altogether from Ali, from his father, from Al Harwy. And it is narrated to us by Ja'far Bin Nueym Bin Shazan, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Al Harwy who said,

'It was raised to Al-Mamoun that Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} tends to sit in a gathering of the theology, and the people are fascinated by his^{-asws} knowledge. So, he ordered Muhammad Bin Amro Al-Tusy, a guard of Al-Mamoun, to repel the people away from his^{-asws} gathering and his^{-asws} presence.

فَلَمَّا نَظَرَ إِلَيْهِ زَبَرَهُ وَ اسْتَخَفَّ بِهِ فَخَرَجَ أَبُو الْحَسَنِ الرِّضَا ع مِنْ عِنْدِهِ مُغَضَباً وَ هُوَ يُدَمِدِمُ بِشَفَتَيْهِ وَ يَقُولُ وَ حَقِّ الْمُصْطَفَى وَ الْمُرْتَضَى وَ سَيِّدَةِ النِّسَاءِ لَأَسْتَنْزِلَنَّ مِنْ حَوْلِ اللَّهِ عَزَّ وَ جَلَّ بِدُعَائِي عَلَيْهِ مَا يَكُونُ سَبَباً لِطَرْدِ كِلَابِ أَهْلِ هَذِهِ الْكُورَةِ إِثَاءَهُ وَ اسْتِخْفَافِهِمْ بِهِ وَ بِخَاصَّتِهِ وَ عَامَّتِهِ

When he looked at him, rebuked him^{-asws} and took lightly with him^{-asws}. Abu Al-Hassan Al-Reza^{-asws} went out from his^{-asws} presence angrily and he^{-asws} was muttering with his^{-asws} lips and saying: 'By the right of Al-Mustafa^{-saww} and Al-Murtaza^{-asws}, and chieftess of the women! There shall befall upon him from the Might of Allah^{-azwj} Mighty and Majestic, due to my^{-asws} supplication, what would be the cause the dogs of the people of this town to expel him, and their taking lightly with him, and with his special ones and general ones'.

ثُمَّ إِنَّهُ ع انْصَرَفَ إِلَى مَرْكَزِهِ وَ اسْتَخْضَرَ الْمِيضَاءَ وَ تَوَضَّأَ وَ صَلَّى رَكَعَتَيْنِ وَ قَنَتَ فِي الثَّانِيَةِ فَقَالَ اللَّهُمَّ يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَ الرَّحْمَةِ الْوَاسِعَةِ وَ الْمَنِّ الْمُتَّبِعَةِ وَ الْأَلَاءِ الْمُتَوَالِيَةِ وَ الْأَيَادِي الْجَمِيلَةِ وَ الْمَوَاهِبِ الْجَزِيلَةِ

Then he^{-asws} left to go to his^{-asws} centre and the washbasin was presented, and he^{-asws} performed wu'du and prayed two Cycles Salat and supplicated (Qunoot) in the second Cycle. He^{-asws} said: 'O Allah^{-azwj}! O One^{-azwj} with the collective Power, and the vast Mercy, and the consecutive Conferment, and the progressive Favours, and the beautiful Hands (of favours), and the plentiful Giftings!

يَا مَنْ لَا يُوصَفُ بِتَمْثِيلٍ وَ لَا يُمَثَّلُ بِنَظِيرٍ وَ لَا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَنْقَنَ وَ اخْتَجَّ فَأَبْلَغَ وَ أَنْعَمَ فَأَسْبَغَ وَ أَعْطَى فَأَجْزَلَ

O One^{-azwj} Who cannot be described by an example, nor be resembled by a peer, nor be overcome by a victor! O One^{-azwj} Who Created, so He^{-azwj} Sustained, and Inspired, so He^{-azwj} Spoke, and Initiated, so He^{-azwj} started, and is Exalted so He^{-azwj} Lifted, and Determined, so was excellent, and Imaged, so was accurate, and Argued so was far-reaching, and Favoured, so was excellent, and Gave, so was plentiful!

¹⁸³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 5 H 1

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ خَوَاطِرَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ فَجَارَ هَوَاجِسَ الْأَفْكَارِ يَا مَنْ تَفَرَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَ تَوَحَّدَ بِالْكِرْيَاءِ فَلَا ضِدَّ لَهُ فِي جَبَرُوتِ شَأْنِهِ

O One^{-azwj} Who is Exalted in the Honour, so He^{-azwj} Expanded the boundaries of visions, and is close in the Kindness, so He^{-azwj} Overlooked the obsessions of the thoughts. O One^{-azwj} Who is Individual with the kingdom, so there is no match for Him^{-azwj} in the kingdoms of His^{-azwj} Authority, and is One with the Greatness, so there is no opponent for Him^{-azwj} in the Omnipotence of His^{-azwj} Glory!

يَا مَنْ حَارَتْ فِي كِبَرِيَاءِهِ هَبِيبُهُ دَقَائِقَ لَطَائِفِ الْأَوْهَامِ وَ حَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنَامِ يَا عَالِمَ خَطَرَاتِ قُلُوبِ الْعَالَمِينَ وَ يَا شَاهِدَ لَحْظَاتِ أَبْصَارِ النَّاطِرِينَ

O One^{-azwj} in the Awe of His^{-azwj} Greatness, Confounds by the intricacies of the subtleness of the vermin. And the deficiency below realisation of His^{-azwj} Magnificent takes away the sights of the people. O Knower of the thoughts of the heart of the worlds! And O Witness to the blinking of the eyes of the beholders!

يَا مَنْ عَنَتِ الْوُجُوهُ لِهَبِيبِهِ وَ خَضَعَتِ الرِّقَابُ لِحِلَالَتِهِ وَ وَجَلَتِ الْقُلُوبُ مِنْ خِيفَتِهِ وَ ارْتَعَدَتِ الْفَرَائِصُ مِنْ فَرَقِهِ يَا بَدِيءُ يَا بَدِيءُ يَا قَوِيُّ يَا مَنِيعُ يَا عَلِيُّ يَا رَفِيعُ

O One^{-azwj}, the faces are exhausted to His^{-azwj} Prestige, and the necks are humbled to His^{-azwj} Majesty, and the hearts are throbbing from His^{-azwj} fear, and the limbs are trembling from His^{-azwj} Command! O Initiator! O Adorable! O Strong! O Invincible! O Exalted! O Lofty!

صَلَّى عَلَى مَنْ شَرَفَتِ الصَّلَاةُ بِالصَّلَاةِ عَلَيْهِ وَ انْتَقِمَ لِي مِّنْ ظَلَمَنِي وَ اسْتَخَفَّ بِي وَ طَرَدَ الشَّيْعَةَ عَنْ بَابِي وَ أَذْفَهُ مَرَارَةَ الدَّلِيلِ وَ الْهُوَانِ كَمَا أَذَاقِيهَا وَ اجْعَلْهُ طَرِيدَ الْأَرْجَاسِ وَ شَرِيدَ الْأَنْجَاسِ:

Send Salawaat upon the one You^{-azwj} have Ennobled the Salawaat with the Salawaat being upon him, and Avenge for me^{-asws} from the ones oppressing me^{-asws} and taking lightly with me^{-asws}, and is repelling the Shias away from my^{-asws} door, and Make him taste the bitterness of the disgrace and the weakness, just as he has made me^{-asws} taste it, and Make him repellent as the impurities, and expelled as the filth’.

قَالَ أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحٍ الْهَرَوِيُّ: فَمَا اسْتَنَمَّ مَوْلَايَ عَ دُعَاؤُهُ حَتَّى وَقَعَتِ الرَّجْفَةُ فِي الْمَدِينَةِ وَ ارْتَجَجَ الْبَلَدُ وَ ارْتَفَعَتِ الرُّعْفَةُ وَ الصَّيْحَةُ وَ اسْتَفْخَلَتِ النَّعْرَةُ وَ ثَارَتِ الْعَبْرَةُ وَ هَاجَتِ الْقَاعَةُ فَلَمْ أَزَالِ مَكَانِي إِلَى أَنْ سَلَّمَ مَوْلَايَ عَ

Abu Al-Salt Abdul Salam Bin Salih Al-Harwy said, ‘My Master^{-asws} had not even completed his^{-asws} supplication until the tremors occurred in Al-Medina, and the city was jolted, and the screaming and the strife worsened, and the dust rose, and the walls shook. I did not move from my place until my Master^{-asws} had performed Salam.

فَقَالَ لِي يَا أَبَا الصَّلْتِ اصْعَدِ السَّطْحَ فَإِنَّكَ سَتَرَى امْرَأَةً بَعِيَّةً عَنِّي رَثَّةً مُهَيَّجَةً الْأَشْرَارِ مُنْسَخَةً الْأَطْمَارِ يُسَبِّحُهَا أَهْلُ هَذِهِ الْكُوْرَةِ سَمَانَةً لِعِبَادَتِهَا وَ هَتِكُهَا قَدْ اسْتَنْدَتْ مَكَانَ الرُّفْحِ إِلَى تَحْرِهَا قَصَباً وَ قَدْ شَدَّتْ وَقَايَةً لَهَا خَرَاءَ إِلَى طَرْفِهِ مَكَانَ الْإِلْوَاءِ فَهِيَ تَقُودُ جُيُوشَ الْقَاعَةِ وَ تَشُوْقُ عَسَاكِرَ الطَّعَامِ إِلَى قَصْرِ الْمَأْمُونِ وَ مَنَازِلِ قُوَادِهِ

He^{asws} said to me: 'O Abu Al-Salt! Ascend to the terrace and you shall see a woman, a prostitute, old, shabby, stirrer of the evil, soiled clothes. The people of this town have named her as Sumana, due to her stupidity and her violations. She is leaning upon a stick in place of the spear, up to her throat. She has wrapped something red to its side, in place of the flag. She is leading the army and ushering the soldiers of ordinary people to the castle of Al-Mamoun and houses of his leaders'.

فَصَعِدْتُ السَّطْحَ فَلَمْ أَرِ إِلَّا نَفُوسًا تَنْتَزِعُ بِالْعَصَا وَ هَامَاتٍ تُرْضَخُ بِالْأَخْجَارِ وَ لَقَدْ رَأَيْتُ الْمَأْمُونُ مُتَدَرِّعًا قَدْ بَرَزَ مِنْ قَصْرِ الشَّاهِجَانِ مُتَوَجِّهًا لِلْهَرَبِ
فَمَا شَعَرْتُ إِلَّا بِشَاجِرٍ الْحُجَامِ قَدْ رَمَى مِنْ بَعْضِ أَعْيَالِ السُّطُوحِ بَلْبَنَةً ثَقِيلَةً فَضْرَبَ بِهَا رَأْسَ الْمَأْمُونِ فَأَسْقَطَتْ بَيْضَتَهُ بَعْدَ أَنْ شُقَّتْ جِلْدُهُ هَامَتِهِ

I ascended to the roof but could not see except souls being snatched out with the stick and the skulls being pelted by the stones, and I saw Al-Mamoun in armour having come out from the Shahjan palace, heading to the war. So, I was not aware except a servant of a barber who had thrown from one of the high rooftops, heavy mortar and struck the head of Al-Mamoun. So his helmet fell off after cutting the skin of his head.

فَقَالَ لِقَاذِبِ اللَّيْنَةِ بَعْضُ مَنْ عَرَفَ الْمَأْمُونُ وَبِئْسَ أَمِيرَ الْمُؤْمِنِينَ فَسَمِعْتُ سُمَانَةَ تَقُولُ اسْكُتْ لَا أُمُّ لَكَ لَيْسَ هَذَا يَوْمُ التَّمْيِيزِ وَ الْمُحَابَاةِ وَ لَا يَوْمُ انْزَالِ
النَّاسِ عَلَى طَبَقَاتِهِمْ فَلَوْ كَانَ هَذَا أَمِيرَ الْمُؤْمِنِينَ لَمَا سَلَطَ دُكُورُ الْفُجَارِ عَلَى فُرُوجِ الْأَبْكَارِ

Someone who recognised Al-Mamoun said to the thrower of the mortar, 'Woe be unto you! Commander of the faithful!' I heard Sumana saying, 'Be quiet! May there be no mother for you! This isn't a day of distinction and favouritism, nor is it a day to status the people upon their layers! If this was a commander of the faithful, the private parts the immoral ones would not have overcome upon the private parts of the virgins!'

وَ طَرِدَ الْمَأْمُونُ وَ جُنُودُهُ أَسْوَأَ طَرِدٍ بَعْدَ إِذْلالٍ وَ اسْتِخْفَافٍ شَدِيدٍ.

And Al-Mamoun and his army were expelled with an evil repulsion after severe disgrace and having been taken lightly with".¹⁸⁴

3- قب، المناقب لابن شهر آشوب الهروي مثله و زاد في آخره و كتبوا أمواليه فصلب المأمون أربعين غلاماً و أسلى دهقان مزو و أمر أن يطول جذرائهم
و علم أن ذلك من استخفاف الرضا

(The book) 'Al Manaqib' of Ibn shehr Ashub – Al Harwy,

'Similar to it, and there is an increase in its end, 'And they plundered his wealth. Al-Mamoun crucified forty slaves and was comforted by the chiefs of Merv, and he ordered with extending their walls, and he knew that it was from taking Al-Reza^{asws} lightly.

فَانْصَرَفَ وَ دَخَلَ عَلَيْهِ وَ حَلَفَهُ أَنْ لَا يَقُومَ وَ قَبَلَ رَأْسَهُ وَ جَلَسَ بَيْنَ يَدَيْهِ وَ قَالَ لَمْ تَطْبِ نَفْسِي بَعْدُ مَعَ هَؤُلَاءِ فَمَا تَرَى

¹⁸⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 5 H 2

He left and entered to see him^{-asws}, and swore to him^{-asws} that he would not be staying, and he kissed his^{-asws} head and sat in front of him^{-asws}, and said, 'My soul does not feel good after being with them, so what is your^{-asws} view?'

فَقَالَ الرِّضَا ع اتَّقِ اللَّهَ فِي أُمَّةٍ مُحَمَّدٍ وَ مَا وَلَّاكَ مِنْ هَذَا الْأَمْرِ وَ حَصَّكَ بِهِ فَإِنَّكَ قَدْ ضَيَّعْتَ أُمُورَ الْمُسْلِمِينَ وَ فَوَّضْتَ ذَلِكَ إِلَى غَيْرِكَ إِلَى آخِرِ مَا أَوْرَدْنَاهُ فِي بَابِ مَا جَرَى بَيْنَهُ ع وَ بَيْنَ الْمَأْمُونِ.

Al-Reza^{-asws} said: 'Fear Allah^{-azwj} regarding the community of Muhammad^{-saww} and what has placed you in charge of this command (caliphate), and specialised you with it, for you have wasted the affairs of the Muslims and have delegated that to others' – up to the end of what we shall be referring to in a chapter of what flowed between him^{-asws} and Al-Mamoun".¹⁸⁵

4- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن أحمد بن محمد بن إسحاق الخراساني قال سمعت علي بن محمد النوفلي يقول استخلف الزبير بن بكار رجلاً من الطالبيين على شيء بين القبر والمنبر فحلف فبرص وأنا رأيته و بساقيه و قدميه برص كثير و كان أبوه بكار قد ظلم الرضا ع في شيء فدعا عليه فسقط في وقت دعائه عليه حجر من قصر فاندقت عنقه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Ahmad Bin Muhammad Bin Is'haq Al Khurasany who said, 'I heard Ali Bin Muhammad Al Nowfaly saying,

'Al-Zubeyr Bin Bakkar made a man from the Talibeen to swear upon something, between the grave and the pulpit (of Rasool-Allah^{-saww}). He wrote and had vitiligo, and I saw him and his legs and his feet with a lot of vitiligo, and his father Bukkar had been unjust to Al-Reza^{-asws} regarding something, so he^{-asws} had supplicated against him. At the time of his^{-asws} supplication, a stone had fallen upon him from the castle and broke his neck.

و أما أبوه عبد الله بن مضع فإنه مرقع عهد يحيى بن عبد الله بن الحسن و أمانه بين يدي الرشيد و قال اقتله يا أمير المؤمنين فإنه لا أمان له

And as for his father Abdullah Bin Mus'ab, he has torn a pact of Yahya Bin Abdullah Bin Al-Hassan and his amnesty in front of Al-Rasheed, and said, 'Kill him, O commander of the faithful, for there is no amnesty for him!'

فَقَالَ يَحْيَى لِلرَّشِيدِ إِنَّهُ خَرَجَ مَعَ أَخِي بِالْأَمْسِ وَ أَنْشَدَهُ أَشْعَاراً لَهُ فَأَنْكَرَهَا فَحَلَفَهُ يَحْيَى بِالْبَرَاءَةِ وَ تَعْجِيلِ الْعُقُوبَةِ فَحَمَّ مِنْ وَقْتِهِ وَ مَاتَ بَعْدَ ثَلَاثَةِ وَ اُخْتَصَفَ قَبْرُهُ مَرَّاتٍ كَثِيرَةً وَ ذَكَرَ خَبيراً طَوِيلاً اُخْتَصَرَتْ مِنْهُ.

Yahya said to Al-Rasheed, 'He had come out (in rebellion) with my brother yesterday', and he recited his poem to him. He denied it. Yahya made him swear with the innocence and hastening of the punishment. He had fever from his time and died after three days, and his grave collapsed many times'. And he mentioned a lengthy narrator, I have abridged from it".¹⁸⁶

¹⁸⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 5 H 3

¹⁸⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 5 H 4

5- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن سعد عن أبي طيبي عن علي بن الحكم عن محمد بن الفضيل قال: لما كان في السنة التي بطش هارون بالبرمك بدأ بجعفر بن يحيى و حبس يحيى بن خالد و نزل بالبرمكة ما نزل كان أبو الحسن ع واقفاً يعرفه يدعو ثم طأطأ رأسه فسئل عن ذلك

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father and Ibn Al Waleed, both together from Sa'ad, from Al Yaqteeny, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl who said,

'When it was from the year in which Haroun assaulted the family of Barmak, he began with Ja'far Bin Yahya and imprisoned Yahya Bin Khalid, and he descended at Barmakkah, what Abu Al-Hassan^{asws} had descended stopping at Arafat, supplicating. Then he^{asws} lowered his^{asws} head and was asked about that.

فقال إني كنت أدعو الله عز و جل على البرمكة بما فعلوا بأبي ع فاستجاب الله لي اليوم فيهم فلما انصرف لم يلبث إلا يسيراً حتى بطش بجعفر و يحيى و تعيرت أخوانهم.

He^{asws} said: 'I^{asws} had supplicated to Allah^{azwj} Mighty and Majestic against Al-Barmakka due to what they had done with my^{asws} father^{asws}, so Allah^{azwj} Answered for me^{asws} today regarding them'. When he^{asws} left, it was not long except a little until Ja'far and Yahya assaulted, and their situation changed".¹⁸⁷

6- كشف، كشف الغمة من دلائل الحميري عن محمد بن الفضيل مثله.

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Muhammad Bin Al Fuzeyl – similar to it.¹⁸⁸

¹⁸⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 5 H 5

¹⁸⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 5 H 6

CHAPTER 6 – HIS^{-asws} UNDERSTANDING WITH ENTIRETY OF THE LANGUAGES, AND THE SPEECH OF BIRDS AND THE BEASTS, AND SOME OF HIS^{-asws} STRANGE SITUATIONS

1- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن محمد بن جزيك عن ياسر الخادم قال: كان غلماناً لأبي الحسن ع في البيت صقالية و روم و كان أبو الحسن ع قريباً منهم فسمعهم بالليل يتراطنون بالصقلية و الرومية و يقولون إنا كنا نقتصد في كل سنة في بلادنا ثم ليس نفصد هاهنا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – From Sa'ad, from Muhammad Bin Jazzak, from Yasser Al Khadim who said,

'There were servants for Abu Al-Hassan^{-asws} in the house, Saqaliyya and Romas, and Abu Al-Hassan^{-asws} was near from them. He^{-asws} heard them at night talking in Salaqiyya and the Roman (languages), and they were saying, 'We had been performing cupping during every year in our city, there we are not getting cupping done over here!'

فلما كان من الغد وجّه أبو الحسن ع إلى بعض الأطباء فقال له افصد فلاناً عرق كذا و افصد فلاناً عرق كذا و افصد فلاناً عرق كذا ثم قال يا ياسر لا تفتصد أنت

When it was the next morning, Abu Al-Hassan^{-asws} sent for one of the doctors and said to him: 'Perform cupping for so and so, of such and such vein, and perform cupping for so and so, of such and such vein, and perform cupping for so and so, of such and such vein'. Then he^{-asws} said: 'O Yasser! You should not get cupping done'.

قال فافتصدت فورمت يدي و احمرت فقال لي يا ياسر ما لك فأخبرته فقال أ لم أهلك عن ذلك هلم يدك فمسح يده عليها و ثقل فيها

He (the narrator) said, 'I got cupping done, and my hand swelled up and reddened. He^{-asws} said to me: 'O Yasser! What is the matter with you?' I informed him. He^{-asws} said to me: 'Did I^{asws} not forbid you from that? Give your hand!' He^{-asws} wiped his hand upon it and applied saliva in it.

ثم أوصاني أن لا أتعشى فكننت بعد ذلك ما شاء الله لا أتعشى ثم أغافل فأتعشى فتضرب علي.

Then he^{-asws} advised me that I should not eat dinner. So, after that, I was not eating dinner for as long as Allah^{-azwj} so Desired. Then I was heedless, so I had dinner, and there was restlessness upon me".¹⁸⁹

2- ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن البرقي عن أبي هاشم الجعفي قال: كنت أتغدى مع أبي الحسن ع فيدعو بغض غلمان به الصقلية و الفارسية و ربما بعثت غلامي هذا بشيء من الفارسية فيعلمه و ربما كان يتغلى الكلام على غلامه بالفارسية فيفتح هو على غلامه.

¹⁸⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 6 H 1

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Sa'ad, from Al Barqy, from Abu Hashim Al Ja'fary who said,

'I was having lunch with Abu Al-Hassan^{-asws}, and he^{-asws} called one of his^{-asws} servants in Al-Saqaliya and Persian. And sometimes I would send this servant of mine with something from the Persian, and he^{-asws} would know it, and sometimes he^{-asws} would close down the talk upon his^{-asws} servant in Persian, and he^{-asws} would win upon his^{-asws} servants (in their languages)'.¹⁹⁰

3- ن، عيون أخبار الرضا عليه السلام الحمدايي عن علي عن أبيه عن الهروي قال: كَانَ الرضا ع يُكَلِّمُ النَّاسَ بِلُغَاتِهِمْ وَكَانَ وَ اللَّهِ أَفْصَحَ النَّاسِ وَ أَعْلَمَهُمْ بِكُلِّ لِسَانٍ وَ لُغَةٍ فَقُلْتُ لَهُ يَوْمًا يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَعْجَبُ مِنْ مَعْرِفَتِكَ بِهَذِهِ اللُّغَاتِ عَلَى اخْتِلَافِهَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'Al-Reza^{-asws} used to speak to the people in their own languages, and by Allah^{-azwj}, he^{-asws} was most eloquent of the people and their most learned with every dialect and language. One day I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I am surprised from your^{-asws} understanding of these languages upon their differences'.

فَقَالَ يَا أَبَا الصَّلْتِ أَنَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ مَا كَانَ اللَّهُ لِيَتَّخِذَ حُجَّةً عَلَى قَوْمٍ وَ هُوَ لَا يَعْرِفُ لُغَاتِهِمْ أَوْ مَا بَلَغَكَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع أُوتِينَا فَصْلَ الْخُطَابِ فَهَلْ فَصْلُ الْخُطَابِ إِلَّا مَعْرِفَةُ اللُّغَاتِ.

He^{-asws} said: 'O Abu Al Salt! I^{-asws} am a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and it was not for Allah^{-azwj} to Take a Divine Authority upon a people and he does not even know their language! Or has it not reached you, the word of Amir Al-Momineen^{-asws}: 'We^{-asws} are Given the decisive address'? Can the decisive address be except understanding of the languages?'¹⁹¹

4- ب، قرب الإسناد معاوية بن حُكَيْمٍ عَنِ الْوَشَاءِ قَالَ: قَالَ لِي الرضا ع ابْتِدَاءً إِنَّ أَبِي كَانَ عِنْدِي الْبَارِحَةَ قُلْتُ أَبُوكَ قَالَ أَبِي قُلْتُ أَبُوكَ قَالَ أَبِي قُلْتُ أَبُوكَ

(The book) 'Qurb Al Asnaad' – Muawiya Bin Hukeym, from Al Washa who said,

'Al-Reza^{-asws} said initiating: 'My^{-asws} father^{-asws} was with me^{-asws} last night'. I said, 'Your^{-asws} father^{-asws}?'. He^{-asws} said: 'My^{-asws} father^{-asws}'. I said, 'Your^{-asws} father^{-asws}?'. He^{-asws} said; 'My^{-asws} father^{-asws}'. I said, 'Your^{-asws} father^{-asws}?'

قَالَ فِي الْمَنَامِ إِنَّ جَعْفَرَ كَانَ يَجِيءُ إِلَى أَبِي فَيَقُولُ يَا بُنَيَّ أَفْعَلْ كَذَا يَا بُنَيَّ أَفْعَلْ كَذَا يَا بُنَيَّ أَفْعَلْ كَذَا

He^{-asws} said: 'In the dream. Ja'far^{-asws} was coming to my^{-asws} father^{-asws} and saying: 'O my^{-asws} son^{-asws}, do such and such! O my^{-asws} son^{-asws}, do such and such! O my^{-asws} son, do such and such!'

قَالَ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقَالَ لِي يَا حَسَنُ إِنَّ مَنَامًا وَ يَقَطَّنَا وَاجِدَةً.

¹⁹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 6 H 2

¹⁹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 6 H 3

He (the narrator) said, 'I entered to see him^{-asws} after that. He^{-asws} said to me: 'O Hassan! Our^{-asws} dreams and our wakefulness is one!'"¹⁹²

5- ب، قرب الإسناد معاوية عن الوشاء قال: قال لي الرضا ع خراسان رأيته رسول الله ص هاهنا و التزنته.

(The book) 'Qurb Al Asnaad' – Muawiya, from Al Washa who said,

'Al-Reza^{-asws} said to me at Khurasan: 'I^{-asws} saw Rasool-Allah^{-saww} over here and I^{-asws} stayed with him^{-saww}'.¹⁹³

6- ير، بصائر الدرجات محمد بن عيسى عن أبي هاشم قال: كنت أتعدى معه فيدعو بعض غلمانه بالصفلانية و الفارسية و ربما يقول غلامي هذا يكتب شيئا من الفارسية فقلت أقول له اكتب فكان يكتب فيفتح هو على غلامه.

(The book) 'Basaair al Darajaat' - Muhammad Bin Isa, from Abu Hashim who said,

'I was having lunch with him^{-asws}, and he^{-asws} called one of his^{-asws} slaves in Saqalabiya (language), and Persian, and he^{-asws} said: 'This slave of mine^{-asws} writes something from Persian to write something from Persian. I said, 'I shall write it'. But he^{-asws} made his^{-asws} slave write it'.¹⁹⁴

7- ير، بصائر الدرجات عبد الله بن جعفر عن أبي هاشم الجعفري قال: دخلت على أبي الحسن ع فقال يا با هاشم كلم هذا الخادم بالفارسية فإنه يزعم أنه يحسنها فقلت للخادم زانوبت چیست فلم يجبي فقال ع يقول ركبك ثم قلت نافت چیست فلم يجبي فقال ع سرتك.

(The book) 'Basaair al Darajaat' - Abdullah Bin Ja'far, from Abu Hashim Al Ja'fary who said,

'I entered to see Abu Al-Hassan^{-asws}. He^{-asws} said: 'O Abu Hashim! This servant speaks in Persian, and he claims that he is good at it. So, I^{-asws} said to the servant: 'Zanuwiyehe cheest?' He could not answer me^{-asws}. He^{-asws} said: 'Say, 'Your knees''. Then I^{-asws} said: 'Naafat chesst?' He could not answer me^{-asws}. He^{-asws} said: 'Say, 'Your navel''.¹⁹⁵

8- ير، بصائر الدرجات أحمد بن موسى عن محمد بن أحمد المعروف بعزال عن محمد بن الحسين عن سليمان بن ولد جعفر بن أبي طالب قال: كنت مع أبي الحسن الرضا ع في حائط له إذ جاء عصفور فوق بين يديه و أخذ يصيح و يكثر الصياح و يضطرب فقال لي يا فلان أ تدري ما تقول هذا العصفور قلت الله و رسوله و ابن رسوله أعلم

(The book) 'Basaair al Darajaat' - Ahmad Bin Musa, from Muhammad Bin Ahmad well known as Gazaal, from Muhammad Bin Al-Husayn,

'From Suleyman from the children of Ja'far^{-asws} Bin Abu Talib^{-asws} who said, 'I was with Abu Al-Hassan Al-Reza^{-asws} in a garden of his^{-asws} when a sparrow came and landed in front of him^{-asws}, and went on to shout, and shouted a lot, and was restless. He^{-asws} said to me: 'O so and

¹⁹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 6 H 4

¹⁹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 6 H 5

¹⁹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 6 H 6

¹⁹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 6 H 7

so! Do you know what this sparrow is saying?’ I said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

قَالَ إِنَّمَا تَقُولُ إِنَّ حَيَّةً تُرِيدُ أَكْلَ فِرَاحِي فِي الْبَيْتِ فَقُمْ فَخُذْ تِيكَ النَّبْعَةَ وَ ادْخُلِ الْبَيْتَ وَ اقْتُلِ الْحَيَّةَ قَالَ فَأَخَذْتُ النَّبْعَةَ وَ هِيَ الْعَصَا وَ دَخَلْتُ الْبَيْتَ وَ إِذَا حَيَّةٌ تَحُولُ فِي الْبَيْتِ فَقَتَلْتُهَا.

He^{-asws} said: ‘It is saying that a snake wants to eat its chicks in the house, so stand and grab your stick and enter the house and kill the snake’. I grabbed the stick, and it is the staff, and I entered the house, and there was a snake moving in the house, so I killed it”.¹⁹⁶

9- ير، بصائر الدرجات أحمد بن محمد عن الوشاء قال: رأيت أبا الحسن الرضا وهو ينظر إلى السماء ويتكلم بكلام كأنه كلام الخطاطيف ما فهمت منه شيئاً ساعة بعد ساعة ثم سكوت.

(The book) ‘Basaair al Darajaat’ - Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al Washa who said,

‘I saw Abu Al-Hassan Al-Reza^{-asws} and he^{-asws} was looking towards the sky and speaking with speech, as if it was speech of the clawed animals, I did not understand anything from it, time after time, then he^{-asws} was silent”.¹⁹⁷

10- قب، المناقب لابن شهر آشوب في حديث طويل عن علي بن مهران أن أبا الحسن ع أمره أن يعمل له مقدار الساعات فحملناه إليه فلما وصلنا إليه نالنا من العطش أمر عظيم فما قعدنا حتى خرج إلينا بعض الخدم ومعه فلأل من ماء أبرد ما يكون فشربنا

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, in a lengthy Hadeeth from Ali Bin Mihran,

‘Abu Al-Hassan^{-asws} ordered him to work for him for an hour. We carried him to him^{-asws}. When we arrived to him^{-asws}, we were hit from the thirst with a grievous matter. We were not ever seated until one of the servants came out to us and with him was a jug of water, as cold as could be. We drank.

فجلس ع على كرسي فسقطت حصاة فقال مسرور هشت أي ثمانية ثم قال لمسرور در بند أي أغلق الباب.

He^{-asws} sat down upon my chair. The pebbles fell. Masrour said, ‘Hasht’ – i.e. eight. Then he^{-asws} said to Masour: ‘Dar Biband!’ – i.e. close the door!”¹⁹⁸

¹⁹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 6 H 8

¹⁹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 6 H 9

¹⁹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 6 H 10

CHAPTER 7 – HIS^{-asws} WORSHIP, AND HIS^{-asws} HONOURABLE MANNERS, AND LOFTINESS OF HIS^{-asws} AFFAIRS, AND ACKNOWLEDGMENT OF THE PEOPLE OF HIS^{-asws} ERA OF HIS^{-asws} MERITS

1- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن عون بن محمد عن أبي عبد الله قال: كَانَ جُلُوسُ الرِّضَا ع فِي الصَّيْفِ عَلَى خَصِيرٍ وَ فِي الشِّتَاءِ عَلَى مِسْحٍ وَ لُبْسُهُ الْعَلِيظُ مِنَ الثِّيَابِ حَتَّى إِذَا بَرَزَ لِلنَّاسِ تَرْتَيَّنَ لَهُمْ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad, from Abu Abbad who said,

'The sitting of Al-Reza^{-asws} during the summer was upon a straw mat, and during the winter was upon a sack, and he^{-asws} would wear from his^{-asws} thick clothes until when he^{-asws} would go out to the people, he^{-asws} would adorn for them'.¹⁹⁹

2- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي قال: حَدَّثَنِي جَدَّتِي أُمُّ أَبِي وَ اسْمُهَا عُذْرٌ قَالَتْ اشْتَرَيْتُ مَعَ عِدَّةٍ جَوَارٍ مِنَ الْكُوفَةِ وَ كُنْتُ مِنْ مُوَلَّدَاتِهَا قَالَتْ فَحَمَلْنَا إِلَى الْمَأْمُونِ فَكُنَّا فِي دَارِهِ فِي جَنَّةٍ مِنَ الْأَكْلِ وَ الشَّرْبِ وَ الطَّيِّبِ وَ كَثْرَةِ الدَّنَانِيرِ فَوَهَبَنِي الْمَأْمُونُ لِلرِّضَا ع

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly who said,

'It is narrated to me by my grandmother, mother of my father, and her name is Uzra. She said, 'I was bought along with a number of slave girls from Al-Kufa, and I was from their reproductive ones. We were carried to Al-Mamoun, and we were in his house in a shelter from the eating, and the drinking, and perfume, and a lot of Dinars. Al-Mamoun gifted me to Al-Reza^{-asws}.

فَلَمَّا صِرْتُ فِي دَارِهِ فَقَدْتُ جَمِيعَ مَا كُنْتُ فِيهِ مِنَ النِّعَمِ وَ كَانَتْ عَلَيْنَا قِيمَةٌ نُنْبِئُهَا مِنَ اللَّيْلِ وَ تَأْخُذُنَا بِالصَّلَاةِ وَ كَانَ ذَلِكَ مِنْ أَشَدِّ مَا عَلَيْنَا فَكُنْتُ أَمَتِي الْحُرُوجِ مِنْ دَارِهِ إِلَى أَنْ وَهَبَنِي لِحَدِّكَ عَبْدَ اللَّهِ بْنُ الْعَبَّاسِ فَلَمَّا صِرْتُ إِلَى مَنْزِلِهِ كَأَنِّي قَدْ أُدْخِلْتُ الْجَنَّةَ

When I came to be in his^{-asws} house, I missed entirety of what bounties I used to be in, and there was a custodian upon us waking us up from the night and seizing us with the Salat, and that was from the most difficult of what was upon us. I used to wish for getting out from his^{-asws} house, until he^{-asws} gifted me to your grandfather Abdullah Bin Al-Abbas. When I came to be in his house, it was as if I had entered the Paradise'.

قَالَ الصُّوْلِيُّ وَ مَا رَأَيْتُ امْرَأَةً قَطُّ أَتَمَّ مِنْ جَدَّتِي هَذِهِ عَقْلاً وَ لَا أَسْخَى كَفّاً وَ تُؤَفِّيتُ فِي سَنَةِ سَبْعِينَ وَ مِائَتَيْنِ وَ لَهَا نَحْوُ مِائَةِ سَنَةٍ فَكَانَتْ تَسْأَلُ عَنْ أَمْرِ الرِّضَا ع كَثِيرًا

Al-Sowly said, 'And I have not seen any woman at all, more complete than this grandmother of mine, in intellect nor anyone more generous of hand, and she died in the year two hundred

¹⁹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 1

and seventy, and there were around one hundred years for her. She used to be asked about the matters of Al-Reza^{-asws} a lot.

فَقُولُ مَا أَذْكَرُ مِنْهُ شَيْئاً إِلَّا أَنِّي كُنْتُ أَرَاهُ يَتَّبَعُ بِالْعُودِ الْهِنْدِيِّ النَّيِّ وَ يَسْتَعْمِلُ بَعْدَهُ مَاءً وَزِدً وَ مِسْكَاً

She said: 'I do not remember anything from him^{-asws} except I used to see him^{-asws} incensing with the Indian perfume (Oud) not having matured yet, and after it he^{-asws} would use rose water and musk.

وَ كَانَ ع إِذَا صَلَّى الْغَدَاةَ وَ كَانَ يُصَلِّيَهَا فِي أَوَّلِ وَقْتٍ ثُمَّ يَسْجُدُ فَلَا يَرْفَعُ رَأْسَهُ إِلَى أَنْ تَرْتَفِعَ الشَّمْسُ ثُمَّ يَقُومُ فَيَجْلِسُ لِلنَّاسِ أَوْ يَرْكَبُ وَ لَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يَرْفَعَ صَوْتَهُ فِي دَارِهِ كَائِناً مَنْ كَانَ إِنَّمَا كَانَ يَتَكَلَّمُ النَّاسَ قَلِيلاً

And when he^{-asws} prayed the morning Salat, and he^{-asws} used to pray at the beginning of its timing, then he^{-asws} would perform Sajdah. He^{-asws} would not raise his^{-asws} head until the sunrise. Then he^{-asws} would stand and sit to the people or ride. And there did not happen to be anyone able upon raising his voice in his^{-asws} house, whatever may happen. But rather, he^{-asws} would speak to the people a little.

وَ كَانَ جَدِّي عَبْدُ اللَّهِ يَتَّبِعُ بِيَدِي هَذِهِ فَدَبَّرَهَا يَوْمَ وَهَبَتْ لَهُ فَدَخَلَ عَلَيْهِ خَالَةُ الْعَبَّاسِ بْنُ الْأَخْنَفِ الْحَنْفِيُّ الشَّاعِرُ فَأَعْجَبَتْهُ فَقَالَ لَجَدِّي هَبْ لِي هَذِهِ الْجَارِيَةَ فَقَالَ هِيَ مُدَبَّرَةٌ فَقَالَ الْعَبَّاسُ بْنُ الْأَخْنَفِ

يَا عُذْرُ زَيْنَ بِاسْمِكَ الْعُذْرُ وَ أَسَاءَ لَمْ يُحْسِنْ بِكَ الدُّخْرُ

And my grandfather Abdullah was Blessed with this grandmother of mine. He managed her on the day she was gifted to him. His maternal uncle Al-Abbas Bin Al-Akhnaf Al-Hanafy the poet entered to see him, and she fascinated him. He said to my grandfather, 'Gift this slave girl to me'. He said, 'She is being managed'. Al-Abbas Bin Al-Akhnaf said (a couplet), 'O Uzra! The 'Uzra' (excuse) is being adorned in your name, and perhaps the times would not be good with you".²⁰⁰

3- لي، الأمايلي للصدوق ن، عيون أخبار الرضا عليه السلام البيهقي عن الصوفي عن أبي دكوان قال سيعت إبراهيم بن العباس يقول ما رأيت الرضا ع سئل عن شيء قط إلا علمه و لا رأيت أعلم منه بما كان في الزمان إلى وقته و عصره

(The books) 'Al Amaali' of Al Sadouq, (and), 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Abu Zakwan who said, I heard Ibrahim Bin Al-Abbas saying,

'I did not see Al-Reza^{-asws} being asked anything at all except he^{-asws} knew it, nor had I seen anyone more learned than him^{-asws} with what had transpired in the times (history) up to his^{-asws} time and his^{-asws} era.

وَ كَانَ الْأَمَامُونَ يَمْتَحِنُونَ بِالسُّؤَالِ عَنْ كُلِّ شَيْءٍ فَيُجِيبُ فِيهِ وَ كَانَ كَلَامُهُ كُلُّهُ وَ جَوَابُهُ وَ تَمَثُّلُهُ انْتِزَاعَاتٍ مِنَ الْقُرْآنِ وَ كَانَ يَحْتَمِلُهُ فِي كُلِّ ثَلَاثٍ وَ يَقُولُ لَوْ أَرَدْتُ أَنْ أَخْتِمَهُ فِي أَقْرَبِ مِنْ ثَلَاثَةِ لَحَنَمَتْ وَ لَكِنِّي مَا مَرَزْتُ بِأَيِّهِ قَطُّ إِلَّا فَكَزْتُ فِيهَا وَ فِي أَيِّ شَيْءٍ أُنْزِلَتْ وَ فِي أَيِّ وَقْتٍ فَلِذَلِكَ صِرْتُ أَخْتِمُ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ.

²⁰⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 2

And Al-Mamoun would test him^{-asws} with the questions about all things, and he^{-asws} would answer regarding it, and his^{-asws} talk, all of it, and his^{-asws} answers, and his^{-asws} examples would be lessons from the Quran, and he^{-asws} used to complete (reading) it every three days, and he^{-asws} said: 'If I^{-asws} wanted to complete it in less than three (days), I^{-asws} could complete it, but I^{-asws} do not pass by any Verse at all except I think about it, and regarding which thing it had been Revealed. Therefore, due to that, I^{-asws} became completing it every three days'.²⁰¹

4- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم بن شاذان عن أحمد بن إدريس عن إبراهيم بن هاشم عن إبراهيم بن العباس قال: ما رأيت أبا الحسن الرضا ع جفا أحدا بكلامه قط و ما رأيت قطع على أحد كلامه حتى يفرغ منه و ما رد أحدا عن حاجة يقدر عليها و لا مد رجله بين يدي جليس له قط و لا انكأ بين يدي جليس له قط و لا رأيت شتم أحدا من مواليه و مماليكه قط و لا رأيت نفل قط

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ja'far Bin Nueym Bin Shazan, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Al-Abbas who said,

'I have not seen Abu Al-Hassan^{-asws} being rude to anyone with his^{-asws} speech at all, and I have not seen him^{-asws} cut anyone in his speech at all until he was free from it, and he^{-asws} did not return anyone about a need he^{-asws} was able upon, nor extend his^{-asws} legs in front of one sitting to him^{-asws} at all, nor leave in front of a gatherer of his^{-asws} at all, nor did I^{-asws} see him^{-asws} insult anyone of his^{-asws} friends of slaves at all, nor did I see him^{-asws} spit at all.

و لا رأيت يفهقه في ضحك قط بل كان ضحكته التبس و كان إذا خلا و نصبت مايدته أجلس معه على مايدته مماليكه حتى البواب و السائس و كان ع قليل النوم بالليل كثير السهر يحيي أكثر ليليه من أولها إلى الصبح

And I did not see him^{-asws} guffaw in his^{-asws} laughing at all, but his^{-asws} laughter was the smile, and when he^{-asws} was alone and his^{-asws} meal would be placed, he^{-asws} would get his^{-asws} slaves to sit with him^{-asws}, even the doorman and the manager. And he^{-asws} was of little sleep at night, a lot of vigil, staying awake his^{-asws} night from its beginning to the morning.

و كان كثير الصيام فلا يقوته صيام ثلاثة أيام في الشهر و يقول ذلك صوم الدهر و كان ع كثير المعروف و الصدقة في السر و أكثر ذلك يكون منه في الليالي المظلمة فمن زعم أنه رأى مثله في فضله فلا تصدقه.

And he^{-asws} was with a lot of fasting. No fast would be missed by him of the three days in the month, and he^{-asws} was saying: 'That (equates to) fasting the whole time'. And he^{-asws} was with lots of acts of kindness and the donations in the secret, and most of that happened from him during the dark nights. The one who claims that he has seen the like of him^{-asws} in his^{-asws} merits, do not ratify him!²⁰²

5- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن الهروي قال: جئت إلى باب الدار التي حبس فيها الرضا ع بسرخس و قد قيد فاستأذنت عليه السجان فقال لا سبيل لكم إليه فقلت و لم

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Al Harway who said,

²⁰¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 3

²⁰² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 4

'I came to a door of the house in which Al-Reza^{-asws} had been imprisoned as Sarakhsha, and he^{-asws} had been bound. I sought permission to see him^{-asws} from the jailor. He said, 'There is no way for you all to him^{-asws}'. I said, 'And why?'

قَالَ لِأَنَّهُ رُبَّمَا صَلَّى فِي يَوْمِهِ وَ لَيْلَتِهِ أَلْفَ رَكْعَةٍ وَ إِنَّمَا يَنْقُتِلُ مِنْ صَلَاتِهِ سَاعَةً فِي صَدْرِ النَّهَارِ وَ قَبْلَ الزَّوَالِ وَ عِنْدَ اصْفِرَارِ الشَّمْسِ فَهُوَ فِي هَذِهِ الْأَوْقَاتِ قَاعِدٌ فِي مَضَلَّةٍ يُنَاجِي رَبَّهُ

He said, 'Because sometimes he^{-asws} prays Salat during his^{-asws} day and his^{-asws} night, a thousand Cycles, and rather he^{-asws} is now curling from his^{-asws} Salat in the middle of the day, and before the midday, and at the yellowing of the sun. So, in this timing, he^{-asws} seated in his^{-asws} prayer mat, whispering to his^{-asws} Lord^{-azwj}'.

قَالَ فَقُلْتُ لَهُ فَاطْلُبْ لِي فِي هَذِهِ الْأَوْقَاتِ إِذْنًا عَلَيْهِ فَاسْتَأْذَنَ لِي عَلَيْهِ فَدَخَلْتُ عَلَيْهِ وَ هُوَ قَاعِدٌ فِي مَضَلَّةٍ مُتَفَكِّرٍ الْخَبِيرِ.

He (the narrator) said, 'I said to him, 'Seek permission for me to see him^{-asws} during these timings'. He^{-asws} permitted for me. I entered to see him^{-asws} and he^{-asws} was seated in his^{-asws} prayer mat, thoughtful' – the Hadeeth".²⁰³

6- التَّهْدِيبُ، الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع يُصَلِّي فِي حُبَّةٍ خَزٍ.

(The book) 'Al Tahzeeb' – Al Husayn Bin Saeed, from Suleyman Al Jafary who said,

'I saw Abu Al-Hassan Al-Reza^{-asws} in a woollen (Khazz) coat".²⁰⁴

7- ن، عيون أخبار الرضا عليه السلام تميم بن عبد الله عن أبيه عن أحمد بن علي الأنصاري قال سمعت رجاء بن أبي الصَّحَّاح يقول بعني المأمون في إشخاص علي بن موسى الرضا ع من المدينة و أمرني أن آخذ به على طريق البصرة و الأهواز و فارس و لا آخذ به على طريق قم و أمرني أن أحفظه بنفسه بالليل و النهار حتى أقدم به عليه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Bin Abdullah, from his father, from Ahmad Bin Ali Al Ansari who said, 'I heard Raja'a Bin Abu Al Zahhak saying,

'Al-Mamoun sent me in escorting Ali^{-asws} Bin Musa Al-Reza^{-asws} from Al-Medina and ordered me that I should take him^{-asws} upon the road of Al-Basra and Al-Ahwaz and Persian, and I should not take him^{-asws} upon the road of Qum. And he ordered me that I should protect him^{-asws} with myself at night and daytime until I arrive with him^{-asws} to him.

فَكُنْتُ مَعَهُ مِنَ الْمَدِينَةِ إِلَى مَرْوَ فَوَ اللَّهُ مَا رَأَيْتُ رَجُلًا كَانَ أَتَقَى اللَّهَ مِنْهُ وَ لَا أَكْثَرَ ذِكْرًا لَهُ فِي جَمِيعِ أَوْقَاتِهِ مِنْهُ وَ لَا أَشَدَّ خَوْفًا لِلَّهِ عَزَّ وَ جَلَّ

I was with him^{-asws} from Al-Medina to Merv. By Allah^{-azwj}! I have not seen any man who was more pious to Allah^{-azwj} than him^{-asws}, nor of more mention (Zikr) to Him^{-azwj} in the entirety of his^{-asws} timings from it, nor anyone more fearing of Allah^{-azwj} Mighty and Majestic.

²⁰³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 5

²⁰⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 6

كَانَ إِذَا أَصْبَحَ صَلَّى الْغَدَاةَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ ص حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً يَبْقَى فِيهَا حَتَّى يَتَعَالَى النَّهَارُ

It was so that when he^{-asws} woke up, he^{-asws} prayed the morning Salat. When he^{-asws} had performed Salam, he^{-asws} sat in his^{-asws} prayer mat and glorify Allah^{-azwj} and praised Him^{-azwj} and extolled His^{-azwj} Greatness and His^{-azwj} Oneness, and he^{-asws} sent Salawaat upon the Prophet^{-saww} and his^{-saww} progeny^{-asws} until the sun emerged. Then he^{-asws} performed a Sajdah, remaining in it until the day arose.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ يُحَدِّثُهُمْ وَ يَعْظُمُهُمْ إِلَى قُرْبِ الزَّوَالِ ثُمَّ جَدَّدَ وُضُوئَهُ وَ عَادَ إِلَى مُصَلَّاهُ- فَإِذَا زَالَتِ الشَّمْسُ قَامَ وَ صَلَّى سِتَّ رَكَعَاتٍ يَقْرَأُ فِي الرُّكْعَةِ الْأُولَى الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

Then he^{-asws} turned to the people, narrating to them, and advising them up to nearly midday. Then he^{-asws} renewed his^{-asws} wud'u returned to the Salat. When the sun (started) the decline, he^{-asws} stood up and prayed six Cycles, reciting in the first Cycle, (Surahs) Al-Hamd, and **Say: 'O you Kafir!' [109:1]** (Surah Al-Kafiroun); and in the second Cycle, (Surahs) Al-Hamd and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed).

وَ يَقْرَأُ فِي الْأَرْبَعِ فِي كُلِّ رُكْعَةٍ الْحَمْدَ لِلَّهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُسَلِّمُ فِي كُلِّ رُكْعَتَيْنِ وَ يَقْنُتُ فِيهِمَا فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

And in the four he^{-asws} recited in each Cycle, (Surahs) Al-Hamd and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and he^{-asws} performed Salaam in every two Cycles and performed Qunout in these during the second before the ruk'u and after the recitation.

ثُمَّ يُؤَدِّنُ ثُمَّ يُصَلِّي رُكْعَتَيْنِ ثُمَّ يُتِمُّهُ وَ يُصَلِّي الظُّهْرَ فَإِذَا سَلَّمَ سَبَّحَ اللَّهَ وَ حَمَّدَهُ وَ كَبَّرَهُ وَ هَلَّلَهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ يَقُولُ فِيهَا مِائَةَ مَرَّةٍ شُكْرًا لِلَّهِ

Then he^{-asws} proclaimed Azaan, then prayed two cycles, the stood and prayed Al-Zohr. When he^{-asws} had performed Salaam, he^{-asws} glorified Allah^{-azwj} and praised Him^{-asws} and extolled His^{-azwj} Greatness and His^{-azwj} Oneness, for as long as Allah^{-azwj} so Desired. Then he^{-asws} performed a Sajdah of thanks, saying in it, 'Thanks to Allah^{-azwj}' one hundred times.

فَإِذَا رَفَعَ رَأْسَهُ قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رُكْعَةٍ الْحَمْدَ لِلَّهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُسَلِّمُ فِي كُلِّ رُكْعَتَيْنِ وَ يَقْنُتُ فِي ثَانِيَةِ كُلِّ رُكْعَتَيْنِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ ثُمَّ يُؤَدِّنُ ثُمَّ يُصَلِّي رُكْعَتَيْنِ وَ يَقْنُتُ فِي الثَّانِيَةِ

When he^{-asws} raised his^{-asws}, he^{-asws} stood up and prayed six cycles, reciting in each Cycle, (Surahs) Al-Hamd and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and he^{-asws} performed Salaam in each of the two cycles, and performed Qunout in the second of every two Cycles before the ruk'u and after the recitation. Then he^{-asws} proclaimed Azaan, then prayed two Cycles, and performed Qunout in the second.

فَإِذَا سَلَّمَ أَقَامَ وَ صَلَّى الْعَصْرَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةً يَقُولُ فِيهَا مِائَةَ مَرَّةٍ حَمْدًا لِلَّهِ

When he^{-asws} had performed Salaam, he^{-asws} stood up and prayed Al-Asr. When he^{-asws} had performed Salaam, he^{-asws} sat in his^{-asws} prayer mat glorifying Allah^{-azwj}, and praising Him^{-azwj},

and extolling His^{-azwj} Greatness and His^{-azwj} Oneness, for as long as Allah^{-azwj} so Desired. Then he^{-asws} performed a Sajdah saying in it: 'The Praise is for Allah^{-azwj}', one hundred times.

فَإِذَا غَابَتِ الشَّمْسُ تَوَضَّأَ وَ صَلَّى الْمَغْرِبَ ثَلَاثًا بِأَذَانٍ وَ إِقَامَةٍ وَ قَنَتَ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ مَا شَاءَ اللَّهُ

When the sun disappeared (had set), he^{-asws} performed wud'u and prayed Al-Maghrib (Salat) of three (Cycles), with a proclamation of an Azaan and an Iqaamah, and performed Qunout in the second before the ruk'u and after the recitation. When he^{-asws} had performed Salaam, he^{-asws} sat in his^{-asws} prayer-mat glorifying Allah^{-azwj} and praising Him^{-azwj} and extolling His^{-azwj} Greatness and His^{-azwj} Oneness, for as long as Allah^{-azwj} so Desired.

ثُمَّ يَسْجُدُ سَجْدَةَ الشُّكْرِ ثُمَّ رَفَعَ رَأْسَهُ وَ لَمْ يَتَكَلَّمْ حَتَّى يَقُومَ وَ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ بِسَلَامَتَيْنِ يَقْنُتُ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ وَ كَانَ يَقْرَأُ فِي الْأُولَى مِنْ هَذِهِ الْأَرْبَعِ الْحَمْدَ وَ فُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ فُلْ هُوَ اللَّهُ أَحَدٌ

Then he^{-asws} performed a Sajdah of thanks, then raised his^{-asws} head and did not speak until he^{-asws} stood up and prayed four Cycles, with two performances of Salaam, performing Qunout in every two Cycles in the second before the ruk'u and after the recitation. And it was his^{-asws} recitation in the first of these four (Cycles), (Surahs) Al-Hamd and **Say: 'O you Kafir!'** [109:1] (Surah Al-Kafiroun); and in the second, (Surahs) Al-Hamd and **Say: 'He, Allah, is One'** [112:1] (Surah Al-Tawheed).

ثُمَّ يَجْلِسُ بَعْدَ التَّسْلِيمِ فِي التَّغْفِيبِ مَا شَاءَ اللَّهُ حَتَّى يُنْسِيَ ثُمَّ يَقْطِرُ ثُمَّ يَلْبَثُ حَتَّى يَمْضِيَ مِنَ اللَّيْلِ قَرِيبٌ مِنَ الثَّلَاثِ ثُمَّ يَقُومُ فَيُصَلِّيُ الْعِشَاءَ الْآخِرَةَ أَرْبَعَ رَكَعَاتٍ وَ يَقْنُتُ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

Then he^{-asws} sat after performing the Salaam in the follow-up (acts of worship), for as long as Allah^{-azwj} so Desired until evening. Then he^{-asws} broke fast, then waited until nearly a third of the night had passed by. Then he^{-asws} stood up and prayed Al-Isha the last of four Cycles, and he^{-asws} performed Qunout in the second before the ruk'u and after the recitation.

فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ وَ يُسَبِّحُهُ وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ مَا شَاءَ اللَّهُ وَ يَسْجُدُ بَعْدَ التَّغْفِيبِ سَجْدَةَ الشُّكْرِ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ

When he^{-asws} had performed Salaam, he^{-asws} sat in his^{-asws} prayer-mat mentioning Allah^{-azwj} Mighty and Majestic, and glorified Him^{-azwj} and praised Him^{-azwj} and extolled His^{-azwj} Greatness and His Oneness for as long as Allah^{-azwj} so Desired, and he^{-asws} performed Sajdah after the follow-up (acts of worship), a Sajdah of thanks. Then he^{-asws} sheltered to his^{-asws} bed.

فَإِذَا كَانَ الثَّلَاثُ الْآخِرُ مِنَ اللَّيْلِ قَامَ مِنْ فِرَاشِهِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّكْبِيرِ وَ التَّهْلِيلِ وَ الْإِسْتِغْفَارِ فَاسْتَاكَ ثُمَّ تَوَضَّأَ ثُمَّ قَامَ إِلَى صَلَاةِ اللَّيْلِ فَصَلَّى ثَمَانِي رَكَعَاتٍ وَ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ يَقْرَأُ فِي الْأُولَيَيْنِ مِنْهَا فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ فُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثِينَ مَرَّةً

When it was the last third from the night, he^{-asws} stood up from his^{-asws} bed with the glorifying, and the praising, and the extollations of the Greatness and Oneness, and seeking the Forgiveness. He^{-asws} brushed his^{-asws} teeth, then performed wud'u, then stood up to the night Salat. He^{-asws} prayed eight Cycles and performed Salaam in every two cycles, reciting in the first two from these, in each Cycle, (Surahs) Al-Hamd once and **Say: 'He, Allah, is One'** [112:1] (Surah Al-Tawheed) thirty times.

و يُصَلِّي صَلَاةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَ أَرْبَعِ رَكَعَاتٍ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَ يَقْنُتُ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرَّكْعَةِ وَ بَعْدَ التَّسْبِيحِ وَ يَحْتَسِبُ بِهَا مِنْ صَلَاةِ اللَّيْلِ ثُمَّ يُصَلِّي الرَّكَعَتَيْنِ الْبَاقِيَتَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْمُلْكِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ هَلْ أَتَى عَلَى الْإِنْسَانِ

And he^{-asws} recited the Salat of Ja'far^{-asws} Bin Abu Talib^{-as}, four Cycles, performing Salat in every two Cycles, and performing Qunout in every two cycles in the second before the ruk'u and after the glorifications, and anticipating by it from the night Salat. Then he^{-asws} prayed the two remaining cycles of Salat, reciting in the first, (Surahs) Al-Hamd and Al-Mulk, and in the second, (Surahs) Al-Hamd and **Didn't there come upon the human being, a phase, [76:1]** (Al-Dahr).

ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيِ الشَّفْعِ يَقْرَأُ فِي كُلِّ رَكَعَةٍ مِنْهَا الْحَمْدَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ يَقْنُتُ فِي الثَّانِيَةِ

Then he^{-asws} stood and prayed two cycles Salat **the even [89:3]** (Al-Shaf'ie), reciting in every Cycle from it, (Surahs) Al-Hamd once and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) thirty-one times, and he^{-asws} performed Qunout in the second.

ثُمَّ يَقُومُ فَيُصَلِّي الْوُتْرَ رَكَعَةً يَقْرَأُ فِيهَا الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مَرَّةً وَاحِدَةً وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَرَّةً وَاحِدَةً وَ يَقْنُتُ فِيهَا قَبْلَ الرَّكْعَةِ وَ بَعْدَ الْقِرَاءَةِ

Then he^{-asws} stood up and prayed **the odd [89:3]** (Salat Al-Witr), one cycle, reciting in it (Surahs) Al-Hamd once and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) three times, and **Say: 'I seek Refuge with Lord of Al-Falaq [113:1]** (Surah Al-Falaq) once, and **Say: 'I seek Refuge with Lord of the people [114:1]** (Surah Al-Naas), and he^{-asws} performed Qunout in it before the ruk'u and after the recitation.

وَ يَقُولُ فِي قُنُوتِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَ عَافِنَا فِيمَنْ عَافَيْتَ وَ تَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَ قِنَا شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَ لَا يَعْرِضُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ

And he^{-asws} said in his^{-asws} Qunout: 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and progeny^{-asws} of Muhammad^{-saww}. O Allah^{-azwj}! Guide us^{-asws} among the ones You^{-azwj} had Guided, and Grant us^{-asws} well-being among the ones You^{-azwj} have Granted well-being, and Befriend us^{-asws} among the ones You^{-azwj} have Befriended, and Bless for us^{-asws} in what You^{-azwj} have Given and Save us^{-asws} from the evil of what You^{-azwj} have Decreed, for You^{-azwj} Decree and no one else can break it upon You^{-azwj}. He will not be disgraced, the one You^{-azwj} Befriend, nor will he be honoured, the one who opposes. Blessed is our Lord^{-azwj}, and Exalted!'

ثُمَّ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ سَبْعِينَ مَرَّةً فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ وَ إِذَا قَرَّبَ الْفَجْرَ قَامَ فَصَلَّى رَكَعَتَيِ الْفَجْرِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

Then he^{-asws} said: 'I^{-asws} seek Refuge with Allah^{-azwj} ask Him^{-azwj} the repentance', seventy times. When he^{-asws} had performed Salaam, he^{-asws} said in the follow-up (acts of worship), for as long as Allah^{-azwj} so Desired. And when it was near the dawn, he^{-asws} stood up to pray two Cycles of Al-Fajr Salat, reciting in the first, (Surahs) Al-Hamd and **Say: 'O you Kafir!' [109:1]** (Surah Al-Kafiroun); and in the second, (Surahs) Al-Hamd and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed).

فَإِذَا طَلَعَ الْفَجْرُ أَذَّنَ وَ أَقَامَ وَ صَلَّى الْعِدَّةَ رَكْعَتَيْنِ فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ سَجَدَ سَجْدَتَيِ الشُّكْرِ حَتَّى يَتَعَالَى النَّهَارُ

When the dawn emerged, he^{-asws} proclaimed Azaan and Iqaamah, and he^{-asws} prayed the morning Salat, two Cycles. When he^{-asws} had performed Salaam, he^{-asws} sat in the follow-up (acts of worship) until the sun emerged. Then he^{-asws} performed two Sajdahs of thanks until the day rose.

وَكَانَتْ قِرَاءَتُهُ فِي جَمِيعِ الْمَفْرُوضَاتِ فِي الْأُولَى الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَّا فِي صَلَاةِ الْعِدَّةِ وَ الظُّهْرِ وَ الْعَصْرِ يَوْمَ الْجُمُعَةِ فَإِنَّهُ كَانَ يَقْرَأُ فِيهَا بِالْحَمْدِ وَ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ

And his^{-asws} recitation in entirety of the Obligatory (Salats), in the first would be (Surahs) Al-Hamd and **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), and in the second, (Surahs) Al-Hamd and **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), except in the morning Salat, and Al-Zohr, and Al-Asr on the day of Friday, for he^{-asws} was reciting in these with (Surah) Al-Hamd, and Surah Al-Jummah, and (Surah) Al-Munafiqeen.

وَكَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةَ لَيْلَةَ الْجُمُعَةِ فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْجُمُعَةِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ سَبَّحَ وَ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِدَّةِ يَوْمَ الْإِثْنَيْنِ وَ الْحَمِيسِ فِي الْأُولَى الْحَمْدَ وَ هَلْ أَتَى عَلَى الْإِنْسَانِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ

And he^{-asws} recited in Salat Al-Isha the last on the night of Friday, in the first (Cycle), (Surah) Al-Hamd, and Surah Al-Jummah, and in the second (Surahs) Al-Hamd and Sabbih (Surah Al-A'la). And he^{-asws} would recite in the morning Salat on the day of Monday, and the Thursday, in the first (Cycle) (Surahs) Al-Hamd and **Didn't there come upon the human being, a phase, [76:1]** (Al-Dahr), and in the second, (Surahs) Al-Hamd and **Has there come to you a Hadeeth of the overwhelming event? [88:1]** (Surah Al-Ghashiya).

وَكَانَ يَجْهَرُ بِالْقِرَاءَةِ فِي الْمَغْرِبِ وَ الْعِشَاءِ وَ صَلَاةِ اللَّيْلِ وَ الشَّمْعِ وَ الْوُثْرِ وَ الْعِدَّةِ وَ يُخَفِّي الْقِرَاءَةَ فِي الظُّهْرِ وَ الْعَصْرِ

And he^{-asws} would be loud with the recitation in Al-Maghrib, and Al-Isha, and the night Salat, and Al-Shaf'ie and Al-Witr, and the morning, and he^{-asws} would be with low recitation in Al-Zohr, and Al-Asr.

وَكَانَ يُسَبِّحُ فِي الْأَحْزَابِ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ

And he^{-asws} would glorify in the others saying: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest' – three times.

وَكَانَ قُنُوتُهُ فِي جَمِيعِ صَلَوَاتِهِ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ

And his^{-asws} Qunout in the entirety of his^{-asws} Salats was: 'Lord^{-azwj}! Forgive and have Mercy and Overlook from what You^{-azwj} Know. Surely You^{-azwj} are the Mightiest, the most Majestic, the most Benevolent!'

وَكَانَ إِذَا أَقَامَ فِي بَلَدٍ عَشْرَةَ أَيَّامٍ صَائِمًا لَا يُفْطِرُ فَإِذَا جَنَّ اللَّيْلُ بَدَأَ بِالصَّلَاةِ قَبْلَ الْإِفْطَارِ وَكَانَ فِي الطَّرِيقِ يُصَلِّي فَرَائِضَهُ رُكْعَتَيْنِ رُكْعَتَيْنِ إِلَّا الْمَغْرِبَ فَإِنَّهُ كَانَ يُصَلِّيهِمَا ثَلَاثًا وَلَا يَدْعُ نَافِلَتَهَا وَلَا يَدْعُ صَلَاةَ اللَّيْلِ وَالشَّفْعَ وَالْوَتْرَ وَرُكْعَتَيِ الْفَجْرِ فِي سَفَرٍ وَلَا حَضَرٍ وَكَانَ لَا يُصَلِّي مِنْ نَوَافِلِ النَّهَارِ فِي السَّفَرِ شَيْئًا

And it was so that whenever he^{-asws} stayed in a city for ten days, he^{-asws} would neither be fasting, nor breaking. When the night shaded, he^{-asws} would begin with the Salat before the Iftaar (breaking). And he^{-asws} was in the road, praying his^{-asws} Obligatory (Salat), two Cycles, two Cycles, except Al-Maghrib, for he^{-asws} was praying it as three (Cycles), and he^{-asws} would not leave its optional, nor leave out the night Salat, and Al-Shaf'ie, and Al-Witr, and two Cycles of Al-Fajr during a journey nor when staying, and he^{-asws} not pray anything from the optional (Salats) of the daytime during the journey.

وَكَانَ يَقُولُ بَعْدَ كُلِّ صَلَاةٍ يَقْصُرُهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً وَيَقُولُ هَذَا لِتَمَامِ الصَّلَاةِ

And he^{-asws} would say after every Salat he^{-asws} had shortened: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest', thirty times, and he^{-asws} would say this to complete the Salat.

وَمَا رَأَيْتُهُ صَلَّى صَلَاةَ الضُّحَى فِي سَفَرٍ وَلَا حَضَرٍ وَكَانَ لَا يَصُومُ فِي السَّفَرِ شَيْئًا وَكَانَ عِندَ دُعَائِهِ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ وَ يُكْثِرُ مِنْ ذَلِكَ فِي الصَّلَاةِ وَ غَيْرِهَا

And I have not seen him^{-asws} pray Salat Al-Zuha, neither during a journey nor when staying. And he^{-asws} would not fast during the journey, anything, and he^{-asws} would begin with his^{-asws} supplications with the Salawaat upon Muhammad^{-saww} and his^{-saww} progeny^{-asws}, and frequent from that during the Salat and others.

وَكَانَ يُكْثِرُ بِاللَّيْلِ فِي فِرَاشِهِ مِنْ تِلَاوَةِ الْقُرْآنِ فَإِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ بَكَى وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّذَ بِهِ مِنَ النَّارِ

And he^{-asws} would frequent at night in his^{-asws} bed from the recitation of the Quran. Whenever he^{-asws} would pass by any Verse in which would be mention of Paradise or Fire, he^{-asws} would weep and ask Allah^{-azwj} for the Paradise and seek Refuge with Him^{-azwj} from the Fire.

وَكَانَ عِ يَجْهَرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي جَمِيعِ صَلَوَاتِهِ بِاللَّيْلِ وَ النَّهَارِ وَ كَانَ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ سِرًّا اللَّهُ أَحَدٌ فَإِذَا فَرَغَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رَبُّنَا ثَلَاثًا

And he^{-asws} would be loud with (reciting) '**In the Name of Allah the Beneficent, the Merciful [1:1]**', in the entirety of his^{-asws} Salats of the night and the day. And whenever he^{-asws} recited: **Say: 'He, Allah, is One [112:1]**, he^{-asws} said secretly: 'Allah^{-azwj} is One'. And when he^{-asws} was free from (reciting) it (the Surah), he^{-asws} said: 'Like that is our Lord^{-azwj}' – three times.

وَ كَانَ إِذَا قَرَأَ سُورَةَ الْجُحْدِ قَالَ فِي نَفْسِهِ سِرًّا يَا أَيُّهَا الْكَافِرُونَ فَإِذَا فَرَغَ مِنْهَا قَالَ رَبِّيَ اللَّهُ وَ دِينِي الْإِسْلَامُ ثَلَاثًا

And it was so that whenever he^{-asws} recited Surah Al-Jahd (Al-Kafiroun), he^{-asws} said within himself^{-asws} secretly: **Say: 'O you Kafir!' [109:1]**. And when he^{-asws} was free from (reciting) it, said: 'My^{-asws} Lord^{-azwj} is Allah^{-azwj}, and my^{-asws} religion is Al-Islam' – three times.

وَكَانَ إِذَا قُرَأَ وَ التَّيْنِ وَ الرُّيُّونَ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا بَلَى وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

And it was so, whenever he^{-asws} recited **(I Swear) by the fig and the olive [95:1]** (Surah) Al-Teen, he^{-asws} said at being free from it: 'Yes, and I am upon that from the testifiers'.

وَكَانَ إِذَا قُرَأَ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا سُبْحَانَكَ اللَّهُمَّ بَلَى

And it was so that whenever he^{-asws} recited **No! I do swear by the Day of Judgement [75:1]** (Al-Qiyamah), he^{-asws} said at being free from it: 'Glory be to You^{-azwj}! O Allah^{-azwj}, Yes!'

وَكَانَ يَقْرَأُ فِي سُورَةِ الْجُمُعَةِ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوَ وَ مِنَ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ

And it was so, he^{-asws} recited in Surah Al-Jumma: **Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, - for those who are pious - and Allah is the best of the sustainers [62:11].**

وَكَانَ إِذَا قُرِعَ مِنَ الْفَاتِحَةِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And it was so, whenever he^{-asws} was free from (Surah) Al-Fatiha, he^{-asws} said: **'All Praise is for Allah the Lord of the Worlds [1:2].**

وَ إِذَا قُرَأَ سَبِّحَ اسْمُ رَبِّكَ الْأَعْلَى قَالَ سِرّاً سُبْحَانَ رَبِّي الْأَعْلَى

And when he^{-asws} recited: **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A'ala), he^{-asws} said secretly: 'Glorious is my^{-asws} Lord^{-azwj} the most Exalted'.

وَ إِذَا قُرَأَ يَا أَيُّهَا الَّذِينَ آمَنُوا قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ سِرّاً

And whenever he^{-asws} recited: **'O you those who believe,** he^{-asws} said: 'Here I^{-asws} am, O Allah^{-azwj}, here I^{-asws} am!', secretly.

وَ كَانَ لَا يَنْزِلُ بَلْدًا إِلَّا قَصَدَهُ النَّاسُ يَسْتَفْتُونَهُ فِي مَعَالِمِ دِينِهِمْ فَيُجِيبُهُمْ وَ يُخْبِرُهُمْ الْكَثِيرَ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنْ رَسُولِ اللَّهِ ص

And he^{-asws} would not descend at any descent except the people would aim for him^{-asws} seeking his^{-asws} verdict in the dealing of their religion. He^{-asws} would answer them and narrate to them a lot from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from Rasool-Allah^{-saww}.

فَلَمَّا وَرَدَتْ بِهِ عَلَى الْمَأْمُونِ سَأَلَنِي عَنْ خَالِهِ فِي طَرِيقِهِ فَأَخْبَرْتُهُ بِمَا شَهِدْتُ مِنْهُ فِي لَيْلِهِ وَ نَهَارِهِ وَ طَعْنِهِ وَ إِقَامَتِهِ

When they arrived with him^{-asws} to Al-Mamoun, he asked me^{-asws} about his^{-asws} state in his^{-asws} road. I informed him with what I had witnessed from him^{-asws}, during his^{-asws} night and his^{-asws} day, and his^{-asws} travel and his^{-asws} staying.

فَقَالَ بَلَى يَا ابْنَ أَبِي الصَّحَّاحِ هَذَا خَيْرٌ أَهْلِ الْأَرْضِ وَ أَعْلَمُهُمْ وَ أَغْبَهُمْ فَلَا تُخْبِرُ أَحَدًا بِمَا شَهِدْتُ مِنْهُ لِقَالَا يَطْهَرُ فَضْلُهُ إِلَّا عَلَى لِسَانِي وَ بِاللَّهِ أَسْتَعِينُ عَلَى مَا أَقْوَى مِنَ الرَّفْعِ مِنْهُ وَ الْإِسَاءَةِ بِهِ.

He said, 'Yes, O son of Abu Al-Zahhak! This one is the best of the people of the earth, and their most learned, and their most worshipping. Do not inform anyone with what you have witnessed from him^{-asws}, lest his^{-asws} merits get revealed, except with my tongue, and by Allah^{-azwj} is the Help upon what I am strong from the raising from him^{-asws}, and the offending with him^{-asws}'.²⁰⁵

8- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن محمد بن موسى بن نصر الرازي قال سمعت أبي يقول قال رجل للرضا ع و الله ما على وجه الأرض أشرف منك أبا فقال الثقوى شرفهم و طاعة الله أحظنهم

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Muhammad Bin Musa Bin Nasr Al Razy who said, 'I heard by father saying,

'A man said to Al-Reza^{-asws}, 'By Allah^{-azwj}! There is no one upon the surface of the earth of a more noble father^{-asws} than you^{-asws}!' He^{-asws} said: 'The piety ennobled them^{-asws}, and obedience of Allah^{-azwj} made them^{-asws} fortunate'.

فَقَالَ لَهُ آخِرُ أَنتَ وَاللَّهِ خَيْرُ النَّاسِ فَقَالَ لَهُ لَا تَخْلِفْ يَا هَذَا خَيْرٌ مِنِّي مَنْ كَانَ أَتَقَى لِلَّهِ عَزَّ وَ جَلَّ وَ أَطَوَّعَ لَهُ وَ اللَّهُ مَا تُسَخِّتُ هَذِهِ الْآيَةُ وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِيَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ.

Another one said to him^{-asws}, 'By Allah^{-azwj}! You^{-asws} are best of the people!' He^{-asws} said to him, 'Do not swear, O you! Better than me^{-asws} is the one more fearing to Allah^{-azwj} Mighty and Majestic, and more obedient to Him^{-azwj}. By Allah^{-azwj}! This Verse was not Abrogated: **and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**'.²⁰⁶

9- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن ابن دكوان قال سمعت إبراهيم بن العباس يقول سمعت علي بن موسى الرضا ع يقول خلقت بالعنق و لا أخلف بالعنق إلا أعتقت رقبته و أعتقت بعدها جميع ما أملك إن كان يرى أنه خير من هذا و أوما إلى عبد أسود من غلمان بهرايت من رسول الله ص إلا أن يكون لي عمل صالح فأكون أفضل به منه.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Ibn Zakwan who said, 'I heard Ibrahim Bin Al-Abbas saying,

'I^{-asws} swore with freeing (slaves), and I^{-asws} did not swear with the freeing except I^{-asws} did free a neck, and after it I^{-asws} freed entirety of what I owned (from the slaves). If he thinks he is better ('If I^{-asws} think I^{-asws} am better' – recording error) that this one' – and he^{-asws} gestured to a black slave from his^{-asws} servants – 'due to my^{-asws} kinship from Rasool-Allah^{-saww}, it is only if there happen to be righteous deed for me^{-asws}, then I^{-asws} would be superior to him due to it'.²⁰⁷

10- غط، الغيبة للشيخ الطوسي الحميري عن القبطي قال: لما اختلف الناس في أمر أبي الحسن الرضا ع جمعت من مسائله بما سئل عنه و أجاب عنه خمس عشرة ألف مسألة.

²⁰⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 7

²⁰⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 8

²⁰⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 9

(The book) 'Al Ghaybah' of the sheykh Al Tusi – Al Himeyri, from Al Yaqteeny who said,

'When the people differed regarding the matter of Abu Al-Hassan Al-Reza^{-asws}, I gathered from his^{-asws} questions from he^{-asws} had been asked about, and he^{-asws} answered fifteen thousand questions".²⁰⁸

11- سن، المحاسن أبي عن معمر بن خلاد قال: كان أبو الحسن الرضا ع إذا أكل أتي بصحفة فتوضع قرب مائدته فيعبد إلى أطيب الطعام بما يؤتى به فيأخذ من كل شيء شيئاً فيوضع في تلك الصحفة ثم يأمر بها للمسكين

(The book) 'Al Mahasin' – My father, from Muammar Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{-asws} when he used to eat, would come with a bowl, so he^{-asws} would place it near to his^{-asws} meal. So he^{-asws} would extend his^{-asws} hand to the best of the food from what has been brought, and he^{-asws} would take something from everything, place it in that bowl, then order for it to be given to the poor.

ثم يثلو هذه الآية فلا افتحهم العقبه ثم يقول علم الله عز وجل أن ليس كل إنسان يقدر على عتق رقبة فجعل لهم السبيل إلى الجنة بإطعام الطعام.

Then he^{-asws} would recite this Verse **But he would not attempt the uphill road [90:11]**. Then he^{-asws} was saying: 'Allah^{-azwj} Mighty and Majestic Knows that every human being does not have the ability to free a slave, so He^{-azwj} Made a way for them to the Paradise by feeding the food".²⁰⁹

12- شاء، الإرشاد ابن قولويه عن الكليني عن علي بن محمد عن ابن جهمور عن إبراهيم بن عبد الله عن أحمد بن عبيد الله عن الغفاري قال: كان لرجل من آل أبي رافع مؤل رسول الله ص يقال له فلان علي حق فتفاضاني وأح علي فلما رأيت ذلك صليت الصبح في مسجد رسول الله ص ثم توجهت نحو الرضا ع وهو يومئذ بالغريض

(The book) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Muhammad, from Ibn Jamhour, from Ibrahim Bin Abdullah, from Ahmad Bin Ubeydullah, from Al Ghifari who said,

'For a man called so and so, from the progeny of Abu Rafie slave of Rasool-Allah^{-saww}, there was a right upon me. He demanded and pressed upon me. When I saw that, I prayed the morning Salat in the Masjid of Rasool-Allah^{-azwj}, then I headed towards Al-Reza^{-asws}, and on that day he^{-asws} was at Al-Ureyz.

فلما قرئت من بابه فإذا هو قد طلع على حمارٍ وعليه قميص و رداء فلما نظرت إليه استحييت منه فلما لحمني وقف فنظر إلي فسلمت عليه وكان شهر رمضان فقلت له جعلت فداك لمؤلاك فلان علي حق وقد والله شهري

When I was near from his^{-asws} door, there he^{-asws} emerged upon a donkey, and upon him^{-asws} was a shirt and a cloak. When I looked at him^{-asws}, I was embarrassed from him^{-asws}. When he^{-asws} joined with me, he^{-asws} paused and looked at me. I greeted unto him^{-asws}. And it was a month of Ramazan. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! There is a right for your^{-asws} so and so friend, upon me, and by Allah^{-azwj}, he has publicised me!'

²⁰⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 10

²⁰⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 11

وَأَنَا أَظُنُّ فِي نَفْسِي أَنَّهُ يَأْمُرُهُ بِالْكَفِّ عَنِّي وَاللَّهُ مَا قُلْتُ لَهُ كَمْ لَهُ عَلَيَّ وَلَا سَمَيْتُ لَهُ شَيْئاً فَأَمَرَنِي بِالْجُلُوسِ إِلَى رُجُوعِهِ فَلَمْ أَزَلْ حَتَّى صَلَّيْتُ الْمَغْرِبَ وَ أَنَا صَائِمٌ فَصَاقَ صَدْرِي وَ أَرَدْتُ أَنْ أَنْصَرِفَ إِذَا هُوَ قَدْ طَلَعَ عَلَيَّ وَ حَوْلَهُ النَّاسُ وَ قَدْ قَعَدَ لَهُ السُّؤَالُ وَ هُوَ يَتَصَدَّقُ عَلَيْهِمْ

And I thought within myself that he^{-asws} would order him with the refraining from me. By Allah^{-azwj}! I had not said to him^{-asws} how much was upon me, nor had I specified anything to him^{-asws}. He^{-asws} instructed me with being seated until his^{-asws} return. I did not move until I had prayed Al-Maghrib Salat, and I was fasting. My chest constricted and I wanted to leave, and there he^{-asws} was, emerging to me, and the people were around him^{-asws}, and there had been a sitting for him^{-asws} for the asking, and he^{-asws} was donating to them.

فَمَضَى فَدَخَلَ بَيْتَهُ ثُمَّ خَرَجَ فَدَعَانِي فَقُمْتُ إِلَيْهِ فَدَخَلْتُ مَعَهُ فَجَلَسَ وَ جَلَسْتُ مَعَهُ فَجَعَلْتُ أُحَدِّثُهُ عَنِ ابْنِ الْمُسَيَّبِ وَ كَانَ أَمِيرَ الْمَدِينَةِ وَ كَانَ كَثِيراً مَا أُحَدِّثُهُ عَنْهُ فَلَمَّا فَرَعْتُ قَالَ مَا أَظُنُّكَ أَفْطَرْتَ بَعْدَ قُلْتُ لَا

He^{-asws} went and entered his^{-asws} house. Then he^{-asws} came out and called me. I stood up to him^{-asws}. I entered (the house) with him^{-asws}. He^{-asws} sat down and I sat down with him^{-asws}. I went on to discuss with him^{-asws} about Ibn Al-Musayyab, and he was the governor of Al-Medina, and I used to discuss about him a lot. When I was free, he^{-asws}, 'I^{-asws} do not think you have broken your fast yet'. I said, 'No'.

فَدَعَا لِي بِطَعَامٍ فَوَضَعَ بَيْنَ يَدَيَّ وَ أَمَرَ الْعُلَامَ أَنْ يَأْكُلَ مَعِيَ فَأَصَبْتُ وَ الْعُلَامَ مِنَ الطَّعَامِ فَلَمَّا فَرَعْنَا قَالَ ارْزُقِ الْوَسَادَةَ وَ خُذْ مَا تَحْتَهَا فَرَفَعْتُهَا إِذَا دَنَائِرُ فَأَخَذْتُهَا وَ وَضَعْتُهَا فِي كُمِّي وَ أَمَرَ أَرْبَعَةً مِنْ عِبِيدِهِ أَنْ يَكُونُوا مَعِيَ حَتَّى يَبْلُغُوا بِي مَنْزِلِي

He^{-asws} called for a meal for me and placed it in front of me, and he^{-asws} instructed the slave to eat with me. I and the slave partook from the food. When we were free, he^{-asws} said: 'Raise the pillow and take whatever is under it!' I raised it, and there were Dinars. I took them and placed them in my sleeve (pocket). And he^{-asws} ordered four of his^{-asws} slaves that they be with me until they reach with me to my house.

فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّ طَائِفَ ابْنِ الْمُسَيَّبِ يَدُورُ وَ أَكْرَهُ أَنْ يَلْقَانِي وَ مَعِيَ عِبِيدُكَ قَالَ أَصَبْتَ أَصَابَ اللَّهُ بِكَ الرَّشَادَ وَ أَمَرَهُمْ أَنْ يَنْصَرِفُوا إِذَا رَدَدْتَهُمْ

I said, 'May I be sacrificed for you^{-asws}! There is a group of Ibn Al-Musayyab going around, and I dislike it that they should come across me while your^{-asws} slaves are with me'. He^{-asws} said: 'You are correct, may Allah^{-azwj} Cause you to attain the rightful guidance!' And he^{-asws} ordered them to leave when I had returned them.

فَلَمَّا دَنَوْتُ مِنْ مَنْزِلِي وَ آنَسْتُ رَدَدْتَهُمْ وَ صِرْتُ إِلَى مَنْزِلِي وَ دَعَوْتُ السِّرَاجَ وَ نَظَرْتُ إِلَى الدَّنَائِرِ إِذَا هِيَ ثَمَانِيَّةٌ وَ أَرْبَعُونَ دِينَاراً وَ كَانَ حَقُّ الرَّجُلِ عَلَيَّ ثَمَانِيَّةً وَ عِشْرِينَ دِينَاراً وَ كَانَ فِيهَا دِينَارٌ يَلُوحُ فَأَعْجَبَنِي حُسْنُهُ فَأَخَذْتُهُ وَ قَرَّبْتُهُ مِنَ السِّرَاجِ

When I was near from my house, and I missed having returned them, and I came to my house and called for the lamp and looked at the Dinars, and there, these were forty-eight Dinars, and the right of the man upon me was twenty-eight Dinars. And there was one Dinar in it standing out. Its beauty fascinated me, so I took it and drew it closer to the lamp.

فَإِذَا عَلَيْهِ نَفْسٌ وَاضِحٌ حَقُّ الرَّجُلِ عَلَيْكَ ثَمَانِيَّةٌ وَ عِشْرُونَ دِينَاراً وَ مَا بَقِيَ فَهُوَ لَكَ وَ لَا وَاللَّهِ مَا كُنْتُ عَرَفْتُ مَا لَهُ عَلَيَّ عَلَى التَّخْدِيدِ.

There, upon it was a clear engraving: 'The right of the man upon you is twenty-eight Dinars, and the twenty Dinars what remain, are for you'. And no, by Allah^{-azwj}, I had not let him^{-asws} know what was for me upon me, upon the definite".²¹⁰

13- قَب، المناقب لابن شهر آشوب موسى بن سيار قال: كُنْتُ مَعَ الرِّضَا ع وَ قَدْ أَشْرَفَ عَلَى حِيطَانِ طُوسَ وَ سَمِعْتُ وَاعِيَةً فَاتَّبَعْتُهَا فَإِذَا نَحْنُ بِجَنَازَةٍ فَلَمَّا بَصُرْتُ بِهَا رَأَيْتُ سَيِّدِي وَ قَدْ نَتَّى رِجْلَهُ عَنْ فَرْسِهِ ثُمَّ أَقْبَلَ نَحْوَ الْجَنَازَةِ فَرَفَعَهَا ثُمَّ أَقْبَلَ يَلُودُ بِهَا كَمَا تَلُودُ السَّحْلَةُ بِأُمِّهَا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Musa Bin Sayyar who said,

'I was with Al-Reza^{-asws}, and he^{-asws} was overlooking upon the walls of (city of) Toos, and I heard a scream. I followed it, and there, we were with a funeral. When I sighted it, I saw my Master^{-asws}, and he^{-asws} had doubled up his^{-asws} legs from his^{-asws} horse (to descend). Then he^{-asws} came towards the funeral bier and raised it. Then he^{-asws} sought refuge with it like what a young sheep would take refuge with its mother.

ثُمَّ أَقْبَلَ عَلَيَّ وَ قَالَ يَا مُوسَى بْنَ سَيَّارٍ مَنْ شَبَّعَ جَنَازَةَ وَلِيٍّ مِنْ أَوْلِيَائِنَا خَرَجَ مِنْ دُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ لَا ذَنْبَ عَلَيْهِ

Then he^{-asws} faced towards me and said: 'O Musa Bin Sayyar! One who escorts a funeral of a friend from our^{-asws} friends, would come out from his sins to be like the day his mother had given him birth. There would be no sin upon him'.

حَتَّى إِذَا وُضِعَ الرَّجُلُ عَلَى شَفِيرِ قَبْرِهِ رَأَيْتُ سَيِّدِي قَدْ أَقْبَلَ فَأَخْرَجَ النَّاسَ عَنِ الْجَنَازَةِ حَتَّى بَدَأَ لَهُ الْمَيِّتُ فَوَضَعَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ يَا فُلَانُ بْنَ فُلَانٍ أَبَشِّرْ بِالْجَنَّةِ فَلَا خَوْفَ عَلَيْكَ بَعْدَ هَذِهِ السَّاعَةِ

Until when the man was placed upon an edge of his grave, I saw my Master^{-asws} coming over. The people moved away from the bier until the deceased appeared to him^{-asws}. He^{-asws} placed his^{-asws} hand upon his chest, then said: 'O so and so, son of so and so! Receive glad tidings of the Paradise, for there will be no fear upon you after this time!'

فَقُلْتُ جُعِلْتُ فِدَاكَ هَلْ تَعْرِفُ الرَّجُلَ فَوَ اللَّهُ إِنَّهَا بُقْعَةٌ لَمْ تَطَّأَهَا قَبْلَ يَوْمِكَ هَذَا

I said, 'May I be sacrificed for you^{-asws}! Do you know the man? By Allah^{-azwj}! It is a spot you^{-asws} have not trodden it before this day of yours^{-asws}!'

فَقَالَ لِي يَا مُوسَى بْنَ سَيَّارٍ أَمَا عَلِمْتَ أَنَّ مَعَاشِرَ الْأَئِمَّةِ تُعْرَضُ عَلَيْنَا أَعْمَالُ شَبَّعَتِنَا صَبَاحاً وَ مَسَاءً فَمَا كَانَ مِنَ التَّقْصِيرِ فِي أَعْمَالِهِمْ سَأَلْنَا اللَّهَ تَعَالَى الصَّفْحَ لِصَاحِبِهِ وَ مَا كَانَ مِنَ الْعُلُوِّ سَأَلْنَا اللَّهَ الشُّكْرَ لِصَاحِبِهِ.

He^{-asws} said to me: 'O Musa Bin Yassar! Don't you know that the community of the Imams^{-asws}, the deeds of our^{-asws} Shias get presented to us^{-asws} morning and evening. So, whatever was the deficiency in their deeds, we^{-asws} ask Allah^{-azwj} the Exalted for the Pardoning for its owner, and whatever was from the higher, we ask Allah^{-azwj} for the Thanks to its owner".²¹¹

²¹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 12

²¹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 13

14- قب، المناقب لابن شهر آشوب الجلاء وَ الشِّفَاءُ قَالَ مُحَمَّدُ بْنُ عِيسَى الْيَقْطِينِي لَمَّا اخْتَلَفَ النَّاسُ فِي أَمْرِ أَبِي الْحَسَنِ الرِّضَا ع جَمَعْتُ مِنْ مَسَائِلِهِ مِمَّا سُئِلَ عَنْهُ وَ أَجَابَ فِيهِ ثَمَانِيَةَ عَشَرَ أَلْفَ مَسْأَلَةٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and) 'Al Jila'a Wa Al Shifa'a' – Muhammad Bin Al Yaqteeny said,

'When the people differed regarding the matter of Abu Al-Hassan Al-Reza^{-asws}, I gathered from the questions from what he^{-asws} had been asked about, and he^{-asws} answered in it eighteen thousand questions'.

وَ قَدْ رَوَى عَنْهُ جَمَاعَةٌ مِنَ الْمُصَنِّفِينَ مِنْهُمْ أَبُو بَكْرٍ الْخَطِيبُ فِي تَارِيخِهِ وَ الثَّغَلِي فِي تَفْسِيرِهِ وَ السَّمْعَانِيُّ فِي رِسَالَتِهِ وَ ابْنُ الْمُعْتَزِّ فِي كِتَابِهِ وَ غَيْرُهُمْ.

And there have reported from him, a group of the authors, from them being Abu Bakr Al-Khateeb in his 'Tareekh', and Al-Sa'alby in his Tafseer, and Al-Sam'any in his 'Risalah', and Ibn Al-Mu'taz in his book, and others".²¹²

15- قب، المناقب لابن شهر آشوب سُئِلَ الرِّضَا ع عَنْ طَعْمِ الْخُبْزِ وَ الْمَاءِ فَقَالَ طَعْمُ الْمَاءِ طَعْمُ الْحَيَاةِ وَ طَعْمُ الْخُبْزِ طَعْمُ الْعَيْشِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Reza^{-asws} was asked about the taste of bread and the water. He^{-asws} said: 'The taste of water is the taste of life, and the taste of bread is the taste of living'.

يَاسِرُ الْخَادِمُ قَالَ قُلْتُ لِلرِّضَا ع رَأَيْتُ فِي النَّوْمِ كَأَنَّ قَفْصًا فِيهِ سَبْعَ عَشْرَةَ قَارُورَةً إِذْ وَقَعَ الْقَفْصُ فَتَكَسَّرَتِ الْقَوَارِيرُ

Yasser Al-Khadim said, 'I said to Al-Reza^{-asws}, 'I saw in the dream as is there was a crate in which were seventeen bottles. When the crate fell, the bottles were broken'.

فَقَالَ إِنَّ صُدِئْتُ رُؤْيَاكَ يَخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي يَمْلِكُ سَبْعَةَ عَشَرَ يَوْمًا ثُمَّ يَمُوتُ فَخَرَجَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِالْكَوْفَةِ مَعَ أَبِي السَّرَايَا فَمَكَثَ سَبْعَةَ عَشَرَ يَوْمًا ثُمَّ مَاتَ.

He^{-asws} said: 'If your dream is true, a man from my^{-asws} family members would come out (in rebellion) and rule for seventeen days. Then he will die'. Muhammad Bin Ibrahim came out (in rebellion) at Al-Kufa with Abu Al-Saraya. He remained for seventeen days, then died".²¹³

16- قب، المناقب لابن شهر آشوب دَخَلَ الرِّضَا ع الْحَمَّامَ فَقَالَ لَهُ بَعْضُ النَّاسِ دَلِكُنِي فَيَجْعَلُ يَدْلِكُكَ فَعَرَفُوهُ فَجَعَلَ الرَّجُلُ يَسْتَعِذِرُ مِنْهُ وَ هُوَ يُطِيبُ قَلْبَهُ وَ يَدْلِكُكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Al-Reza^{-asws} entered the bathhouse. One of the people said to him^{-asws}, 'Massage me!' He^{-asws} went on to massage him. He recognised him^{-asws}. Then man went on to apologise to him^{-asws} while he^{-asws} was good of heart and massaged him.

²¹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 14

²¹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 15

و فِي الْمُحَاضِرَاتِ أَنَّهُ لَيْسَ فِي الْأَرْضِ سَبْعَةُ أَشْرَافٍ عِنْدَ الْخَاصِّ وَالْعَامِّ كُتِبَ عَنْهُمْ الْحَدِيثُ إِلَّا عَلِيٌّ بْنُ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

And in 'Al-Muhaziraat', 'There aren't seven nobles in the earth, with the specials ones (Shias) and the general ones (Muslims), the Ahadeeth have been written from them, except for Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'.²¹⁴

يَعْقُوبُ بْنُ إِسْحَاقَ النَّوْبَكْتِيُّ قَالَ: مَرَّ رَجُلٌ بِأَبِي الْحَسَنِ الرِّضَا ع فَقَالَ لَهُ أَعْطِنِي عَلَى قَدْرِ مُرُوتِكَ قَالَ لَا يَسْتَعْنِي ذَلِكَ فَقَالَ عَلَى قَدْرِ مُرُوتِي قَالَ أَمَا إِذَا فَنَعَمْ ثُمَّ قَالَ يَا غُلَامُ أَعْطِهِ مِائَتَيْ دِينَارٍ

Yaqoub Bin Is'haq Al Nowbakhty who said,

'A man passed by Abu Al-Hassan Al-Reza^{-asws}. He said to him^{-asws}, 'Give to me in accordance with your^{-asws} magnanimity (worth)'. He^{-asws} said: 'There is no capacity for me^{-asws} to do that'. He said, 'In accordance with my magnanimity (worth)?' He^{-asws} said: 'As for that, so yes'. Then he^{-asws} said: 'O slave! Give him two hundred Dinars!'

و فَزَقَّ ع بِخُرَاسَانَ مَا لَهُ كُلُّهُ فِي يَوْمٍ عَرَفَةَ فَقَالَ لَهُ الْفَضْلُ بْنُ سَهْلٍ إِنَّ هَذَا لَمَعْرَمٌ فَقَالَ بَلْ هُوَ الْمَغْنَمُ لَا تَعْدَنَّ مَعْرَمًا مَا ابْتِغَتْ بِهِ أَجْرًا وَكِرَامًا.

And at Khurasan, he^{-asws} distributed his^{-asws} wealth, all of it, during the day of Arafaat. Al-Fazl Bin Sahl said to him^{-asws}, 'This is a loss!' He^{-asws} said: 'But, it is the gain. Do not count as a loss what you can but Recompense and honour with it'.²¹⁵

17- عم، إعلام الوری روى الحاكم أبو عبد الله الحافظ بإسناده عن الفضل بن العباس عن أبي الصلت عبد السلام بن صالح الهروي قال: ما رأيت أعلم من علي بن موسى الرضا ع ولا رآه عالم إلا شهد له بمثل شهادتي ولقد جمع المأمون في مجالس له ذوات عدد علماء الأديان و فقهاء الشريعة و المتكلمين فغلبهم عن آخرهم حتى ما بقي أحد منهم إلا أقر له بالفضل و أقر على نفسه بالفصو

(The book) 'I'lam Al Wara' – It reported by Al Hakim Bu Abdullah Al Hafiz, by his chain from Al Fazl Bin Al-Abbas, from Abu Al Salt Abdul Salam Bin Salih Al Harwy who said,

'I have not seen anyone more knowledgeable than Ali^{-asws} Bin Musa Al-Reza^{-asws}, nor did any scholar see him^{-asws} except he testified for him^{-asws} with the like of my testimony. And Al-Mamoun had gathered in a gathering of his, a large number of scholars of (various) religions, and jurists of the law, and the speakers. He^{-asws} overcame them to their last one until there did not remain anyone of them except, he acknowledged to him^{-asws} with the merit and acknowledge upon himself with the deficiency.

و لَقَدْ سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَقُولُ كُنْتُ أَجْلِسُ فِي الرُّؤُوسَةِ وَالْعُلَمَاءُ بِالْمَدِينَةِ مُتَوَافِرُونَ فَإِذَا أَعْيَا الْوَاحِدُ مِنْهُمْ عَنْ مَسْأَلَةٍ أَشَارُوا إِلَيَّ بِأَجْمَعِهِمْ وَ بَعَثُوا إِلَيَّ بِالْمَسَائِلِ فَأَجِيبُ عَنْهَا.

And I heard Ali^{-asws} Bin Musa Al-Reza^{-asws} saying: 'I^{-asws} was seated in the Shrine (of Rasool-Allah^{-saww}), and there were abundant scholars at Al-Medina. But whenever one of them was

²¹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 16 a

²¹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 16 b

frustrated by a question, they would all consult me^{-asws} in their entirety, and they would send the question to me^{-asws}, and I^{-asws} would answer it”.²¹⁶

قَالَ أَبُو الصَّلْتِ وَ لَقَدْ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع كَانَ يَقُولُ لِيَتَّبِعْ هَذَا أَحْوَكُمْ عَلَيَّ بْنُ مُوسَى عَالِمُ آلِ مُحَمَّدٍ فَاسْأَلُوهُ عَنْ أَذْيَانِكُمْ وَ اخْفَظُوا مَا يَقُولُ لَكُمْ فَإِنِّي سَمِعْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ ع غَيْرَ مَرَّةٍ يَقُولُ لِي إِنَّ عَالِمَ آلِ مُحَمَّدٍ لَفِي صُلْبِكَ وَ لَيَتَّبِعْ أَذْرُكُتُهُ فَإِنَّهُ سَمِيَّ أَمِيرِ الْمُؤْمِنِينَ عَلَيٍّ.

Abu Al Salt said,

‘It has been narrated to me by Is’haq son of Musa^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}. Musa^{-asws} Bin Ja’far^{-asws} said to his^{-asws} sons: ‘This brother^{-asws} of yours, Ali^{-asws} Bin Musa^{-asws}, is a scholar of the Progeny^{-asws} of Muhammad^{-saww}. So ask him^{-asws} about your religion and preserve what he^{-asws} says to you all, for I^{-asws} have heard Ja’far^{-asws} Bin Muhammad^{-asws} more than once saying to me^{-asws}: ‘The scholar of the Progeny^{-asws} of Muhammad^{-saww} is in your^{-asws} lineage, and alas if I^{-asws} could come across him^{-asws}!’ He^{-asws} had heard Amir Al-Momineen Ali^{-asws}’.²¹⁷

18- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ رَجُلٍ مِنْ أَهْلِ بَلْخٍ قَالَ: كُنْتُ مَعَ الرِّضَا ع فِي سَفَرِهِ إِلَى خُرَاسَانَ فَدَعَا يَوْمًا بِمَائِدَةٍ لَهُ فَجَمَعَ عَلَيْهَا مَوَالِيَهُ مِنَ السُّودَانِ وَ غَيْرِهِمْ فَقُلْتُ جُعِلْتُ فِدَاكَ لَوْ عَزَلْتُ هَؤُلَاءِ مَائِدَةً

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Muhammad, from Abdullah Bin Al Salt, from a man from the people of Balkh who said,

‘I was with Al-Reza^{-asws} during his^{-asws} journey to Khurasan. He^{-asws} called for a meal one day, and he^{-asws} gathered his^{-asws} slaves from Sudan and others, upon it. I said, ‘May I be sacrificed for you^{-asws}! If you^{-asws} could isolate a meal for them (away from us)!’

فَقَالَ مَهْ إِنَّ الرَّبَّ تَبَارَكَ وَ تَعَالَى وَاحِدٌ وَ اللَّهُ وَاحِدَةٌ وَ الْآبُ وَاحِدٌ وَ الْجَزَاءُ بِالْأَعْمَالِ.

He^{-asws} said: ‘Shh! The Lord^{-azwj} Blessed and Exalted is One, and the community is one, and the father is one, and the Recompense is due to the deeds”.²¹⁸

19- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ صَنْدَلٍ عَنْ يَاسِرٍ عَنِ الْيَسَعِ بْنِ خَمْرَةَ قَالَ: كُنْتُ أَنَا فِي مَجْلِسِ أَبِي الْحَسَنِ الرِّضَا ع أَخَذَهُ وَ قَدْ اجْتَمَعَ إِلَيْهِ خَلْقٌ كَثِيرٌ يَسْأَلُونَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ طَوَّلَ آدَمَ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Sandal, from Yasser, from Al Yas’a Bin Hamza who said,

‘I was in a gathering of Abu Al-Hassan Al-Reza^{-asws} discussing with him^{-asws}, and a lot of people had gathered to him^{-asws}, asking him^{-asws} about the Permissible and the Prohibited, when a man of a tall stature entered to see him^{-asws}.

²¹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 17 a

²¹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 17 b

²¹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 18

فَقَالَ لَهُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ مِنْ مُحِبِّكَ وَ مُحِبِّي آبَائِكَ وَ أَجْدَادِكَ عَاصِدِي مِنَ الْحَجِّ وَ قَدْ افْتَقَدْتُ نَفَقَتِي وَ مَا مَعِيَ مَا أُبْلَغُ بِهِ مَرْحَلَةً فَإِنْ رَأَيْتَ أَنَّ تَنْهَضَنِي إِلَى بَلَدِي وَ لِلَّهِ عَلَيَّ نِعْمَةٌ فَإِذَا بَلَغْتُ بَلَدِي تَصَدَّقْتُ بِالَّذِي تُؤَلِّي عَنكَ فَلَسْتُ مُضِيعَ صَدَقَةٍ

He said to him^{-asws}, 'The greetings be to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! I am a man from those that love you^{-asws}, and love your^{-asws} forefathers^{-asws}, coming back from the Hajj, and my expenses are lost and there is nothing with me to be able to reach my destination. If you^{-asws} see fit, advance me to my city. By Allah^{-azwj}, it would be a favour upon me. When I reach my city, I would give in charity with that which you^{-asws} ask me for, on your^{-asws} behalf, for I am not a (deserving) recipient of charity'.

فَقَالَ لَهُ اجْلِسْ رَحِمَكَ اللَّهُ وَ أَقْبَلْ عَلَى النَّاسِ يُخَدِّثُهُمْ حَتَّى تَفَرِّقُوا وَ بَقِيَ هُوَ وَ سُلَيْمَانُ الْجَعْفَرِيُّ وَ خَيْمَةُ وَ أَنَا فَقَالَ أَ تَأْذُنُونَ لِي فِي الدُّخُولِ فَقَالَ لَهُ سُلَيْمَانُ قَدَّمَ اللَّهُ أَمْرَكَ

He^{-asws} said to him: 'Be seated, may Allah^{-azwj} have Mercy on you!', and he^{-asws} turned towards the people, narrating to them, until they dispersed, and there remained him, and Suleyman Al-Ja'fary, and Khaysama, and myself. He^{-asws} said: 'Will you allow me^{-asws} to go inside?' Suleyman said to him^{-asws}, 'Allah^{-azwj} has given priority to your^{-asws} matters'.

فَقَامَ فَدَخَلَ الْحُجْرَةَ وَ بَقِيَ سَاعَةٌ ثُمَّ خَرَجَ وَ رَدَّ الْبَابَ وَ أَخْرَجَ يَدَهُ مِنْ أَعْلَى الْبَابِ وَ قَالَ أَيْنَ الْخُرَاسَانِيُّ فَقَالَ هَا أَنَا ذَا فَقَالَ لِحْدِ هَذِهِ الْمِائَتِي دِينَارٍ وَ اسْتَعِنْ بِهَا فِي مَثْوَاكَ وَ نَفَقَتِكَ وَ تَبَرَّكْ بِهَا وَ لَا تَصَدَّقْ بِهَا عَنِّي وَ اخْرُجْ فَلَا أَرَاكَ وَ لَا تَرَانِي

He^{-asws} arose and entered the chamber and remained there for a while. Then he^{-asws} came out and kept the door closed, and brought out his^{-asws} hand from the top of the door and said: 'Where is the Khurasany man?' He said, 'Here I am that one'. He^{-asws} said: 'Take these two hundred Dinars and be assisted by it in your provisions and your expenses and be Blessed by it, and do not give charity with it on my^{-asws} behalf, and go, so that I^{-asws} do not see you and nor should you see me^{-asws}'.

ثُمَّ خَرَجَ فَقَالَ سُلَيْمَانُ جُعِلَتْ فِدَاكَ لَقَدْ أَجَزَلْتَ وَ رَحِمْتَ فَلَمَّا ذَا سَرَّتَ وَجْهَكَ عَنْهُ

Then he^{-asws} came out. Suleyman said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} have been generous and merciful, so what was that you^{-asws} veiling your^{-asws} face from him?'

فَقَالَ خَافَهُ أَنْ أَرَى دُلَّ السُّؤَالِ فِي وَجْهِهِ لِقَضَائِي حَاجَتُهُ أَمَا سَمِعْتَ حَدِيثَ رَسُولِ اللَّهِ ص الْمُسْتَبْرِ بِالْحَسَنَةِ تَغْدِلُ سَبْعِينَ حِجَّةً وَ الْمَذْبُوعُ بِالسَّيِّئَةِ تَخْذُولُ وَ الْمُسْتَبْرُ بِهَا مَغْفُورٌ لَهُ

He^{-asws} said: 'Out of fear that I^{-asws} might see the disgrace of asking in his face to fulfil his need. Have you not heard a Hadeeth of Rasool-Allah^{-saww}: 'The veiled one with the good deeds would be equated with seventy Hajj, and the broadcaster with the sins would be forsaken, and the concealer of it is Forgiven?'

أَمَا سَمِعْتَ قَوْلَ الْأَوَّلِ

رَجَعْتُ إِلَى أَهْلِي وَ وَجْهِي بِمَا

مَنَى آتِهِ يَوْمًا لِأَطْلَبَ حَاجَةً

Have you not heard the former words, ‘Whenever I go to Him^{-azwj} to seek a need, I return home without any damage to the dignity of my face?’²¹⁹

20- كَا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ السَّيَّارِيِّ عَنْ عُيَيْدِ بْنِ أَبِي عَبْدِ اللَّهِ الْبَغْدَادِيِّ عَمَّنْ أَخْبَرَهُ قَالَ: نَزَلَ بِأَبِي الْحَسَنِ الرِّضَا عَ ضَيْفٌ وَكَانَ جَالِسًا عِنْدَهُ يُحَدِّثُهُ فِي بَعْضِ اللَّيْلِ فَتَغَيَّرَ السِّرَاجُ فَمَدَّ الرَّجُلُ يَدَهُ لِيُصْلِحَهُ فَرَزَّهُ أَبُو الْحَسَنِ عَ ثُمَّ بَادَرَهُ بِنَفْسِهِ فَأَصْلَحَهُ ثُمَّ قَالَ إِنَّا قَوْمٌ لَا نَسْتَخْدِمُ أَضْيَافَنَا.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Sayyari, from Ubeyd Bin Abu Abdullah Al Baghdady, from the one who informed him, said,

‘A guest had lodge with Abu Al-Hassan Al-Reza^{-asws} and was seated in his^{-asws} presence discussing with him^{-asws} in one of the nights. The lantern dimmed, and the man extended his hand to correct it. Abu Al-Hassan^{-asws} stopped him, then attended to it himself^{-asws}, and he^{-asws} corrected it. Then he^{-asws} said to him: ‘We^{-asws} are a people who do not make our^{-asws} guests to serve’.²²⁰

21- كَا، الكافي عليُّ بْنُ مُحَمَّدٍ عَنْ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ نُوحٍ بْنِ شُعَيْبٍ عَنْ يَاسِرِ الْخَادِمِ قَالَ: أَكَلَ الْعُلَمَاءُ يَوْمًا فَالْكَهْةَ فَلَمْ يَسْتَقْصُوا أَكْلَهَا وَرَمَوْا بِهَا فَقَالَ لَهُمُ أَبُو الْحَسَنِ عَ سُبْحَانَ اللَّهِ إِنْ كُنْتُمْ اسْتَغْنَيْتُمْ فَإِنَّ أَنَا سَأَلْتُكُمْ أَنْ تَطْعَمُوهُ مَنْ يَجْتَاحُ إِلَيْهِ.

(The book) ‘Al Kafi’ – Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Nuh Bin Shuayb, from Yasseer Al Khaddam who said,

‘The servants ate fruit one day and did not scrutinize it and threw it away. Abu Al-Hassan^{-asws} said to them: ‘Glory be to Allah^{-azwj}! If you are needless, so there are people who are not needless. Feed the ones who are needy to it’.²²¹

22- كَا، الكافي عَنْهُ عَنْ نُوحٍ بْنِ شُعَيْبٍ عَنْ يَاسِرِ الْخَادِمِ وَ نَادِرٍ جَمِيعًا قَالَا قَالَ لَنَا أَبُو الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنْ قُمْتُ عَلَى رُؤُوسِكُمْ وَ أَنْتُمْ تَأْكُلُونَ فَلَا تَقُومُوا حَتَّى تَفْرَعُوا وَ لَرُبَّمَا دَعَا بَعْضُنَا فَيَقُولُ هُمْ يَأْكُلُونَ فَيَقُولُ دَعُوهُمْ حَتَّى يَفْرَعُوا.

(The book) ‘Al Kafi’ – From him, from Nuh Bin Shuayb, from Yasser Al Khadim, and Nadir, altogether said,

‘Abu Al-Hassan^{-asws} said to us: ‘If I^{-asws} was standing over your heads, and you all are eating, so do not get up until you are free (from eating)’. And sometimes he^{-asws} would call one of us, so it would be said to him^{-asws}, ‘They are eating’, so he^{-asws} saying to them: ‘Leave them until they are free’.²²²

وَ رُوي عَنْ نَادِرِ الْخَادِمِ قَالَ: كَانَ أَبُو الْحَسَنِ عَ إِذَا أَكَلَ أَحَدُنَا لَا يَسْتَخْدِمُهُ حَتَّى يَفْرَغَ مِنْ طَعَامِهِ.

And it is reported from Nadir the servant who said,

‘It was so that whenever one of us was eating, he^{-asws} would get us to serve him^{-asws} until he was free from his meal’.²²³

²¹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 19

²²⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 20

²²¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 21

²²² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 22 a

²²³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 22 b

وَرَوَى نَادِرُ الْخَادِمِ قَالَ: كَانَ أَبُو الْحَسَنِ ع يَضَعُ جَوْزِينَةً عَلَى الْأُخْرَى وَ يَنَاولُنِي.

And it is reported by Nadir the servant who said,

‘Abu Al-Hassan^{-asws} placed a gooseberry upon the other and gave it to me’.²²⁴

23- كَا، الكافي العدة عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجُعْفَرِيِّ قَالَ: دَخَلْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ بَيْنَ يَدَيْهِ تَمْرٌ بَرِّيٌّ وَ هُوَ مُجِدُّ فِي أَكْلِهِ يَأْكُلُهُ بِشَهْوَةٍ فَقَالَ يَا سُلَيْمَانُ اذْنُ فَكُلْ قَالَ فَدَنَوْتُ فَأَكَلْتُ مَعَهُ وَ أَنَا أَقُولُ لَهُ جَعَلْتُ فِدَاكَ إِلَيَّ أَزَاكَ تَأْكُلُ هَذَا التَّمْرَ بِشَهْوَةٍ فَقَالَ نَعَمْ إِلَيَّ لِأَجْبُهُ

(The book) ‘Al Kafi’ - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail Al Razy, from Suleyman Bin Ja’far Al Ja’fary who said,

‘I went over to Abu Al-Hassan Al-Reza^{-asws} and in front of him^{-asws} were *Barney* dates he^{-asws} was constant in eating it, eating it with desire. He^{-asws} said to me: ‘O Suleyman! Approach and eat’. I approached him^{-asws} and ate with him^{-asws}, and I said to him^{-asws}, ‘May I be sacrificed for you’^{-asws}! I see you^{-asws} eating this date with desire’. He^{-asws} said: ‘Yes, I^{-asws} love it’.

قَالَ فُلْتُ وَ لَمْ ذَاكَ

He (the narrator) said, ‘I said, ‘And why is that so?’

قَالَ لِأَنَّ رَسُولَ اللَّهِ ص كَانَ تَمْرِيًّا وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع تَمْرِيًّا وَ كَانَ أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ ع تَمْرِيًّا وَ كَانَ سَيِّدُ الْعَابِدِينَ ع تَمْرِيًّا وَ كَانَ أَبُو جَعْفَرٍ ع تَمْرِيًّا وَ كَانَ أَبُو عَبْدِ اللَّهِ ع تَمْرِيًّا وَ كَانَ أَبِي تَمْرِيًّا وَ أَنَا تَمْرِيٌّ وَ شِيعَتُنَا يُحِبُّونَ التَّمْرَ لِأَنَّهُمْ خُلِقُوا مِنْ طِينَتِنَا وَ أَعْدَاؤُنَا يَا سُلَيْمَانُ يُحِبُّونَ الْمُسْكِرَ لِأَنَّهُمْ خُلِقُوا مِنْ مَارِجٍ مِنْ نَارٍ.

He^{-asws} said: ‘Because Rasool-Allah^{-sawww} was a date-lover, and Ali^{-asws} was a date-lover, and Al-Hassan^{-asws} was a date-lover, and Abu Abdullah Al-Husayn^{-asws} was a date-lover, and Zayn Al-Abideen^{-asws} was a date-lover, and Abu Ja’far^{-asws} was a date-lover, and Abu Abdullah^{-asws} was a date-lover, and my^{-asws} father^{-asws} was a date-lover, and our^{-asws} Shias are loving the dates because they have been Created from our^{-asws} clay, and our^{-asws} enemies, O Sulayman, are loving the intoxicants because they have been Created from the **smokeless fire [55:15]**’.²²⁵

24- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجُهْمِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع وَ قَدْ اخْتَضَبَ بِالسَّوَادِ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al-Hassan Bin Al Jahm who said,

‘I entered to see Abu Al-Hassan^{-asws}, and he^{-asws} had dyed with the black’.²²⁶

25- كَا، الكافي العدة عَنْ سَهْلِ عَنْ أَبِي الْقَاسِمِ الْكُوفِيِّ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْكِرْمَانِيِّ قَالَ: فُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي ع مَا تَقُولُ فِي الْمِسْكِ فَقَالَ إِنَّ أَبِي أَمَرَ فَعْمِلَ لَهُ مِسْكٌ فِي بَابٍ بِسَبْعِمِائَةِ دِرْهَمٍ

²²⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 22 c

²²⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 23

²²⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 24

(The book) 'Al Kafi' – from Abu Al Qasim Al Kufy, from the one who narrated it, from Muhammad Bin Al Waleed Al Kirmany who said,

'I said to Abu Ja'far^{asws} the 2nd, 'What are you^{asws} saying regarding the musk?' He^{asws} said: 'My^{asws} father^{asws} ordered for musk to be made for him^{asws} in a container, for seven hundred Dirhams.

فَكَتَبَ إِلَيْهِ الْفَضْلُ بْنُ سَهْلٍ يُخْبِرُهُ أَنَّ النَّاسَ يَعْيُبُونَ ذَلِكَ فَكَتَبَ إِلَيْهِ يَا فَضْلُ أَمَا عَلِمْتَ أَنَّ يُوسُفَ ص وَهُوَ نَبِيٌّ كَانَ يَلْبَسُ الدِّيْبَاجَ مُزْرَدًا بِالذَّهَبِ وَ يَجْلِسُ عَلَى كُرَاسِيٍّ الذَّهَبِ فَلَمْ يَنْقُصْ ذَلِكَ مِنْ حِكْمَتِهِ شَيْئًا

Al-Fazl Bin Sahl wrote to him^{asws}, informing him^{asws} that the people are refusing that. He^{asws} wrote to him: 'O Fazl! But do you not know that Yusuf^{as}, and he^{as} was a Prophet^{as}, used to wear the brocade buttoned with the gold, and would sit upon a chair of gold, and that did not reduce anything from his^{as} wisdom?'

قَالَ ثُمَّ أَمَرَ فَعَمِلْتُ لَهُ غَالِيَةً بِأَرْبَعَةِ آلَافٍ دِرْهَمٍ.

He (the narrator) said, 'So I made expensive perfume for him^{as} for four thousand Dirhams''²²⁷

26- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: أَمَرَنِي أَبُو الْحَسَنِ الرِّضَا ع فَعَمِلْتُ لَهُ دُهْنًا فِيهِ مِسْكٌ وَ عُنْبُرٌ فَأَمَرَنِي أَنْ أَكْتُبَ فِي قِوْطَاسٍ آيَةَ الْكُرْسِيِّ وَ أُمَّ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قَوَارِعَ مِنَ الْقُرْآنِ وَ أَجْعَلَهُ بَيْنَ الْغُلَافِ وَ الْقَاوِرَةِ فَفَعَلْتُ ثُمَّ أَتَيْتُهُ فَتَعَلَّفَ بِهِ وَ أَنَا أَنْظُرُ إِلَيْهِ.

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{asws} ordered me, so I made a flask for him^{asws} in which was musk, and Amber. He^{asws} ordered me that I should write down in a paper the Verse of the Chair (2:255), and the Mother of the Book (*Surah Al-Fatiha*), and *Al-Mawazatain* (Chapters 113 & 114), and certain Verses from the Quran, and make these to be in between the covering and the flask. I did it, then I came over to him^{asws} with it, and he^{asws} placed it in a covering, and I was looking at him^{asws}'²²⁸

27- كَأ، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجُهْمِ قَالَ: خَرَجَ إِلَيَّ أَبُو الْحَسَنِ ع فَوَجَدْتُ مِنْهُ رَائِحَةَ التَّجْمِيمِ.

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from Musa Bin Al Qasim, from Ali Bin Asbaat, from Al-Hassan Bin Jahm who said,

'Abu Al-Hassan^{asws} came out to me, so I found from him^{asws} an aroma of *Al-Tajmeer* (incense)''²²⁹

28- كَأ، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ وَ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجُهْمِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع يَدْهِنُ بِالْخَيْرِيِّ.

²²⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 25

²²⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 26

²²⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 27

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Abu Abdullah, from his father, and Ibn Fazzal, from Al-Hassan Bin Al Jaham who said,

'I saw Abu Al-Hassan^{-asws} oiling with the gillyflower oil"²³⁰.

29- كَا، الكافي العِدَّةُ عَنِ الْبَرْقِيِّ عَنِ الْبَرْقِطِيِّ عَنِ الرِّضَا ع أَنَّهُ كَانَ يَتَرَبُّبُ الْكِتَابَ.

(The book) 'Al Kafi' – The number, from Al Barqy, from Al Bazanty,

'From Al-Reza^{-asws}, he^{-asws} used to sprinkle dust upon the (wet) writing (to dry it)"²³¹.

30- كَا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنِ الْوُشَاءِ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع وَبَيْنَ يَدَيْهِ إِبْرِيقٌ يُرِيدُ أَنْ يَتَهَيَّأَ مِنْهُ لِلصَّلَاةِ فَدَنَوْتُ لِأَصْبُ عَلَيْهِ فَأَبَى ذَلِكَ وَ قَالَ مَهْ يَا حَسَنُ فَقُلْتُ لَهُ لِمَ تَنْتَهَانِي أَنْ أَصْبُ عَلَى يَدِكَ تَكْرَهُ أَنْ أُوجِرَ قَالَ تُوجِرُ أَنْتَ وَ أُوزَّرُ أَنَا

(The book) 'Al Kafi' – Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq Al Ahmar, from Al-Hassan Bin Ali Al Washa who said,

I went over to Al-Reza^{-asws} and in front of him^{-asws} was a jug intending to prepare from it for the *Salaat*. I approached him^{-asws} to pour it upon him^{-asws}, but he^{-asws} refused that and said: 'No, O Hassan!' said to him^{-asws}, 'Why are you^{-asws} forbidding be to pour upon your^{-asws} hand? Do you^{-asws} dislike for me to be Recompensed (for it)?' He^{-asws} said: 'You will be Recompensed and I^{-asws} would be burdened'.

فَقُلْتُ لَهُ وَ كَيْفَ ذَلِكَ فَقَالَ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا وَ هَا أَنَا ذَا أَنْوِضُ لِلصَّلَاةِ وَ هِيَ الْعِبَادَةُ فَأَكْرَهُ أَنْ يَشْرِكَنِي فِيهَا أَحَدٌ.

I said to him^{-asws}, 'And how can that be?' He^{-asws} said: 'Have you not heard Allah^{-azwj} Mighty and Majestic Saying: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110]***, and here I^{-asws} am performing Ablution (*Wud'u*) for the *Salaat*, and it is the (act of) worship, therefore I^{-asws} dislike for anyone to participate with me therein"²³².

31- كَا، الكافي العِدَّةُ عَنِ الْبَرْقِيِّ عَنِ الْبَرْقِطِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي الْحَسَنِ الرِّضَا مِنْ وَرَاءِ حَرٍّ بَلَغَ قَالَ إِنِّي أَسْأَلُكَ عَنْ مَسْأَلَةٍ فَإِنْ أَجَبْتَنِي فِيهَا بِمَا عِنْدِي قُلْتُ بِإِمَامَتِكَ فَقَالَ أَبُو الْحَسَنِ ع سَلْ عَمَّا شِئْتَ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'A man came over to Abu Al-Hassan Al-Reza^{-asws} from behind the river Balkh. He said, 'I want to ask you^{-asws} a question. If you^{-asws} were to answer me with regards to it with what is with me, I shall say (believe in) your^{-asws} Imamate'. Abu Al-Hassan^{-asws} said: 'Ask about whatever you so desire to'.

²³⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 28

²³¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 29

²³² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 30

فَقَالَ أَخْبِرْنِي عَنْ رَبِّكَ مَتَى كَانَ وَ كَيْفَ كَانَ وَ عَلَى أَيِّ شَيْءٍ كَانَ اعْتِمَادُهُ

He said, 'Inform me about your^{-asws} Lord^{-azwj}, when was He^{-azwj} (from), and how was He^{-azwj} and upon which thing is His^{-azwj} dependency?'

فَقَالَ أَبُو الْحَسَنِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَيْنَ الْأَيْنِ بَلَا أَيْنِ وَ كَيْفَ الْكَيْفَ بَلَا كَيْفِ وَ كَانَ اعْتِمَادُهُ عَلَى قُدْرَتِهِ

Abu Al-Hassan^{-asws} said: 'Allah^{-azwj} Blessed and Exalted is the 'where' of the 'where' without a 'where', and 'how' of the 'how' without a 'how', and His^{-azwj} dependency is upon His^{-azwj} Power'.

فَقَامَ إِلَيْهِ الرَّجُلُ فَقَبَّلَ رَأْسَهُ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ عَلِيًّا وَصِي رَسُولِ اللَّهِ وَ الْقِيَمُ بَعْدَهُ بِمَا أَقَامَ بِهِ رَسُولُ اللَّهِ ص وَ أَنْتُمْ الْأَيُّمَةُ الصَّادِقُونَ وَ أَنْتَ الْخَلْفُ مِنْ بَعْدِهِمْ.

The man stood up to him^{-asws} and kissed his^{-asws} forehead and said, 'I testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} Rasool^{-saww}, and that Ali^{-asws} is a successor^{-asws} of Rasool^{-saww}, and the custodian after him^{-saww} with whatever Rasool-Allah^{-saww} stood with, and you^{-asws} all (Imams^{-asws}) are the truthful ones, and that you^{-asws} are the replacement from after them^{-asws}'.²³³

32- كَا، الكافي العدة عن ابن عيسى عن البرنظري قال: دَخَرْتُ لِلرِّضَا ع شَيْئًا فَقَالَ اصْبِرْ فَإِنِّي أَرْجُو أَنْ يَصْنَعَ اللَّهُ لَكَ إِنْ شَاءَ اللَّهُ

(The book) 'Al Kafi' - A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I mentioned something to Al-Reza^{-asws}, so he^{-asws} said: 'Be patient, for I^{-asws} am hoping that Allah^{-azwj} would do something for you, if Allah^{-azwj} so Desires'.

ثُمَّ قَالَ قَوْلَ اللَّهِ مَا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِينَ مِنْ هَذِهِ الدُّنْيَا خَيْرٌ لَهُ بِمَا عَجَّلَ لَهُ فِيهَا ثُمَّ صَغَّرَ الدُّنْيَا وَ قَالَ أَيُّ شَيْءٍ هِيَ

Then he^{-asws} said: 'By Allah^{-azwj}! Allah^{-azwj} does not delay from the Momin from this world what is good for him, from what He^{-azwj} Hastens or him in it'. Then he^{-asws} belittled the world and said: 'Which thing is it?'

ثُمَّ قَالَ إِنَّ صَاحِبَ النِّعْمَةِ عَلَى خَطَرٍ إِنَّهُ يُحِبُّ عَلَيْهِ حُقُوقُ اللَّهِ فِيهَا وَ اللَّهُ إِنَّهُ لَيَكُونُ عَلَى النِّعَمِ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَمَا أَرَأَى مِنْهَا عَلَى وَجَلٍ وَ حَرَكَ يَدَهُ حَتَّى أَخْرَجَ مِنَ الْحُقُوقِ الَّتِي يُحِبُّ لِلَّهِ عَلَيْهَا فِيهَا

Then he^{-asws} said: 'The favoured one is upon a danger that there is Obligated upon him the Rights of Allah^{-azwj} in it. By Allah^{-azwj}! If there happens to be the Bounty upon me^{-asws} from Allah^{-azwj} Mighty and Majestic, I^{-asws} would not cease to be apprehensive from it', and he moved his^{-asws} hand, 'Until I^{-asws} take out the rights which are Obligated for the Sake of Allah^{-azwj} upon me^{-asws} with regards to it'.

²³³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 7 H 31

قُلْتُ جُعِلْتُ فِدَاكَ أَنْتَ فِي قَدْرِكَ تَخَافُ هَذَا

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} are within your^{-asws} powers (and) you^{-asws} are fearing this?'

قَالَ نَعَمْ فَأُحْمَدُ رَبِّي عَلَى مَا مَنَّ بِهِ عَلَيَّ.

He^{-asws} said: 'Yes, so I^{-asws} can Praise my^{-asws} Lord^{-azwj} upon what He^{-azwj} Favoured with upon me^{-asws}'.²³⁴

33- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الرِّضَا ع قَالَ: قَالَ لِبَعْضِ مَوَالِيهِ يَوْمَ الْفِطْرِ وَهُوَ يَدْعُو لَهُ يَا فُلَانُ تَقَبَّلَ اللَّهُ مِنْكَ وَمِنَّا ثُمَّ أَقَامَ حَتَّى إِذَا كَانَ يَوْمُ الْأَضْحَى فَقَالَ لَهُ يَا فُلَانُ تَقَبَّلَ اللَّهُ مِنْكَ وَمِنْكَ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ali Bin Ibrahim Al Ja'fary, from Muhammad Bin Al Fazl,

'From Al-Reza^{-asws} having said to one of his^{-asws} friends on the day of Al-Fitr, and he^{-asws} was supplicating for him: 'O so and so! May Allah^{-azwj} Accept from you, and from us^{-asws}'. Then he arose, until the day of Al-Azha came up, so he^{-asws} said to him: 'O so and so! May Allah^{-azwj} Accept from us^{-asws} and from you'.

قَالَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ قُلْتُ فِي الْفِطْرِ شَيْئاً وَ تَقُولُ فِي الْأَضْحَى غَيْرَهُ

He (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} said something during Al-Fitr, and you^{-asws} are saying during Al-Azha something else?'

قَالَ فَقَالَ نَعَمْ إِنِّي قُلْتُ لَهُ فِي الْفِطْرِ تَقَبَّلَ اللَّهُ مِنْكَ وَمِنَّا لِأَنَّهُ فَعَلَ مِثْلَ فِعْلِي وَ نَاسَبْتُ أَنَا وَ هُوَ فِي الْفِعْلِ وَ قُلْتُ لَهُ فِي الْأَضْحَى تَقَبَّلَ اللَّهُ مِنْكَ وَمِنْكَ لِأَنَّا مَكِينْنَا أَنْ نَضْحِيَ وَ لَا بُدَّ لَهُ أَنْ يُضْحِيَ فَقَدْ فَعَلْنَا نَحْنُ غَيْرَ فِعْلِهِ.

He (the narrator) said, 'He^{-asws} said: 'Yes. I^{-asws} said to him during Al-Fitr: 'May Allah^{-azwj} Accept from you and from us^{-asws}, because he had done something similar to my^{-asws} deed, and I^{-asws} and him were equal in the deed; and I^{-asws} said regarding Al-Azha: 'May Allah^{-azwj} Accept from us^{-asws} and from you, because we^{-asws} were able to sacrifice and he was not able to sacrifice, so we^{-asws} had done a deed other than his''.²³⁵

34- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: كُنْتُ مَعَ الرِّضَا ع فِي بَعْضِ الْحَاجَةِ فَأَرَدْتُ أَنْ أَنْصَرِفَ إِلَى مَنْزِلِي فَقَالَ لِي أَنْصَرِفْ مَعِي فَبِثْتُ عِنْدِي اللَّيْلَةَ فَأَنْطَلَقْتُ مَعَهُ فَدَخَلَ إِلَى دَارِهِ مَعَ الْمَغِيبِ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Suleyman Bin Ja'far Al Ja'fary who said,

'I was with Al-Reza^{-asws} regarding one of the needs, and I intended to leave to go to my house. He^{-asws} said to me: 'Come with me^{-asws} and spend the night in my^{-asws} presence'. I went with him^{-asws} and entered into his^{-asws} house along with Al Mo'tab.

²³⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 32

²³⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 33

فَنَظَرَ إِلَى غُلَمَانِهِ يَعْمَلُونَ بِالطِّينِ أَوْارِي الدَّوَابَّ أَوْ غَيْرَ ذَلِكَ وَ إِذَا مَعَهُمْ أَسْوَدُ لَيْسَ مِنْهُمْ فَقَالَ مَا هَذَا الرَّجُلُ مَعَكُمْ قَالُوا يُعَاوِنُنَا وَ نُعْطِيهِ شَيْئًا قَالَ فَاطْعْتُمُوهُ عَلَى أَجْرَتِهِ فَقَالُوا لَا هُوَ يَرْضَى مِنَّا بِمَا نُعْطِيهِ

He^{-asws} looked at his^{-asws} servants who were working with the clay in the animal enclosure, and other such work, and there was a black man with them who was not from them. He^{-asws} said: 'Who is this man with you?' They said, 'He is helping us and we would give him something'. He^{-asws} said: 'Have you agreed his wages with him?' They said, 'No. He would be pleased from us with whatever we give him'.

فَأَقْبَلَ عَلَيْهِمْ بِضَرْهُمْ بِالسَّوْطِ وَ غَضِبَ لِذَلِكَ غَضَبًا شَدِيدًا فَقُلْتُ جَعَلْتُ فِدَاكَ لَمْ تُدْخِلْ عَلَى نَفْسِكَ

He^{-asws} faced towards them to strike them with the whip and was angered due to that with an intense anger. I said, 'May I be sacrificed for you^{-asws}! Why are you taking it upon yourself^{-asws}?'

فَقَالَ إِنِّي قَدْ كَسَبْتُهُمْ عَنْ مِثْلِ هَذَا غَيْرَ مَرَّةٍ أَنْ يَعْمَلَ مَعَهُمْ أَحَدٌ حَتَّى يُقَاطِعُوهُ أَجْرَتَهُ وَ اعْلَمْ أَنَّهُ مَا مِنْ أَحَدٍ يَعْمَلُ لَكَ شَيْئًا بِغَيْرِ مُقَاطَعَةٍ ثُمَّ زِدْتَهُ لِذَاكَ الشَّيْءِ ثَلَاثَةً أَضْعَافٍ عَلَى أَجْرَتِهِ إِلَّا ظَنَّ أَنَّكَ قَدْ نَقَصْتَهُ أَجْرَتَهُ وَ إِذَا قَاطَعْتَهُ ثُمَّ أَعْطَيْتَهُ أَجْرَتَهُ حَمْدَكَ عَلَى الْوَفَاءِ فَإِنْ زِدْتَهُ حَبَّةً عَرَفَ ذَلِكَ لَكَ وَ رَأَى أَنَّكَ قَدْ زِدْتَهُ.

He^{-asws} said: 'I^{-asws} have forbidden them from the likes of this many a time to make anyone work with them until they agree his wages beforehand. And know that there is no one who would work for you anything without an agreed wage, and then you increase something for him three times over upon his wages, he would still think that you have been deficient in his wages; and when you agree his wages beforehand, then give his wages to him, he would praise you upon the loyalty. So if you were to increase it even by a grain, he would recognise that for you and view that you have given him more'.²³⁶

كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ لِعَلِيِّ بْنِ أَبِي تَالِبٍ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ النَّجَّاشِيِّ الْأَسَدِيِّ قَالَ: قُلْتُ لِلرِّضَا ع أَنْتَ صَاحِبُ هَذَا الْأَمْرِ قَالَ إِي وَ اللَّهُ عَلَى الْإِنْسِ وَ الْجِنِّ.

(The book) 'Kitab Al Imamah Wa Al Tabsirah' of Ali Bin Babuwayh, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Abbas Bin Al Najashy Al Asady who said,

'I said to Al-Reza^{-asws}, 'Are you^{-asws} Master^{-asws} of this command?' He^{-asws} said: 'Yes, by Allah^{-azwj}! Upon the Jinn and the human beings'.²³⁷

²³⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 34 a

²³⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 7 H 34 b

باب 8 ما أنشد ع من الشعر في الحكم

CHAPTER 8 – WHAT HE^{-asws} RECITED FROM THE POEMS DURING THE JUDGMENT

1- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن محمد بن يحيى بن أبي عباد عن عمه قال: سمعت الرضا ع يوماً ينشد شعراً و قليلاً ما كان ينشد شعراً

كُلُّنَا نَأْمَلُ مَدّاً فِي الْأَجَلِ - وَ الْمَنَايَا هُنَّ أَفَاثُ الْأَمَلِ -
لَا تَعُرُّكَ أَبَاطِيلُ الْمَتَى - وَ الزَّمُ الْقَصْدُ وَ دَعُ عَنْكَ الْعِلَلِ -
إِنَّمَا الدُّنْيَا كَطَلٍ زَائِلٍ - خَلَّ فِيهِ رَاكِبٌ ثُمَّ رَحَلَ -

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Muhammad Bin Yahya Bin Abu Abbad who said,

'One day I heard Al-Reza^{-asws} recite a poem, and he^{-asws} hardly ever recited a poem: 'All of us hope for an extension in the term, and the deaths, these are a scourge of the hopes. Do not be deceived by the false hopes and stick to the moderation and leave the evils. But rather, the world is like a declining shadow. A rider came to be in it, then departed'.

فَقُلْتُ لِمَنْ هَذَا أَعَزَّ اللَّهُ الْأَمِيرَ فَقَالَ لِعِرَاقِي لَكُمْ قُلْتُ أَنْشَدَنِيهِ أَبُو الْعَتَاهِيَةِ لِنَفْسِهِ فَقَالَ هَاتِ اسْمَهُ وَ دَعُ عَنْكَ هَذَا إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى يَقُولُ وَ لَا تَنَابِزُوا بِالْأَلْقَابِ وَ لَعَلَّ الرَّجُلَ يَكْرَهُ هَذَا.

I said, 'For whom is this? May Allah^{-azwj} Honour the emir!' He said, 'To an Iraqi of yours'. I said, 'Did Abu Al-Atahiya compose it for himself?' He said, 'Give his name and leave this. Allah^{-azwj} Glorious and Exalted Says: **nor call each other with nicknames. [49:11]**'. And perhaps the man disliked this".²³⁸

2- ن، عيون أخبار الرضا عليه السلام ابن المتوكل و ابن عصام و الحسن بن أحمد المؤدب و الوراق و الدقاق جميعاً عن الكليني عن علي بن إبراهيم العلوي الجوالي عن موسى بن محمد المخاربي عن رجل ذكر اسمهُ عن أبي الحسن الرضا ع أَنَّ الْمَأْمُونُ قَالَ هَلْ رَوَيْتَ مِنَ الشُّعْرِ شَيْئاً فَقَالَ قَدْ رَوَيْتُ مِنْهُ الْكَثِيرَ فَقَالَ أَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي الْحِلْمِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Mutawakkal, and Ibn Isam, and Al-Hassan Bin Ahmad al Muwaddib, and al Warraq, and Al Daqqaq, altogether from Al Kulayni, from Ali Bin Ibrahim Al Alawy Al Jawwany, from Musa Bin Muhammad Al Muhariby, from a man whose name he mentioned,

'From Abu Al-Hassan^{-asws} Al-Reza^{-asws}: 'Al-Mamoun said, 'Have you^{-asws} reported anything from the poems?' He^{-asws}: 'I^{-asws} have reported a lot from it'. He said, 'Recite to me the best of what you^{-asws} have reported regarding the forbearance'.

فَقَالَ ع

²³⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 8 H 1

إِذَا كَانَ دُونِي مَنْ يُلَبِّثُ بِجَهْلِهِ - أَبَيْتُ لِنَفْسِي أَنْ تُفَالِحَ بِالْجَهْلِ -
وَإِنْ كَانَ مِثْلِي فِي تَحَلِّي مِنَ النَّهْيِ - أَخَذْتُ بِجَلْمِي كَيْ أَجَلَّ عَنِ الْمَثَلِ -
وَإِنْ كُنْتُ أَدْنَى مِنْهُ فِي الْفَضْلِ وَالْحَيَى - عَرَفْتُ لَهُ حَقَّ التَّقْدِيمِ وَالْفَضْلِ -

'And when someone besides me afflicted with his ignorance, I would refuse myself to be faced with the ignorance, and if the likes of me were to be in my place from the prohibition, I would take with my forbearance, lest I would be hasty about the resembling, and if I were to be lower than him in the merit and the virtue, I would recognise for him the right of precedence and the merit'.

قَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتُهُ فِي السُّكُوتِ عَنِ الْجَاهِلِ وَ تَرَكَ عِتَابَ الصَّدِيقِ

Al-Mamoun said to him^{-asws}, 'How excellent is this! This, who said it?' He^{-asws} said: 'One of our youths'. He said, 'Recite to me the best of what you^{-asws} have reported regarding the silence from the ignoramus, and leave faulting the friend'.

فَقَالَ ع

إِنِّي لَيَهْجُرُنِي الصَّدِيقُ بُحْبُأً - فَأُرِيهِ أَنَّ لَهُجْرَهُ أَسْبَابٌ -
وَ أَرَاهُ إِنْ عَاتَبْتُهُ أَعْرَبْتُهُ - فَأَرَى لَهُ تَرَكَ الْعِتَابَ عِتَاباً -
وَ إِذَا يُلَبِّثُ بِجَاهِلٍ مُتَحَكِّمٍ - يَجِدُ الْمُحَالَ مِنْ الْأُمُورِ صَوَاباً -
أَوَّلَيْتُهُ مِنِّي السُّكُوتَ وَ رُبَّمَا - كَانَ السُّكُوتُ عَنِ الْجَوَابِ جَوَاباً -

He^{-asws} said: 'I, when a friend forsakes me avoiding me, I shall show him that there are reasons for his forsaking, and I shall show him that if you were to reprimand him, it would deceive him, so I view for him to leave the reprimand admonishing. And if I were to be afflicted with a controlling ignorant, who finds the impossible matters to be correct, I shall give him the silence from me. Sometimes the silence from the answering is an answer'.

فَقَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا مَنْ قَالَهُ فَقَالَ ع بَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتُهُ فِي اسْتِخْلَافِ الْعَدُوِّ حَتَّى يَكُونَ صَدِيقاً

Al-Mamoun said to him^{-asws}, 'How excellent this is! This, who said it?' He^{-asws} said: 'One of our youths'. He said, 'Recite to me the best of what you^{-asws} have reported regarding pulling the enemy until he becomes a friend'.

فَقَالَ ع

وَ ذِي غِلَّةٍ سَأَلْتُهُ فَمَهَرْتُهُ - فَأَوْقَرْتُهُ مِنِّي لِعَفْوِ النَّجْمِ -
وَ مَنْ لَا يُدَافِعُ سَبَقَاتِ عَدُوِّهِ - بِإِخْسَانِهِ لَمْ يَأْخُذِ الطَّوْلَ مِنْ عِلِّ -
وَ لَمْ أَرِ فِي الْأَشْيَاءِ أَسْرَعَ مَهْلِكاً - لِعَفْرِ قَدِيمٍ مِنْ وَدَادٍ مُعْجَلٍ -

He^{-asws} said: 'And the one with grudges, I keep him safe, so I coerce him as an acknowledgment from me of the beautiful pardon, and the one does not defend against the evils of his enemies

by his favours, would not be taking the forbearance from the top, and I have not seen in the thing, anything of quicker destruction of an ancient drowning from a hasty valley’.

فَقَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا فَقَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتُهُ فِي كِتْمَانِ السِّرِّ

Al-Mamoun said to him^{-asws}, ‘How excellent this is! This, who said it?’ He^{-asws} said: ‘One of our youths’. He said, ‘Recite to me the best of what you^{-asws} have reported regarding concealing of the secrets’.

فَقَالَ ع

وَإِلَيَّ لَا تُنْسَى السِّرَّ كَيْلًا أُذِيعَهُ -
خَافَهُ أَنْ يَجْرِيَ بِبَايِ دِكْرُهُ -
فَيُوشِكُ مَنْ لَمْ يُفْشِ سِرًّا وَجَالَ فِي -
فَبَا مِنْ رَأَى سِرًّا يُصَانُ بِأَنْ يُنْسَى -
فَيَنْبِذَهُ قُلُوبِي إِلَى مُلْتَوَى حَشَا -
خَوَاطِرِهِ أَنْ لَا يُطِيقَ لَهُ حَبْسًا -

He^{-asws} said: ‘And I tend to forget the secret lest I broadcast it, so who can see a secret that is preserved by being forgotten, fearing that its mention may cross my mind, so it would turn my heart into a crooked beast. There is no doubt that one who does not reveal a secret and circulates it in his mind, will not be able to endure withholding it’.

فَقَالَ لَهُ الْمَأْمُونُ إِذَا أَمَرْتُ أَنْ تَتَرَّبَ [يَتَرَّبَ] الْكِتَابَ كَيْفَ تَقُولُ قَالَ تَرَّبَ قَالَ فَمِنْ السَّحَا قَالَ سَحَّ قَالَ فَمِنْ الطَّيْنِ قَالَ طَيَّنَ فَقَالَ يَا عَلَّامُ تَرَّبَ هَذَا الْكِتَابَ وَ سَحَّ وَ طَيَّنَهُ وَ امْضِ بِهِ إِلَى الْفَضْلِ بْنِ سَهْلٍ وَ خُذْ لِأَبِي الْحَسَنِ ثَلَاثِمِائَةَ أَلْفِ دِرْهَمٍ.

Al-Mamoun said to him, ‘When you^{-asws} instruct with scattering dust on the writing, how do you^{-asws} say?’ He^{-asws} said: ‘Dust up!’ He said, ‘So, from the scattering?’ He^{-asws} said: ‘Scatter it!’ He said, ‘So, from the clay?’ He^{-asws} said: ‘Clay it!’ He said, ‘O slave! Dust up this writing, and scatter it, and clay it, and go with it to Al-Fazl Bin Sahl and take three hundred thousand Dirhams to be for Abu Al-Hassan^{-asws}!’²³⁹

3- ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسدي عن سهل عن عبد العظيم الحسيني عن معمر بن خلاد و جماعة قالوا دخلنا على الرضا ع فَقَالَ لَهُ بَعْضُنَا جَعَلَنِي اللَّهُ فِدَاكَ مَا لِي أَرَاكَ مُتَغَيِّرَ الْوَجْهِ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Daqqaq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Muammar Bin Khallad, and a group, they said,

‘We entered to see Al-Reza^{-asws}. One of us said to him^{-asws}, ‘May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! What is the matter I see you^{-asws} as being changed of face?’

فَقَالَ ع إِنِّي بَقِيْتُ لَيْتِي سَاهِرًا مُفَكِّرًا فِي قَوْلِ مَرْوَانَ بْنِ أَبِي حَفْصَةَ -

أَلَيْ يَكُونُ وَ لَيْسَ ذَاكَ بِكَائِنٍ -
لَيْتِي الْبَنَاتِ وَرَأَتْهُ الْأَعْمَامَ

He said, 'I^{asws} remained my^{asws} night staying awake, thoughtful regarding the words of Marwan Bin Abu Hafsa, 'How can it be, and this cannot happen to be! For sons of the daughters, and inheritance of the uncles'.

ثُمَّ نِمْتُ فَإِذَا أَنَا بِقَائِلٍ قَدْ أَخَذَ بَعْضَادِي الْبَابِ وَ هُوَ يَقُولُ

أَنَّى يَكُونُ وَ لَيْسَ ذَاكَ بِكَائِنٍ - لِمُشْرِكِينَ دَعَائِمِ الْإِسْلَامِ -
لِيَنِي الْبَنَاتِ نَصِيبُهُمْ مِنْ جَدِّهِمْ - وَ الْعَمُّ مَتْرُوكٌ بِغَيْرِ سَهَامٍ -
مَا لِلطَّلِيقِ وَ لِلثَّرَاثِ وَ إِنَّمَا - سَجَدَ الطَّلِيقُ خِثَافَةَ الصَّنَمِصَامِ -

Then I^{asws} slept, and there was a speaker who grabbed the posts of the door, and he was saying, 'How can it be, and that will not be happening, for the Polytheist be the foundations of Al-Islam. For the sons of the daughters is their share from their grandfather, and the uncles are neglected being without a share. What has the freed one (Al-Abbas) to do with the inheritance? And rather the freed one should prostrate fearing the persistence.

قَدْ كَانَ أَحَبَّكَ الْقُرْآنُ بِمَضْلِهِ - فَمَضَى الْقَضَاءُ بِهِ مِنَ الْحُكَامِ -
إِنَّ ابْنَ فَاطِمَةَ الْمُنَوَّهَ بِأَسْمِهِ - حَازَ الْوَرَاثَةَ عَنْ بَنِي الْأَعْمَامِ -
وَ بَقِيَ ابْنُ ثَلَاثَةِ وَاقِفًا مُتَرَدِّدًا - يَرْتِي وَ يُسْعِدُهُ دُؤُو الْأَرْحَامِ -

And the Quran has informed you with its merits, so the judges from the rules continued with it. The son^{asws} of (Syeda) Fatima^{asws}, naming him^{asws} is forbidden, has inherited from the sons of the uncles, and the son of Nosal is standing, hesitating, eulogising, and the ones with kinship are making him happy".²⁴⁰

4- ن، عيون أخبار الرضا عليه السلام أبي عَنْ سَعْدٍ عَنْ ابْنِ هَاشِمٍ عَنْ ابْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ

إِنَّكَ فِي دَارٍ لَهَا مُدَّةٌ - يُقْبَلُ فِيهَا عَمَلُ الْعَامِلِ -
أَلَا تَرَى الْمَوْتَ مُحِيطًا بِمَا - يَكْذِبُ فِيهَا أَمَلُ الْأَمِلِ -
تُعَجِّلُ الذَّنْبَ لِمَا تَشْتَهِي - وَ تَأْمُلُ التَّوْبَةَ فِي قَابِلِ -
وَ الْمَوْتُ يَأْتِي أَهْلَهُ بَغْتَةً - مَا ذَاكَ فِعْلُ الْحَازِمِ الْعَاقِلِ -

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Ibn Hashim, from Ibn Al Mugheira who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'You are in a house having a (fixed) term for it. The deed of the worker is accepted in it. Can't you see the death surrounding it, belying in it the hopes of the hopeful? You are hastening the sin due to what you are desiring, and you are thinking of the repentance in the future, and the death comes to its people suddenly. What should be the action of the wise and intellectual person?'²⁴¹

²⁴⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 3

²⁴¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 4

5- ن، عيون أخبار الرضا عليه السلام الحسن بن عبد الله بن سعيد العسكري عن أحمد بن محمد بن الفضل عن إبراهيم بن أحمد الكاتب عن أحمد بن الحسين كاتب أبي الفياض عن أبيه قال: حضرنا مجلس علي بن موسى الرضا ع فشكا رجل أخاه فأنشأ يقول

أَعِزُّ أَخَاكَ عَلَى ذُنُوبِهِ- وَ اسْتُرْ وَ غَطِّ عَلَى عُيُوبِهِ-
وَ اصْبِرْ عَلَى مُهْتِ السَّفِيهِ وَ لِلزَّيْمَانِ عَلَى خُطُوبِهِ
وَ دَعِ الْجَوَابَ تَفَضُّلاً وَ كِلِ الظُّلُومَ إِلَى حَسْبِيهِ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al-Hassan Bin Abdullah Bin Saeed Al Askari, from Ahmad Bin Muhammad Bin Al Fazl, from Ibrahim Bin Ahmad the scribed, from Ahmad Bin Al-Husayn scribe of Abu Al Fayyaz, from his father who said,

'We were present in a gathering of Ali^{asws} Bin Musa Al-Reza^{asws}. A man complained of his brother, so he^{asws} recited saying: *'The excuse of your brother is upon his sins, and veil and cover upon his faults, and be patient upon accusations of the foolish, and for the times upon its address, and leave the answer graciously, and every wrongdoer is to his Reckoning'*.²⁴²

6- كشف، كشف الغمة عبد العزيز بن الأخضر عن أبي الحسن كاتب الفرائض عن أبيه مثله.

(The book) 'Kashf Al Ghumma' – Abdul Aziz Bin Al Akhzar, from Abu Al-Hassan a scribe of the obligation, from his father – similar to it.²⁴³

7- ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسن بن علي العدوي عن الهيثم بن عبد الرمان عن الرضا ع قال كان أمير المؤمنين ع يقول

خَلَقْتُ الْخَلَائِقَ فِي قُدْرَةٍ- فَمِنْهُمْ سَخِيٌّ وَ مِنْهُمْ بَخِيلٌ
فَأَمَّا السَّخِيُّ فَنِي رَاحَةٍ وَ أَمَّا الْبَخِيلُ فَشَوْمٌ طَوِيلٌ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Talaqany, from Al-Hassan Bin Ali Al Adawy, from Al Haysam Bin Abdul Rummany,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}. Amir Al-Momineen^{asws} had said: *'You^{azwj} Created the creatures in Power. From them is a generous one, and from them is a stingy one. As for the generous one, he is in rest, and as for the stingy, his inauspiciousness is long'*.²⁴⁴

8- ن، عيون أخبار الرضا عليه السلام ابن المتوكل عن علي بن أبيه عن الريان بن الصلت قال: أنشدني الرضا ع لعبد المطلب

يَعِيبُ النَّاسُ كُلَّهُمْ زَمَانًا- وَ مَا لِلزَّيْمَانِ عَيْبٌ سِوَانَا
نَعِيبُ زَمَانَنَا وَ الْعَيْبُ فِينَا- وَ لَوْ تَطَقَّ الزَّيْمَانُ بِنَا هَجَانَا-
وَ إِنَّ الدَّيْبَ يَبْزُكُ لَحَمَ ذَنْبٍ- وَ يَأْكُلُ بَعْضُنَا بَعْضًا عِيَانًا-
لَيْسَنَا لِلْخِدَاعِ مُشَوِّكٌ طَيِّبٍ- فَوَيْلٌ لِلْغَرِيبِ إِذَا أَتَانَا.

²⁴² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 5

²⁴³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 6

²⁴⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 7

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Mutawakkal, from Ali, from his father, from Al Rayyan Bin Al Salt who said,

'The people, all of them fault the times, and there is no fault for the times besides us. We are faulting out times while the fault is in us, and if the times could speak with us, it would argue with us. And the wolf neglects eating the meat of a wolf, and some of us are devouring others in front of our eyes. We are wearing the musk perfume for the deceiving, so woe be unto the stranger when he comes to us'.²⁴⁵

9- ن، عيون أخبار الرضا عليه السلام أبيهقي عن الصولي عن ابن دكوان عن إبراهيم بن العباس قال: كَانَ الرضا ع يُنشد كثيراً

إِذَا كُنْتُ فِي خَيْرٍ فَلَا تَغْتَرِبْ بِهِ- وَ لَكِنْ قُلِ اللَّهُمَّ سَلِّمْ وَ تَمِّمْ.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Ibn Zakwan, from Ibrahim Bin Al Abbas who said,

'Al-Reza^{-asws} used to frequently recite: 'If you were in goodness, then do not be deceived by it, but say, 'O Allah^{-azwj}! Keep it safe and complete'''.²⁴⁶

10- قب، المناقب لابن شهر آشوب له ع

لَسْتُ بِالْعَفَةِ ثَوْبِ الْعَنَى
لَسْتُ إِلَى التَّسْنَسِ مُسْتَأْنَساً-
وَ صِرْتُ أَمَشِي شَامِخَ الرَّأْسِ
لَكِنِّي أَنَسُ بِالنَّاسِ-
إِذَا رَأَيْتُ التَّيَّةَ مِنْ ذِي الْعَنَى-
تَهْتُ عَلَى النَّائِي بِالنَّاسِ-
مَا إِنْ تَفَاخَرْتُ عَلَى مُعْدِمٍ-
وَ لَا تَضَعُضْتُ لِإِفْلَاسٍ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'For him^{-asws}, 'I dressed in chastity, the clothing of the needless, and I came walking, holding the head high. I am not a familiar one with the people, but I am familiar with the people. When I see the ones with riches being arrogant, I wandered upon the lost with the despair. For as long as you are priding upon the destitute, I am not subject to the bankruptcy'''.²⁴⁷

(The book) 'Al Ikhtisas' –

'Al-Mamoun wrote to Al-Reza^{-asws}. He said, 'Advise me!' So he^{-asws} wrote (a poem): 'You are in a house having a (fixed) term for it. The deed of the worker is accepted in it. Can't you see the death surrounding it, confiscating in it the hopes of the hopeful? You are hastening the sin due to what you are desiring, and you are thinking of the repentance in the future, and the death comes to its people suddenly. That is not the action of the wise and intellectual person'''.²⁴⁸

²⁴⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 8

²⁴⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 9

²⁴⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 10

²⁴⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 11

11- ختص، الاختصاص كَتَبَ الْمُأْمُونُ إِلَى الرِّضَا ع فَقَالَ عِظْنِي فُكْتُبْ ع

إِنَّكَ فِي دُنْيَا لَهَا مُدَّةٌ - يُقْبَلُ فِيهَا عَمَلُ الْعَامِلِ -
أَ مَا تَرَى الْمَوْتَ مُحِيطاً بِهَا - يُسَلَبُ مِنْهَا أَمَلُ الْأَمِلِ -
تُعَجِّلُ الدَّنْبَ بِمَا نَشْتَهِي - وَ تَأْمُلُ التَّوْبَةَ مِنْ قَابِلٍ -
وَالْمَوْتُ يَأْتِي أَهْلَهُ بَغْتَةً مَا ذَاكَ فِعْلُ الْحَازِمِ الْعَاقِلِ .

*You are in a house having a (fixed) term for it. The deed of the worker is accepted in it. Can't you see the death surrounding it, belying in it the hopes of the hopeful? You are hastening the sin due to what you are desiring, and you are thinking of the repentance in the future, and the death comes to its people suddenly. What should be the action of the wise and intellectual person?*²⁴⁹

²⁴⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 8 H 12

CHAPTER 9 – WHAT TRANSPIRED BETWEEN HIM^{-asws} AND HAROUN, MAY ALLAH^{-azwj} CURSE HIM, AND HIS FRIENDS, AND HIS FOLLOWERS

1- ن، عيون أخبار الرضا عليه السلام ابن عبدوس عن ابن فضال عن صفوان بن يحيى عن محمد بن أبي يعقوب البلخي عن موسى بن مهران قال سمعت جعفر بن يحيى يقول سمعت عيسى بن جعفر يقول لهارون حيث توجه من الرقة إلى مكة اذكر يمينك التي حلفت بها في آل أبي طالب فإنك حلفت إن ادعى أحد بعد موسى الإمامة ضربت عنقه صبراً وهذا علي ابنه يدعي هذا الأمر و يقال فيه ما يقال في أبيه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Ubdous, from Ibn Quteyba, from Al Fazl, from Safwan Bin Yahya, from Muhammad Bin Abu Yaqoub Al Balkhy, from Musa Bin Mihran who said, 'I heard Ja'far Bin Yahya saying,

'I heard Isa son of Ja'far^{-asws} saying to Haroun he was diverted from Al-Raqqa to Makkah, 'Remember your oath which you had sworn with regarding the Progeny of Abu Talib^{-as}, for you had sworn that if anyone were to claim the Imamate after Musa^{-asws}, You would strike off his neck violently, and this Ali^{-asws}, his^{-asws} son^{-asws}, has claimed this command, and it is said regarding him^{-asws} what had been said regarding his^{-asws} father^{-asws}'.

فَنَظَرَ إِلَيْهِ مُغَضَباً فَقَالَ وَ مَا تَرَى تُرِيدُ أَنْ أَقْتُلَهُمْ كُلَّهُمْ

He looked at him angrily. He said, 'And what is your view? Do you want me to kill all of them?'

قَالَ مُوسَى فَلَمَّا سَمِعْتُ ذَلِكَ صِرْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَقَالَ ع مَا لِي وَ هُمْ وَ اللَّهُ لَا يَقْدِرُونَ إِلَيَّ عَلَى شَيْءٍ.

Musa said: 'When I heard that, I went to him^{-asws} and informed him^{-asws}. He^{-asws} said: 'What is it to me and them? By Allah^{-azwj}! They will not be able upon me^{-asws} of anything!'"²⁵⁰

2- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي بن إبراهيم عن أبي طيبي عن صفوان بن يحيى قال: لَمَّا مَضَى أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع وَ تَكَلَّمَ الرِّضَا ع خِفْنَا عَلَيْهِ مِنْ ذَلِكَ فَقُلْتُ لَهُ إِنَّكَ قَدْ أَطَهَرْتَ أَمراً عظيماً وَ إِنَّمَا نَخَافُ عَلَيْكَ هَذَا الطَّاعِي

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Safwan Bin Yahya who said,

'When Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} passed away, and Al-Reza^{-asws} spoke, we feared upon him^{-asws} from that. I said to him^{-asws}, 'You^{-asws} have revealed a mighty matter, and rather we are fearing upon you^{-asws} of this tyrant!'

فَقَالَ لِيَجْهَدْ جَهْدَهُ فَلَا سَبِيلَ لَهُ عَلَيَّ

He^{-asws} said: 'Let him struggle his struggle, there would not be any way for him against me^{-asws}!'

قَالَ صَفْوَانُ فَأَخْبَرَنَا الثَّقَةُ أَنَّ يَحْيَى بْنَ خَالِدٍ قَالَ لِلطَّاعِي هَذَا عَلَيٌّ إِنَّهُ قَدْ قَعَدَ وَ ادَّعَى الْأَمْرَ لِنَفْسِهِ فَقَالَ مَا يَكْفِينَا مَا صَنَعْنَا بِأَبِيهِ تُرِيدُ أَنْ نَقْتُلَهُمْ جَمِيعًا

Safwan said, 'The trusted one informed us that Yahya Bin Khalid said to the tyrant (Haroun), 'This Ali^{-asws}, his^{-asws} son^{-asws}, is sitting and claiming the command for himself^{-asws}!' He said, 'Did it not suffice us what we had done with his^{-asws} father^{-asws}? Do you want us to kill them all?'

و لَقَدْ كَانَتْ الْبَرَامِكَةُ مُبْغِضِينَ لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ ص مُظْهِرِينَ الْعَدَاوَةَ لَهُمْ.

And the (clan of) Baramika were hateful towards People^{-asws} of the Household of Rasool-Allah^{-asws}, revealing the enmity to them^{-asws}.²⁵¹

3- شاء، الإرشاد ابنُ قُلُوْبِهِ عَنِ الْكَلْبِيِّ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ إِلَى قَوْلِهِ فَلَا سَبِيلَ لَهُ عَلَيٌّ.

(The book) 'Al Irshad' of Ibn Qawlawayya, from Al Kulayni, from Muhammad Bin Yahya, from Ahmad bin Muhammad, from Safwan - up to his^{-asws} words: 'There is no way for him against me^{-asws}!'²⁵²

4- ن، عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ أَبِي الْحَسَنِ دَاوُدَ بْنِ مُحَمَّدٍ النَّهْدِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ الطَّيِّبِ قَالَ سَمِعْتُهُ يَقُولُ لَمَّا تُوِّفِيَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع دَخَلَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع السُّوقَ فَاشْتَرَى كَلْبًا وَ كَبْشًا وَ دِيكًا فَلَمَّا كَتَبَ صَاحِبُ الْخَبَرِ إِلَى هَارُونَ بِذَلِكَ قَالَ قَدْ أَمِنَّا جَانِيَهُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ashary, from Imran Bin Musa, from Abu Al-Hassan Dawood Bin Muhammad Al Nahdy, from Ali Bin Ja'far, from Abu Al-Hassan Al Tayyib who said, 'I heard him saying,

'When Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} expired, Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} entered the market and bought a dog, and a ram, and a rooster. When the transmitter of the news wrote to Haroun with that, he said, 'We have granted amnesty to his^{-asws} side'.

وَ كَتَبَ الزُّبَيْرِيُّ أَنَّ عَلِيَّ بْنَ مُوسَى ع قَدْ فَتَحَ بَابَهُ وَ دَعَا إِلَى نَفْسِهِ فَقَالَ هَارُونُ وَاعْجَبًا مِنْ هَذَا يَكْتُبُ أَنَّ عَلِيَّ بْنَ مُوسَى قَدْ اشْتَرَى كَلْبًا وَ دِيكًا وَ كَبْشًا وَ يَكْتُبُ فِيهِ مَا يَكْتُبُ.

And Al-Zubeyri wrote, 'Ali^{-asws} Bin Musa^{-asws} has opened his^{-asws} door and is calling to himself^{-asws}!' Haroun said, 'Oh how strange of this one! He is writing that Ali^{-asws} Bin Musa^{-asws} has bought a dog, and a rooster, and a ram, and (then) he writes in it what he writes!'²⁵³

5- ن، عيون أخبار الرضا عليه السلام الدَّقَائِيُّ عَنِ الْأَسَدِيِّ عَنْ جَرِيرِ بْنِ خَازِمٍ عَنْ أَبِي مَسْرُوقٍ قَالَ: دَخَلَ عَلَى الرِّضَا ع جَمَاعَةٌ مِنَ الْوَاقِفَةِ فِيهِمْ عَلِيُّ بْنُ أَبِي حَمْرَةَ الْبَطَائِنِيُّ وَ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ عَمَّارٍ وَ الْحُسَيْنُ بْنُ عِمْرَانَ وَ الْحُسَيْنُ بْنُ أَبِي سَعِيدٍ الْمُكَارِي

²⁵¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 2

²⁵² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 3

²⁵³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 4

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Daqqaq, from Al Asady, from Jareer Bin Hazim, from Abu Masrouq who said,

'A group from the Waqifites entered to see Al-Reza^{-asws}, among them being Ali Bin Abu Hamza Al-Batainy, and Muhammad Bin Is'haq Bin Ammar, and Al-Husayn Bin Imran, and Al-Husayn Bin Abu Saeed Al-Mukary.

فَقَالَ لَهُ عَلِيُّ بْنُ أَبِي حَمْزَةَ جُعِلْتُ فِدَاكَ أَخْبِرْنَا عَنْ أَبِيكَ عَ مَا خَالَهُ فَقَالَ قَدْ مَضَى عَ فَقَالَ لَهُ فَإِلَى مَنْ عَهْدَ فَقَالَ إِيَّيَّ

Ali Bin Abu Hamza said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Inform us about your^{-asws} father^{-asws}, what is his^{-asws} state?' He^{-asws} said: 'He^{-asws} has passed away'. He said to him^{-asws}, 'Whom did he^{-asws} pact to?' He^{-asws} said: 'To me^{-asws}'.

فَقَالَ لَهُ إِنَّكَ لَتَقُولُ قَوْلًا مَا قَالَهُ أَحَدٌ مِنْ آبَائِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَمَنْ دُونَهُ قَالَ لَكِنْ قَدْ قَالَهُ خَيْرُ آبَائِي وَ أَفْضَلُهُمْ رَسُولُ اللَّهِ ص

He said to him^{-asws}, 'You^{-asws} are saying a word what no one from your^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} to the ones^{-asws} besides him^{-asws}!' He^{-asws} said: 'But the best of my^{-asws} forefathers^{-asws}, and their^{-asws} most superior, Rasool-Allah^{-saww} had said it'.

فَقَالَ لَهُ أَمَا تَخَافُ هَؤُلَاءِ عَلَى نَفْسِكَ

He said to him^{-asws}, 'Are you^{-asws} not fearing them upon yourself^{-asws}?'

فَقَالَ لَوْ خِفْتُ عَلَيْهَا كُنْتُ عَلَيْهَا مُعِينًا إِنَّ رَسُولَ اللَّهِ ص أَتَاهُ أَبُو هَبٍ فَتَهَدَّدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنْ حَدِثْتُ مِنْ قِبَلِكَ خُدْشَةً فَأَنَا كَذَّابٌ فَكَانَتْ أَوَّلَ آيَةٍ نَزَعُ بِهَا رَسُولُ اللَّهِ ص وَ هِيَ أَوَّلُ آيَةٍ أَنْزَعُ بِهَا لَكُمْ إِنْ حَدِثْتُ خُدْشًا مِنْ قِبَلِ هَارُونَ فَأَنَا كَذَّابٌ

He^{-asws} said: 'If I^{-asws} were to fear upon it, I^{-asws} would be assisting upon it. Abu Lahab^{-la} came to Rasool-Allah^{-saww} and threatened him^{-saww}. Rasool-Allah^{-saww} said to him: 'If I^{-asws} am even scratched from you, then I^{-saww} am a liar!' So it was the first sign Rasool-Allah^{-saww} had removed (doubts) with, and it is the first sign I^{-asws} am removing (doubts) with to you all. Even if I^{-asws} am scratched with a scratch from the direction of Haroun, than I^{-asws} am a liar!'

فَقَالَ لَهُ الْحُسَيْنُ بْنُ مِهْرَانَ قَدْ أَتَانَا مَا نَطْلُبُ إِنْ أَطْهَرْتَ هَذَا الْقَوْلَ قَالَ فَتَرِيدُ مَاذَا أُرِيدُ أَنْ أَذْهَبَ إِلَى هَارُونَ فَأَقُولَ لَهُ إِنِّي إِمَامٌ وَأَنْتَ لَسْتَ فِي شَيْءٍ

Al-Husayn Bin Mihran said to him^{-asws}, 'You^{-asws} have given us what we are seeking if this word were to prevail'. He^{-asws} said: 'So what is that you want? Do you want me to go to Haroun and say to him: 'I^{-asws} am an Imam^{-asws}, and you aren't in anything!?'

لَيْسَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ ص فِي أَوَّلِ أَمْرِهِ إِنَّمَا قَالَ ذَلِكَ لِأَهْلِهِ وَ مَوَالِيهِ وَ مَنْ يَتَّقِ بِهِ فَقَدْ خَصَّهُمْ بِهِ دُونَ النَّاسِ

This isn't how Rasool-Allah^{-saww} had done during the beginning of his^{-saww} matter. But rather, he^{-saww} said that to his^{-saww} family, and his^{-saww} friends, and the ones he^{-saww} trusted with. He^{-saww} specialised them besides the people.

وَأَنْتُمْ تَعْتَقِدُونَ الْإِمَامَةَ لِمَنْ كَانَ قَبْلِي مِنْ آبَائِي وَ تَقُولُونَ إِنَّهُ إِنَّمَا مَنَعَ عَلَيَّ بْنُ مُوسَى أَنْ يُخْبِرَ أَنَّ أَبَاهُ حَيٌّ تَقِيَّةً فَإِنِّي لَا أَتَقِيكُمْ فِي أَنْ أَقُولَ إِنِّي إِمَامٌ فَكَيْفَ أَتَقِيكُمْ فِي أَنْ أَدَّعِي أَنَّهُ حَيٌّ لَوْ كَانَ حَيًّا.

And you are believing in the Imamate of the ones^{-asws} who were before me^{-asws}, from my^{-asws} forefathers^{-asws}, and you are saying, 'But rather Ali^{-asws} Bin Musa^{-asws} is being prevented from informing that his^{-asws} father^{-asws} is still alive, is Taqiyya (dissimulation). I^{-asws} am not doing Taqiyya in saying that I^{-asws} am an Imam^{-asws}, so how can I^{-asws} be doing Taqiyya in claiming that he^{-asws} is alive? If he^{-asws} was alive".²⁵⁴

6- قب، المناقب لابن شهر آشوب صفوان بن يحيى قال: لما مضى أبو الحسن موسى ع وَ تَكَلَّمَ الرِّضَا خَفِنَا عَلَيْهِ مِنْ ذَلِكَ وَ قُلْنَا لَهُ إِنَّكَ قَدْ أَطَهَرْتَ أَمْرًا عَظِيمًا وَ إِنَّا نَخَافُ عَلَيْكَ مِنْ هَذَا الطَّاعِي فَقَالَ ع يَجْهَدُ جَهْدَهُ فَلَا سَبِيلَ لَهُ عَلَيَّ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Safwan Bin Yahya who said,

'When Abu Al-Hassan Musa^{-asws} passed away and Al-Reza^{-asws} spoke, we feared upon him^{-asws} from that, and we said to him^{-asws}, 'You^{-asws} have revealed a mighty matter, and we are fearing upon you^{-asws} from this tyrant (Haroun)'. He^{-asws} said: 'He can struggle his struggle, but there will be no way for him against me^{-asws}'.²⁵⁵

خَزَنَةُ بْنُ جَعْفَرٍ الْأَرْجَانِيُّ قَالَ: خَرَجَ هَارُونُ مِنَ الْمَسْجِدِ الْحَرَامِ مَرَّتَانٍ وَ خَرَجَ الرِّضَا ع مَرَّتَانٍ فَقَالَ الرِّضَا ع مَا أَبْعَدَ الدَّارَ وَ أَقْرَبَ الْإِلْقَاءَ يَا طُوسُ سَتَجْمَعُنِي وَ إِيَّاهُ.

Hamza Bin Ja'far Al Arjany who said,

'Haroun came out from the Sacred Masjid twice, and Al-Reza^{-asws} came out twice. Al-Reza^{-asws} said: 'How far is the house and nearby is the meeting, O Toos! You will be gathering me^{-asws} and him!'²⁵⁶

7- كا، الكافي الحسين بن أحمد بن هلال عن أبيه عن محمد بن سنان قال: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع فِي أَيَّامِ هَارُونَ إِنَّكَ قَدْ شَهَرْتَ نَفْسَكَ بِهَذَا الْأَمْرِ وَ جَلَسْتَ مَجْلِسَ أَبِيكَ وَ سَبْتُ هَارُونَ يُعْطِرُ الدَّمَ

(The book) 'Al Kafi' – Al-Husayn Bin Ahmad Bin Hilal, from Muhammad Bin Sinan who said:

I said to Abu Al-Hassan Al-Reza^{-asws}, during the days of Haroun, 'You^{-asws} have famed yourself^{-asws} by this Command, and are sitting in the seat of your^{-asws} father, whilst the sword of Haroun drips blood'.

قَالَ جَرَّأَنِي عَلَى هَذَا مَا قَالَ رَسُولُ اللَّهِ ص إِنْ أَخَذَ أَبُو جَهْلٍ مِنْ رَأْسِي شَعْرَةً فَاشْهَدُوا أَنِّي لَسْتُ بِنَبِيِّ وَ أَنَا أَقُولُ لَكُمْ إِنْ أَخَذَ هَارُونُ مِنْ رَأْسِي شَعْرَةً فَاشْهَدُوا أَنِّي لَسْتُ بِإِمَامٍ.

He^{-asws} said: 'What encouraged me^{-asws} was what the Rasool Allah^{-sawww} said; 'If Abu Jahl^{-la} can take a single hair from my^{-sawww} head (to hurt me^{-sawww}), then testify that I^{-sawww} am not a Prophet^{-sawww}, and I^{-asws} say to you that if Haroun can take a single hair from my^{-asws} head, so testify that I^{-asws} am not an Imam^{-asws}'.²⁵⁷

²⁵⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 5

²⁵⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 6 a

²⁵⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 6 b

²⁵⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 9 H 7 a

مُهَاجِرِ الدَّعَوَاتِ، عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ: كَانَ الرِّضَا عَ دَاتِ يَوْمٍ جَالِساً فِي مَنْزِلِهِ إِذْ دَخَلَ عَلَيْهِ رَسُولُ هَارُونَ الرَّشِيدِ فَقَالَ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Muhajir Al Dawaat' - from Abu Salt Al Harwy who said,

'One day Al-Reza^{-asws} was seated in his^{-asws} house when a messenger of Haroun Al-Rasheed entered. He said, 'Answer commander of the faithful!'

فَقَامَ عَ فَقَالَ لِي يَا أَبَا الصَّلْتِ إِنَّهُ لَا يَدْعُونِي فِي هَذَا الْوَقْتِ إِلَّا لِدَاهِيَةٍ فَوَ اللَّهُ لَا يُمَكِّنُهُ أَنْ يَعْمَلَ بِي شَيْئاً أَكْرَهُهُ لِكَلِمَاتٍ وَقَعَتْ إِلَيَّ مِنْ خَدِّي رَسُولِ اللَّهِ ص

He^{-asws} stood up and said to me: 'O Abu Al-Salt! He is not calling me^{-asws} at this time except to cause suffering. By Allah^{-azwj}! It will not be possible for him to do anything with me^{-asws} I^{-asws} dislike, due to the words which had come to me^{-asws} from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}!'

قَالَ فَخَرَجْتُ مَعَهُ حَتَّى دَخَلْنَا عَلَى هَارُونَ الرَّشِيدِ فَلَمَّا نَظَرَ إِلَيْهِ الرِّضَا عَ قَرَأَ هَذَا الْحِزْرَ إِلَى آخِرِهِ فَلَمَّا وَقَفَ بَيْنَ يَدَيْهِ نَظَرَ إِلَيْهِ هَارُونَ الرَّشِيدُ وَ قَالَ يَا أَبَا الْحَسَنِ قَدْ أَمَرْنَا لَكَ بِمِائَةِ أَلْفِ دِرْهَمٍ وَ أَكْتُبَ حَوَائِجَ أَهْلِكَ

He (the narrator) said, 'I went out with him^{-asws} until we entered to see Haroun Al-Rasheed. When Al-Reza^{-asws} looked at him, he^{-asws} recited this protective charm up to its end. When he^{-asws} stood in front of him, Haroun Al-Rasheed looked at him^{-asws} and said, 'O Abu Al-Hassan^{-asws}! We have ordered for two hundred thousand Dirhams to be for you^{-asws}, and you^{-asws} write down the needs of your^{-asws} family (so I can fulfil them)'.
فَلَمَّا وَلَّى عَنْهُ عَلِيُّ بْنُ مُوسَى عَ وَ هَارُونَ يُنْظَرُ إِلَيْهِ فِي فَقَاءِ قَالَ أَرَدْتُ وَ أَرَادَ اللَّهُ وَ مَا أَرَادَ اللَّهُ خَيْرٌ.

When Ali^{-asws} Bin Musa^{-asws} turned around from him, and Haroun was looking at him in his^{-asws} shoulder, he said, 'I wanted, and Allah^{-azwj} Wanted, and what Allah^{-azwj} Wanted is better''²⁵⁸

8- كَأ، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن عمم ذكره قال: قيل للرضا ع إِنَّكَ مُتَكَلِّمٌ بِهَذَا الْكَلَامِ وَ السَّيْفُ يُقَطِّرُ الدَّمَ فَقَالَ إِنَّ لِلَّهِ وَاوِياً مِنْ ذَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ التَّمَلِّ فَلَوْ رَامَتْهُ الْبَحَائِثُ لَمْ تَصِلْ إِلَيْهِ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it, said,

'It was said to Al-Reza^{-asws}, 'You^{-asws} are speaking with this speech while the sword (of Haroun) is dripping blood!' He^{-asws} said: 'For Allah^{-azwj} there is a valley of gold He^{-azwj} is Protecting it with the weakest of His^{-azwj} creatures, the ants. Even if the strong horses were to invade it, they would not arrive to it''²⁵⁹

²⁵⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 9 H 7 b

²⁵⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 9 H 8

باب 10 طلب المأمون الرضا صلوات الله عليه من المدينة و ما كان عند خروجه منها و في الطريق إلى نيسابور

CHAPTER 10 – THE SEEKING OF AL-MAMOUN OF AL-REZA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, FROM AL-MEDINA, AND WHAT TRANSPIRED DURING HIS^{-asws} EXIT FROM IT, AND IN THE ROAD TO NESHAPOUR

1- ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن زيد عن محمد بن حسان و أبي محمد التيلي عن الحسين بن عبد الله عن محمد بن علي بن شاهويه بن عبد الله عن أبي الحسن الصائغ عن عمه قال: خرجت مع الرضا ع إلى خراسان أواديه في قتل رجاء بن أبي الصحاك الذي حملة إلى خراسان فنهاني عن ذلك فقال تريد أن تقتل نفساً مؤمنة بنفس كافر؟

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Warraq, from Sa'ad, from Ibn Yazeed, from Muhammad Bin Hassan, and Abu Muhammad Al Neyli, from Al-Husayn Bin Abdullah, from Muhammad Bin Ali Bin Shahwiya Bin Abdullah, from Abu Al-Hassan Al Saig, from his uncle who said,

'I went out with Al-Reza^{-asws} to Khurasan. I instructed Raja'a Bin Abu Al-Zahhak, the one who was carrying him^{-asws} to Khurasan, regarding killing. He forbade me from that. He said, 'You want to kill a Momin soul due to a Kafir soul?'

قال فلما صار إلى الأهواز قال لأهل الأهواز اطلبوا لي قصب سكر فقال بعض أهل الأهواز بمن لا يعقل أعرابي لا يعلم أن القصب لا يوجد في الصيف

He (the narrator) said, 'When he^{-asws} came to Al-Ahvaz, he^{-asws} said to the people of Al-Ahvaz: 'Seek sugarcane for me^{-asws}!' One of the people of Al-Ahvaz, from the ones who had not intellect, a Bedouin, said, 'He^{-asws} does not know that the cane cannot be found in the summer'.

فقالوا يا سيدنا القصب لا يكون في هذا الوقت إنما يكون في الشتاء فقال بلى اطلبوه فإنكم ستجدونه

They said, 'O our Master^{-asws}! The cane cannot be in this time. But rather, it happens to be in the winter'. He^{-asws} said: 'Yes, seek it, for you shall be finding it!'

فقال إسحاق بن محمد و الله ما طلب سيدي إلا موجوداً فأرسلوا إلى جميع التواحي فجاء أكثر إسحاق فقالوا عندنا شيء أخرناه للبذر نزرعه و كانت هذه إحدى براهينه

Is'haq Bin Muhammad said, 'By Allah^{-azwj}! My Master^{-asws} would not seek anything except that it exists!' They sent messages to the entirety of areas. Is'haq came, and they said, 'There is something with us we have been hoarding for the seeds to be planted'. And this was one of his^{-asws} proofs.

فلما صار إلى قرية سيعنه يقول في سجوده لك الحمد إن أطعته و لا حجة لي إن عصيته و لا صنع لي و لا يعزي في إحسانك و لا عذر لي إن أسأت ما أصابني من حسنة فمنك يا كريم اغفر لمن في مشارق الأرض و معاربها من المؤمنين و المؤمنات

When he^{-asws} came to a town, I heard him^{-asws} saying in his^{-asws} Sajdah: 'The Praise is for You^{-azwj} if I^{-asws} were to obey You^{-azwj}, and there is no argument for me if I^{-asws} were to disobey You^{-azwj}

azwj, and there is neither any making for me nor for anyone else regarding Your^{-azwj} Favours, nor is there any excuse for me^{-asws} to ask You^{-azwj} if I^{-asws} to offend what good deeds have been achieved by me^{-asws}, it is from You^{-azwj}. O Benevolent! Forgive the ones from the Momineen and the Mominaat in the easts of the earth and its wests!’

قَالَ صَلَّيْنَا خَلْفَهُ أَشْهُراً فَمَا زَادَ فِي الْفَرَائِضِ عَلَى الْحَمْدِ وَإِنَّا أَنْزَلْنَاهُ فِي الْأَوَّلِ وَالْحَمْدُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي الثَّانِيَةِ.

He (the narrator) said, ‘We prayed Salat behind him^{-asws} for months, and he^{-asws} did not increase in the Obligatory (Salats), upon the (Surahs) ‘Al-Hamd’, and ‘Inna Anzalnaho’, in the first (Cycle), and ‘Al-Hamd’ and ‘Qul Huwa Allah^{-azwj} Ahad’ in the second (Cycle)’.²⁶⁰

2- ن، عيون أخبار الرضا عليه السلام الأهمداني عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ السَّجِسْتَانِيِّ قَالَ: لَمَّا وَرَدَ الْبَرِيدُ بِإِشْخَاصِ الرِّضَا ع إِلَى خُرَاسَانَ كُنْتُ أَنَا بِالْمَدِينَةِ فَدَخَلْتُ الْمَسْجِدَ لِيُودِّعَ رَسُولَ اللَّهِ ص فَوَدَّعَهُ مِرَاراً كُلَّ ذَلِكَ يَرْجِعُ إِلَى الْقَبْرِ وَ يَغْلُو صَوْتُهُ بِالْبُكَاءِ وَ النَّحِيبِ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Hamdany, from Ali, from his father, from Mukhawwal Al Sijistany who said,

‘When the post came with escorting Al-Reza^{-asws} to Khurasan, I was at Al-Medina. He^{-asws} entered the Masjid to bid farewell to Rasool-Allah^{-saww}. He^{-asws} bade him^{-saww} farewell repeatedly. During all that he^{-asws} was returning to the grave and raised his^{-asws} voice with the crying and the wailing.

فَتَقَدَّمْتُ إِلَيْهِ وَ سَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ وَ هَنَأْتُهُ فَقَالَ زُرْنِي فَإِنِّي أَخْرُجُ مِنْ جَوَارِ جَدِّي ص فَأَمُوتُ فِي غُرْبَةٍ وَ أُدْفَنُ فِي جَنْبِ هَارُونَ

I proceeded to him^{-asws} and greeted unto him^{-asws}. He^{-asws} responded the greeting and felicitated it. He^{-asws} said: ‘Visit me^{-asws}, and I^{-asws} am being taken out from the vicinity of my^{-asws} grandfather^{-saww}. I^{-asws} shall be dying in estrangement and be buried by the side of Haroun’.

قَالَ فَخَرَجْتُ مُتَّبِعاً لَطَرِيقِهِ حَتَّى مَاتَ بِطُوسَ وَ دُفِنَ إِلَى جَنْبِ هَارُونَ.

He (the narrator) said, ‘I went out following in his^{-asws} road until he^{-asws} died at Toos and was buried to the side of Haroun’.²⁶¹

3- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم الشاذلي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ أَبِي طَيْبٍ عَنِ الْوَشَاءِ قَالَ لِي الرِّضَا ع إِنِّي حَيْثُ أَرَادُوا الْخُرُوجَ بِي مِنَ الْمَدِينَةِ جَمَعْتُ عِيَالِي فَأَمَرْتُهُمْ أَنْ يَبْكُوا عَلَيَّ حَتَّى أَسْمَعَ ثُمَّ فَرَّقْتُ فِيهِمْ اثْنَيْ عَشَرَ أَلْفَ دِينَارٍ ثُمَّ قُلْتُ أَمَا إِنِّي لَا أَرْجِعُ إِلَى عِيَالِي أَبَداً.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Ja’far Bin Nueym Al Shazany, from Ahmad Bin Idrees, from Al Yaqteeny, from Al Washa,

‘Al-Reza^{-asws} said to me: ‘When they wanted to take me^{-asws} out from Al-Medina, I^{-asws} gathered my^{-asws} dependants and instructed them to cry upon me^{-asws} until it is heard. Then I^{-asws}

²⁶⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 10 H 1

²⁶¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 10 H 2

distributed twelve thousand Dinars among them. Then I^{-asws} said: 'As for me^{-asws}, I^{-asws} will not be returning to my^{-asws} dependants, ever!"²⁶²

4- **يج، الخراج و الجرائح روي عن أبي هاشم الجعفري قال:** لَمَّا بَعَثَ الْمَأْمُونُ رَجَاءَ بْنَ أَبِي الصَّخَّاحِ لِحَمَلِ أَبِي الْحَسَنِ عَلَيَّ بْنِ مُوسَى الرِّضَا عَلَى طَرِيقِ الْأَهْوَازِ لَمْ يَمُرَّ عَلَى طَرِيقِ الْكُوفَةِ فَبَقِيَ بِهِ أَهْلُهَا وَ كُنْتُ بِالشَّرْقِيِّ مِنْ آيِدِجٍ مُؤَضِّعٍ فَلَمَّا سَمِعْتُ بِهِ سِرَّتْ إِلَيْهِ بِالْأَهْوَازِ وَ انْتَسَبْتُ لَهُ وَ كَانَ أَوَّلَ لِقَائِي لَهُ وَ كَانَ مَرِيضاً وَ كَانَ زَمَنَ الْقَيْظِ

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Abu Hashim Al Ja'fary who said,

'When Al-Mamoun dispatched Raja'a Bin Abu Al-Zahhak to carry Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} upon the road of Al-Ahvaz, not passing upon the road of Al-Kufa. He^{-asws} remained with its people, and I was on the east of Abeydaj, a place. When I heard of him^{-asws}, I travelled to him^{-asws} at Al-Ahvaz, and I linked to him^{-asws}, and it was the first of my meeting him^{-asws}, and he^{-asws} was unwell, and it was a time of severe heat.

فَقَالَ ابْنِي طَبِيباً فَأَتَيْتُهُ بِطَبِيبٍ فَنَعَتْ لَهُ بِثَلَّةٍ فَقَالَ الطَّبِيبُ لَا أَعْرِفُ أَحَدًا عَلَى وَجْهِ الْأَرْضِ يَعْرِفُ اسْمَهَا غَيْرَكَ فَمَنْ أَتَيْنَ عَرَفْتَهَا أَلَا إِنَّهَا لَيْسَتْ فِي هَذَا الْأَوَانِ وَ لَا هَذَا الزَّمَانِ

He^{-asws} said: 'Seek a doctor for me^{-asws}!' I came with a doctor. He^{-asws} described a vegetable to him. The doctor said, 'I do not know of anyone upon the surface of the earth who knows its name apart from you^{-asws}. From where did you^{-asws} know it? Indeed! It isn't in this season, nor of this time'.

قَالَ لَهُ فَإِنِّي لِي قَصَبِ السُّكَّرِ فَقَالَ الطَّبِيبُ وَ هَذِهِ أَدْمَى مِنَ الْأَوَّلَى مَا هَذَا بِزَمَانٍ قَصَبِ السُّكَّرِ فَقَالَ الرِّضَا ع هُمَا فِي أَرْضِكُمْ هَذِهِ وَ زَمَانِكُمْ هَذَا وَ هَذَا مَعَكَ فَأَمُضِيَا إِلَى شَاذِرْوَانَ الْمَاءِ وَ اعْبِرَاهُ فَيَرْفَعُ لَكُمْ جَوْحَانٌ أَيْ يَبْدُرُ فَأَقْصِدَاهُ فَسَتَجِدَانِ رَجُلًا هُنَاكَ أَسْوَدَ فِي جَوْحَانِهِ فَقُولَا لَهُ أَتَيْنَ مِنْبِتِ الْقَصَبِ السُّكَّرِ وَ أَتَيْنَ مِنْابِتِ الْحَشِيشَةِ الْفُلَانِيَّةِ

He^{-asws} said to him: 'Then seek a sugarcane for me^{-asws}'. The doctor said, 'And this is even more difficult than the first one. This is not the time of sugarcane'. Al-Reza^{-asws} said: 'These are both in this land of yours and in this time of yours, and this one is with you. So both of you go to the Shazarwan spring and cross it, a drapery of dry goods will appear to you to you, i.e., at Badeyr (a place). Aim for it and you shall find a black man over there in its drapery. Then ask him, 'Where does the sugar cane grow, and where does the so and so vegetable farm?'

دَهَبَ عَلَى أَبِي هَاشِمٍ اسْمُهَا فَقَالَ يَا أَبَا هَاشِمٍ ذُنُوكَ الْقَوْمُ قُمْتُ وَ إِذَا الْجَوْحَانُ وَ الرَّجُلُ الْأَسْوَدُ قَالَ فَسَأَلْنَاهُ فَأَوْمَأَ إِلَى ظَهْرِهِ فَإِذَا قَصَبِ السُّكَّرِ فَأَخَذْنَا مِنْهُ حَاجَتَنَا وَ رَجَعْنَا إِلَى الْجَوْحَانِ فَلَمْ نَرِ صَاحِبَهُ فِيهِ فَرَجَعْنَا إِلَى الرِّضَا ع فَحَمِدَ اللَّهُ

Its name was forgotten by Abu Hashim. He^{-asws} said: 'Besides you is the group'. I stood upon and there was the drapery and the black man. We asked him and he gestured to its back, and there was sugar cane. We took our need from him, and we returned to the drapery, but we did not see its owner in it, so we returned to Al-Reza^{-asws}. He^{-asws} praised Allah^{-azwj}.

²⁶² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 10 H 3

فَقَالَ لِي الطَّبِيبُ ابْنُ مَنْ هَذَا قُلْتُ ابْنُ سَيِّدِ الْأَنْبِيَاءِ قَالَ فَعِنْدَهُ مِنْ أَقَالِيدِ النَّبُوَّةِ شَيْءٌ قُلْتُ نَعَمْ وَ قَدْ شَهِدْتُ بَعْضَهَا وَ لَيْسَ بِنَبِيِّ قَالَ وَصِيِّي نَبِيٌّ قُلْتُ
أَمَّا هَذَا فَتَعَمْ

The doctor said to me, 'Whose son^{-asws} is this?' I said, 'Son^{-asws} of the chief of Prophets^{-as}'. He said, 'Is there anything from the traditions of the Prophet-hood with him^{-asws}?' I said, 'Yes, and I have witnessed some of these, and he^{-asws} isn't a Prophet^{-as}'. He said: 'A successor^{-asws} of the Prophet^{-saww}?' I said, 'As for this, so yes!'

فَبَلَغَ ذَلِكَ رَجَاءَ بَنِ أَبِي الصَّحَّاحِ فَقَالَ لِأَصْحَابِهِ لَمَّا أَقَامَ بَعْدَ هَذَا لِيَمْدَنَّ إِلَيْهِ الرِّقَابُ فَارْتَحَلَ بِهِ.

That reached Raja'a Bin Abu Al-Zahhak. He said to his companions, 'If you were to stay (any longer) after this, the necks would be extended towards him^{-asws}, so depart with him^{-asws}!'²⁶³

5- قب، المناقب لابن شهر آشوب روى الحاكم أبو عبد الله الحافظ بإسناده عن محمد بن عيسى عن أبي حبيب النجاشي قال: رأيت رسول الله ص في المنام وحدثني محمد بن منصور السرخسي بالإسناد عن محمد بن كعب القرظي قال كنت في جحفة نائماً فرأيت رسول الله ص في المنام فأتيتُهُ فقال لي يا فلان سررت بما تصنع مع أولادي في الدنيا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Al Hakim Abu Abdullah Al Hafiz, by his chain, from Muhammad Bin Isa, from Abu Habeeb Al Nibajy who said,

'I saw Rasool-Allah^{-saww} in the dream. And it is narrated to me by Muhammad Bin Mansour Al-Sarkhasy, by the chain from Muhammad Bin Ka'ab Al-Qurty who said, 'I was sleeping in Johfa and I saw Rasool-Allah^{-saww} in the dream. I went to him^{-saww}. He^{-saww} said to me: 'O so and so! Are you happy with what you have done with my^{-saww} children in the world?'

فَقُلْتُ لَوْ تَرَكْتُهُمْ فِيمَنْ أَصْنَعُ فَقَالَ ص فَلَا جَزَمَ تُجْزَى مِنِّي فِي الْعُقْبَى فَكَانَ بَيْنَ يَدَيْهِ طَبَقٌ فِيهِ تَمْرٌ صِيْحَانِي فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَعْطَانِي قَبْضَةً فِيهَا ثَمَانِي عَشْرَةَ تَمْرَةً فَتَأَوَّلْتُ ذَلِكَ أَنِّي أَعِيشُ ثَمَانِي عَشْرَةَ سَنَةً

I said, 'If I had left them, then with whom would have I done it?' He^{-saww} said: 'There is no doubt you should be recompensed from me^{-saww} regarding my^{-saww} posterity'. There was a tray in front of him^{-asws} wherein were Sayhani dates. I asked him^{-saww} about that. He^{-saww} gave me a handful in which were eighteen dates. I interpreted that I would be living for eighteen years.

فَنَسِيتُ ذَلِكَ فَرَأَيْتُ يَوْمًا اِذْخَامَ النَّاسِ فَسَأَلْتُهُمْ عَنْ ذَلِكَ فَقَالُوا أَتَى عَلِيٌّ بْنُ مُوسَى الرِّضَا عَ فَرَأَيْتُهُ جَالِسًا فِي ذَلِكَ الْمَوْضِعِ وَ بَيْنَ يَدَيْهِ طَبَقٌ فِيهِ تَمْرٌ صِيْحَانِي فَسَأَلْتُهُ عَنْ ذَلِكَ فَتَأَوَّلْتِي قَبْضَةً فِيهَا ثَمَانِي عَشْرَةَ تَمْرَةً فَقُلْتُ لَهُ زِدْنِي مِنْهُ فَقَالَ لَوْ زَادَكَ جَدِّي رَسُولُ اللَّهِ ص لَزِدْنَاكَ

I forgot that. One day I saw a crowd of people. I asked them about that. They said, 'Ali^{-asws} Bin Musa Al-Reza^{-asws} has come'. I saw him^{-asws} seated in that very place and in front of him^{-asws} was a tray wherein were Sayhani dates. I asked him^{-asws} about that, and he^{-asws} gave me a handful in which were eighteen days. I said, 'If you could increase from it'. He^{-asws} said: 'If my^{-asws} grandfather^{-saww} had increased for you, I^{-asws} would have increased for you!'

²⁶³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 10 H 4

ذَكَرَهُ عُمَرُ الْمَلَأُ الْمُؤَصِّلِي فِي الْوَسِيلَةِ إِلَّا أَنَّهُ رَوَى أَنَّ ابْنَ عُلوَانَ قَالَ رَأَيْتُ فِي مَنَامِي كَأَنَّ قَائِلًا يَقُولُ قَدْ جَاءَ رَسُولُ اللَّهِ ص إِلَى الْبَصْرَةِ قُلْتُ وَ أَيْنَ نَزَلَ فَقِيلَ فِي حَائِطِ بَنِي فُلَانٍ

It is mentioned Umar Al-Mulla Al-Mowsily in 'Al-Waseela', except that he reported that Ibn Ulwan said, 'I saw in my dream as if there was a speaker saying, 'Rasool-Allah^{-saww} has come to Al-Basra!' I said, 'And where has he^{-saww} descended?' It was said, 'I a garden of the clan of so and so'.

قَالَ فَجِئْتُ الْحَائِطَ فَوَجَدْتُ رَسُولَ اللَّهِ ص جَالِسًا وَمَعَهُ أَصْحَابُهُ وَ بَيْنَ يَدَيْهِ أَطْبَاقٌ فِيهَا رُطَبٌ بَرِيٌّ- فَقَبِضَ يَدِيهِ كَفًّا مِنْ رُطَبٍ وَ أَعْطَانِي فَعَدَدْتُهَا فَإِذَا هِيَ ثَمَانِي عَشْرَةَ رُطْبَةً

He said, 'I came to the garden and found Rasool-Allah^{-saww} seated and his^{-saww} companions were with him^{-saww}, and in front of him^{-saww} were trays wherein were Barny dates. He^{-saww} grabbed a handful of dates and gave these to me. I counted them, and there were eighteen dates.

ثُمَّ انْتَبَهْتُ فَتَوَضَّأْتُ وَ صَلَّيْتُ وَ جِئْتُ إِلَى الْحَائِطِ فَعَرَفْتُ الْمَكَانَ الَّذِي فِيهِ رَأَيْتُ رَسُولَ اللَّهِ ص فَبَعَدَ ذَلِكَ سَمِعْتُ النَّاسَ يَقُولُونَ قَدْ جَاءَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع فَقُلْتُ أَيْنَ نَزَلَ فَقِيلَ فِي حَائِطِ بَنِي فُلَانٍ

Then I woke up, performed wud'u, and prayed Salat, and I came to the garden. I recognised the place in which I had seen Rasool-Allah^{-saww} being there. After that I heard the people saying, 'Ali^{-asws} Bin Musa Al-Reza^{-asws} has come!' I said, 'Where has he^{-asws} descended?' It was said, 'In a garden of the clan of so and so!'

فَمَضَيْتُ فَوَجَدْتُهُ فِي الْمَوْضِعِ الَّذِي رَأَيْتُ النَّبِيَّ ص فِيهِ وَ بَيْنَ يَدَيْهِ أَطْبَاقٌ فِيهَا رُطَبٌ وَ نَأْوَلَنِي ثَمَانِي عَشْرَةَ رُطْبَةً فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ زِدْنِي فَقَالَ لَوْ زَادَكَ جَدِّي لَزِدْتُكَ

I went, and I found him^{-asws} being in the very place in which I had seen Rasool-Allah^{-saww} being there, and in front of him^{-asws} there were trays wherein were dates, and he^{-asws} gave me eighteen dates only. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Increase for me'. He^{-asws} said: 'If my^{-asws} grandfather^{-saww} had increased for you, I^{-asws} would have (also) increased for you!'

ثُمَّ بَعَثَ إِلَيَّ بَعْدَ أَيَّامٍ يَطْلُبُ مِنِّي رِدَاءً وَ ذَكَرَ طُولَهُ وَ عَرْضَهُ فَقُلْتُ لَيْسَ هَذَا عِنْدِي فَقَالَ بَلَى هُوَ فِي السَّقَطِ الْفُلَانِيِّ بَعَثَ بِهِ امْرَأَتُكَ مَعَكَ قَالَ فَذَكَرْتُ فَأَتَيْتُ السَّقَطَ فَوَجَدْتُ الرِّدَاءَ فِيهِ كَمَا قَالَ.

Then he^{-asws} sent someone to me after some days, seeking a cloak from me, and he^{-asws} mentioned its length and its width. I said, 'This isn't with me!' He^{-asws} said: 'Yes, it is in a basket of so and so woman. Your wife had sent it with you'. I remembered and went to the basket, and I found the cloak in it, like what he^{-asws} had said"²⁶⁴.

6- كشف، كشف الغمة من دلائل الحميري عن أمية بن علي قال: كنت مع أبي الحسن ع بمكة في السنة التي حج فيها ثم صار إلى خراسان و معه أبو جعفر ع و أبو الحسن ع يؤدع البيت

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Umayya Bin Ali who said,

'I was with Abu Al-Hassan^{-asws} at Makkah in the year in which he^{-asws} performed Hajj in. Then he^{-asws} went to Khurasan, and with him^{-asws} was Abu Ja'far^{-asws}, and Abu Al-Hassan^{-asws} bid farewell to the house.

فَلَمَّا قَضَى طَوَافَهُ عَدَلَ إِلَى الْمَقَامِ فَصَلَّى عَنْهُ فَصَارَ أَبُو جَعْفَرٍ عَلَى عُنُقِي مُوَفَّقٍ يُطَوِّفُ بِهِ فَصَارَ أَبُو جَعْفَرٍ عَ إِلَى الْحِجْرِ فَبَجَلَسَ فِيهِ فَأَطَالَ فَقَالَ لَهُ مُوَفَّقٌ فَمَجَّلْتُ فِدَاكَ فَقَالَ مَا أُرِيدُ أَنْ أُبْرَحَ مِنْ مَكَانِي هَذَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اسْتَبَانَ فِي وَجْهِهِ الْعَمُّ

When he^{-asws} had accomplished his^{-asws} Tawaaf, he^{-asws} turned to Al-Maqam (of Ibrahim^{-as}) and prayed Salat by it. Abu Ja'far^{-asws} became upon a neck of a facilitator performing Tawaaf with him^{-asws}. Abu Ja'far^{-asws} came to the (Black) Stone, and was seated by it, and it was prolonged. The facilitator said, 'Arise, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'I^{-asws} do not want to depart from this place of mine^{-asws}, except if Allah^{-azwj} so Desires!' And the sorrow appeared in his^{-asws} face.

فَأَتَى مُوَفَّقٌ أَبَا الْحَسَنِ ع فَقَالَ جَعَلْتُ فِدَاكَ قَدْ جَلَسَ أَبُو جَعْفَرٍ ع فِي الْحِجْرِ وَ هُوَ يَأْتِي أَنْ يَقُومَ فَقَامَ أَبُو الْحَسَنِ فَأَتَى أَبَا جَعْفَرٍ ع فَقَالَ لَهُ قُمْ يَا حَبِيبِي فَقَالَ مَا أُرِيدُ أَنْ أُبْرَحَ مِنْ مَكَانِي هَذَا قَالَ بَلَى يَا حَبِيبِي

The facilitator came to Abu Al-Hassan^{-asws} and he said, 'May I be sacrificed for you^{-asws}! Abu Ja'far^{-asws} is sitting by the (Black) Stone, and he^{-asws} is refusing to stand up!' Abu Al-Hassan^{-asws} stood up and came to Abu Ja'far^{-asws} and said to him^{-asws}: 'Stand, O my^{-asws} beloved!' He^{-asws} said: 'I^{-asws} do not want to depart from this place of mine^{-asws}!' He^{-asws} said: 'Yes, my^{-asws} beloved'.

ثُمَّ قَالَ كَيْفَ أَقُومُ وَ قَدْ وَدَّعْتُ الْبَيْتَ وَدَاعًا لَا تَرْجِعُ إِلَيْهِ فَقَالَ قُمْ يَا حَبِيبِي فَقَامَ مَعَهُ.

Then he^{-asws} said: 'How can I^{-asws} stand up, and I^{-asws} bidding farewell to the House (Kabah) and will not be returning to it?' He^{-asws} said: 'Stand, my^{-asws} beloved!' He^{-asws} stood up with him^{-asws} 265

CHAPTER 11 – HIS^{-asws} ARRIVAL AT NESHAPOUR AND WHAT MIRACLES HE^{-asws} REVEALED IN IT

1- ما، الأماالي للشيخ الطوسي جماعة عن أبي الفضل عن النبي بن محمد العنبري عن أحمد بن عبد الصمد بن مزاحم عن خاله أبي الصلت الهروي قال: كنت مع الرضا ع لما دخل نيسابور و هو راكب بعلة شهباء و قد خرج علماء نيسابور في استقباله فلما صار إلى المربعة تعلفوا بلجام بعليته و قالوا يا ابن رسول الله حدثنا بحق آياتك الطاهرين حديثاً عن آياتك صلوات الله عليهم أجمعين

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Lays Bin Muhammad Al Anbary, from Ahmad Bin Abdul Samad Bin Muzahim, from his maternal uncle Abu Al Salt Al Harwy who said,

‘When he^{-asws} entered Neshapour, and he^{-asws} was riding a grey mule, and the scholars of Neshapour had come out in receiving him^{-asws}. When he^{-asws} came to the crossroad, they hung on with the rein of his^{-asws} mule and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Narrate to us, by the right of your^{-asws} forefathers^{-asws}, the pure, a Hadeeth from your^{-asws} forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all’.

فأخرج رأسه من الهودج و عليه مطرف خر فقال حدثني أبي موسى بن جعفر عن أبيه جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين عن أبيه الحسين بن سيد شباب أهل الجنة عن أمير المؤمنين ع عن رسول الله ص

He^{-asws} brought out his^{-asws} head from the carriage, and upon him^{-asws} was a woollen cloak. He^{-asws} said: ‘It is narrated to me^{-asws} by my^{-asws} father Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} from his^{-asws} father Al-Husayn^{-asws} chief of the youths of the people of Paradise, from Amir Al-Momineen^{-asws}, from Rasool-Allah^{-saww} having said:

قال أخبرني جبرئيل الروح الأمين عن الله تقدست أسماؤه و جل وجهه إني أنا الله لا إله إلا أنا و خدي عبادي فاعبدوني و ليعلم من يقيني بشهادة أن لا إله إلا الله محلياً بما أنه قد دخل حصني و من دخل حصني أمن من عذابي

‘The trustworthy Spirit Jibraeel^{-as} informed me^{-saww} from Allah^{-azwj}, Holy are His^{-azwj} Names, and Majestic is His^{-azwj} Face: “Me^{-azwj}, I^{-azwj} am Allah^{-azwj}. There is no god except I^{-azwj} Alone. My^{-azwj} servants! Worship Me^{-azwj}, and let him know, the one from you who meets Me^{-azwj} with the testimony that there is no god except Allah^{-azwj} being sincere with it, he would have entered into My^{-azwj} Fortress. He would be safe from My^{-azwj} Punishment!”

قالوا يا ابن رسول الله و ما إخلاص الشهادة لله قال ع طاعة الله و طاعة رسول الله و ولاية أهل بيته ع.

They said, ‘O son^{-asws} of Rasool-Allah^{-saww}! And what is the sincere testimony?’ He^{-asws} said: ‘Obedience to Allah^{-azwj} and obedience to Rasool-Allah^{-saww}, and Wilayah of People^{-asws} of his^{-saww} Household’.²⁶⁶

²⁶⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 11 H 1

2- ن، عيون أخبار الرضا عليه السلام أبو واسع مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ النَّيْسَابُورِيِّ قَالَ سَمِعْتُ جَدِّي حَدِيثَهُ مِنْتُ حَمْدَانَ بْنِ بِسْنَدِهِ قَالَتْ لَمَّا دَخَلَ الرِّضَا ع نَيْسَابُورَ نَزَلَ مَحَلَّةَ الْعَرَبِيِّ نَاحِيَةً تُعْرَفُ بِبَلَّاشِ آبَادٍ فِي دَارِ جَدِّي بِسْنَدِهِ وَ إِنَّمَا سَمِيَّ بِسْنَدِهِ لِأَنَّ الرِّضَا ع ارْتَضَاهُ مِنْ بَيْنِ النَّاسِ وَ بِسْنَدِهِ هِيَ كَلِمَةُ فَارِسِيَّةٌ مَعْنَاهَا مَرْضِيٌّ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Abu Wasie Muhammad Bin Ahmad Bin Muhammad Bin Is'haq Al Neshapoury who said, 'I heard my grandmother Khadeeja Bint Hamdan Bin Pasanda who said,

'When Al-Reza^{asws} entered Neshapour, he^{asws} descended in a western neighbourhood in an area known as Balashabad, in the house of my grandmother (daughter of Hamdan) Pasanda, and rather he had been named as 'Pasanda' because Al-Reza^{asws} had selected him from between the people, and 'Pasanda', it is a Persian word. Its meaning is 'Pleasing'.

فَلَمَّا نَزَلَ ع دَارَنَا زَرَعَ لَوْزَةً فِي جَانِبٍ مِنْ جَوَانِبِ الدَّارِ فَتَنَبَثَتْ وَ صَارَتْ شَجَرَةً وَ أَثْمَرَتْ فِي سَنَةٍ فَعَلِمَ النَّاسُ بِذَلِكَ فَكَانُوا يَسْتَشْفُونَ بِلَوْزِ تِلْكَ الشَّجَرَةِ فَمَنْ أَصَابَتْهُ عِلَّةٌ تَبَرَّكَ بِالتَّوَالِدِ مِنْ ذَلِكَ اللَّوْزِ مُسْتَشْفِيًّا بِهِ فَعُوِي

When he^{asws} descended in our house, he^{asws} planted an almond in a side from the sides of the house. It grew and became a tree and fruited in a year. The people came to know of that. They were seeking healing with the almonds of that tree. So the one who was afflicted with an illness, would be seeking Blessings by taking from that almond, to be healed by it, and he would be cured.

وَ مَنْ أَصَابَهُ رَمَدٌ جَعَلَ ذَلِكَ اللَّوْزَ عَلَى عَيْنَيْهِ فَعُوِي وَ كَانَتْ الْحَامِلُ إِذَا عَسِرَ عَلَيْهَا وَلَادَتْهَا تَنَاوَلَتْ مِنْ ذَلِكَ اللَّوْزِ فَتَخَفُ عَلَيْهَا الْوِلَادَةُ وَ تَضَعُ مِنْ سَاعَتِهَا وَ كَانَ إِذَا أَخَذَ دَابَّةً مِنَ الدَّوَابِّ الْفُولُجِ أَخَذَ مِنْ قُضْبَانِ تِلْكَ الشَّجَرَةِ فَأَمَرَ عَلَى بَطْنِهَا فَتَعَايَ وَ يَذْهَبُ عَنْهَا رِيحُ الْفُولُجِ بِبَرَكََةِ الرِّضَا ع

And the one was afflicted by sore eyes, would make than almond to be upon his eyes, and he would be cured. And the pregnant woman, when her giving birth became difficult upon her, she would take from that almond, so the birth would be light upon her, and she would give birth from her time. And it was so that whenever an animal from the animals was seized by colic, a branch would be taken from that tree and passed upon its belly, and the wind of the colic would go away from it by the Blessings of Al-Reza^{asws}.

فَمَضَتْ الْأَيَّامُ عَلَى تِلْكَ الشَّجَرَةِ وَ يَسْتَفْجَاءُ جَدِّي حَمْدَانُ وَ قَطَعَ أَعْصَاهَا فَعَمِيَ وَ جَاءَ ابْنُ حَمْدَانَ يُقَالُ لَهُ أَبُو عَمْرٍو فَقَطَعَ تِلْكَ الشَّجَرَةَ مِنْ وَجْهِ الْأَرْضِ فَذَهَبَ مَالُهُ كُلُّهُ بِبَابِ فَارِسٍ وَ كَانَ مَبْلُغُهُ سَبْعِينَ أَلْفَ دِرْهَمٍ إِلَى ثَمَانِينَ أَلْفَ دِرْهَمٍ وَ لَمْ يَبْقَ لَهُ شَيْءٌ

The days passed upon that tree, and it dried up. So my grandfather Hamdan came and cut its branches off, and he became blind. And a son of Hamdan called Abu Amro came and cut off that tree from the surface of the earth. His wealth was gone, all of it, at the door of a horse. And its extend was seventy thousand Dirhams up to eighty thousand Dirhams, and there did not remain anything for him.

وَ كَانَ لِأَبِي عَمْرٍو هَذَا ابْنَانِ كَاتِبَانِ وَ كَانََا يَكْتُبَانِ لِأَبِي الْحَسَنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ سَمَجُورِ يُقَالُ لِأَحَدِهِمَا أَبُو الْقَاسِمِ وَ لِالْآخَرِ أَبُو صَادِقٍ فَأَرَادَا عِمَارَةَ تِلْكَ الدَّارِ وَ أَنْفَقَا عَلَيْهَا عِشْرِينَ أَلْفَ دِرْهَمٍ وَ قَلَعَا الْبَاقِي مِنْ أَصْلِ تِلْكَ الشَّجَرَةِ وَ هُمَا لَا يَعْلَمَانِ مَا يَتَوَلَّدُ عَلَيْهِمَا مِنْ ذَلِكَ

And for this Amro, there were two sons, both scribed, and they were writing for Abu Al-Hassan Muhammad Bin Ibrahim Samjour. One of them was called Abu A Qasim, and the other, Abu

Sadiq. They wanted to repair that house, and they spent twenty thousand Dirhams upon it, and they uprooted the roots of that tree, and they were knowing what would be arising upon them from (having done) that.

فَوَلَّى أَحَدُهُمَا ضَبَاعاً لِأَمِيرِ خُرَاسَانَ فَرَدَّ إِلَى نَيْسَابُورٍ فِي حِمْلٍ قَدْ اسْوَدَّتْ رِجْلُهُ الْيُمْنَى فَشَرَحَتْ رِجْلُهُ فَمَاتَ مِنْ تِلْكَ الْعِلَّةِ بَعْدَ شَهْرٍ

One of them was in charge of an estate of the governor of Khurasan. He returned to Neshapour in a carriage. His right leg had turned black. His leg was cut, and he died from that illness after a month.

وَأَمَّا الْآخَرُ وَهُوَ الْأَكْبَرُ فَإِنَّهُ كَانَ فِي دِيْوَانِ السُّلْطَانِ يَنْسَابُورَ يَكْتُبُ كِتَاباً وَ عَلَى رَأْسِهِ قَوْمٌ مِنَ الْكُتَّابِ وَفُوفٌ فَقَالَ وَاحِدٌ مِنْهُمْ دَفَعَ اللَّهُ عَيْنَ السَّوْءِ عَنْ كَاتِبٍ هَذَا الْخَطِّ فَارْتَعَشَتْ يَدُهُ مِنْ سَاعَتِهِ وَ سَقَطَ الْقَلَمُ مِنْ يَدِهِ وَ خَرَجَتْ بِيَدِهِ بَثْرَةٌ وَ رَجَعَ إِلَى مَنْزِلِهِ

As for the other one, and he was the elder, he was in a register of the sultan of Neshapour, writing letters, and there was group of scribed upon his head, standing by (supervisors). One of them said, 'May Allah^{-azwj} Repel the evil eye away from the writer of this handwriting!' His hand shivered from its time, and the pen fell from his hand, and blisters came out in his hand, and he returned to his house.

فَدَخَلَ إِلَيْهِ أَبُو الْعَبَّاسِ الْكَاتِبُ مَعَ جَمَاعَةٍ فَقَالُوا لَهُ هَذَا الَّذِي أَصَابَكَ مِنَ الْحَرَارَةِ فَيَجِبُ أَنْ تَقْتَصِدَ فَاقْتَصَدَ ذَلِكَ الْيَوْمَ فَعَادُوا إِلَيْهِ مِنَ الْعَدِ وَ قَالُوا لَهُ يَجِبُ أَنْ تَقْتَصِدَ الْيَوْمَ أَيْضاً فَقَعَلَ فَاسْوَدَّتْ يَدُهُ فَشَرَحَتْ وَ مَاتَ مِنْ ذَلِكَ وَ كَانَ مَوْتُهُمَا جَمِيعاً فِي أَقَلِّ مِنْ سَنَةٍ.

Abu Al-Abbas the scribe entered to see him along with a group. They said to him, 'This which afflicted you, is from the heat, so it obligates that get cupping done. He go cupping done that day. They returned to him the next morning and said to him, 'I obliges that you get cupping done today as well'. He did so. His hand turned black, and it was cut, and he died from that. And both their death were in less than a year".²⁶⁷

3- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ الْفَضْلِ بْنِ مُحَمَّدٍ بْنِ إِسْحَاقَ الْمُدَكَّرِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخُزَجِيِّ عَنِ الْهَرَوِيِّ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع حِينَ رَخَلَ مِنْ نَيْسَابُورَ وَ هُوَ رَاكِبٌ بَغْلَةً شَهْبَاءَ فَإِذَا مُحَمَّدُ بْنُ رَافِعٍ وَ أَحْمَدُ بْنُ الْحَارِثِ وَ يَحْيَى بْنُ يَحْيَى وَ إِسْحَاقُ بْنُ زَاهَوِيٍّ وَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ قَدْ تَعَلَّفُوا بِلِجَامِ بَغْلَتِهِ بِالْمُرْتَعَةِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Muhammad Bin Al Fazl Bin Muhammad Bin Is'haq, the mentioned, from Al-Hassan Bin Ali Al Khazrajy, from Al Harwy who said,

'I was with Ali^{-asws} Bin Musa Al-Reza^{-asws} when he^{-asws} departed from Neshapour, and he^{-asws} was riding a grey mule. Then Muhammad Bin Rafie, and Ahmad Bin Al-Haris, and Yahya Bin Yahya, and Is'haq Bin Rahwiya, and a number of the people of knowledge hung on with a rein of his^{-asws} mule at the crossroads.

فَقَالُوا بِحَقِّ آبَائِكَ الطَّاهِرِينَ حَدَّثَنَا بِحَدِيثٍ سَمِعْتَهُ مِنْ أَبِيكَ

²⁶⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 11 H 2

They said, 'By the right of your^{-asws} pure forefathers^{-asws}! Narrate to us with a Hadeeth you^{-asws} have heard from your^{-asws} father^{-asws}'.

فَأَخْرَجَ رَأْسَهُ مِنَ الْعَمَارِيَّةِ وَ عَلَيْهِ مِطْرَفٌ خَزَرٌ ذُو وَجْهَيْنِ: وَ قَالَ حَدَّثَنِي أَبِي الْعَبْدُ الصَّالِحُ مُوسَى بْنُ جَعْفَرٍ قَالَ حَدَّثَنِي أَبِي الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بَاقِرٌ عَلَيْهِ السَّلَامُ

He^{-asws} brought out his^{-asws} head from the carriage, and upon him^{-asws} was a woollen cloak with two facets and said: 'My^{-asws} father^{-asws} Al-Abd Al-Salih Musa^{-asws} Bin Ja'far^{-asws} narrated to me^{-asws}. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} He said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Abu Ja'far^{-asws} Muhammad^{-asws} Bin Ali^{-asws} expounder of knowledge of the Prophets^{-as}.

قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ سَيِّدُ الْعَابِدِينَ قَالَ حَدَّثَنِي أَبِي سَيِّدُ شَبَابِ الْجَنَّةِ الْحُسَيْنُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} chief of the worshippers. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} chief of the youths of Paradise, Al-Husayn^{-asws}. He^{-asws} said: 'It is narrated to me^{-asws} by Ali^{-asws} Bin Abu Talib^{-asws}.

قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ سَمِعْتُ جَبْرِئِيلَ ع يَقُولُ قَالَ اللَّهُ جَلَّ جَلَالُهُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدُونِي مَنْ جَاءَ مِنْكُمْ بِشَهَادَةٍ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ بِالْإِخْلَاصِ دَخَلَ فِي حِصْنِي وَ مَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

He^{-asws} said: 'I^{-asws} heard the Prophet^{-saww} saying: 'I^{-saww} heard Jibraeel^{-as} saying: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: "Me^{-azwj}, I^{-azwj} am Allah^{-azwj}! There is no god except I^{-azwj}, so worship Me^{-azwj}! One from you who comes with the testimony that there is no god except Allah^{-azwj}, with the sincerity, would enter into My^{-azwj} fortress. And one who enters into My^{-azwj} fortress, would be safe from My^{-azwj} Punishment!"²⁶⁸

4- ما، الأمايلي للشيخ الطوسي ابن المَوَكَّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ إِسْحَاقَ بْنِ زَاهَوِيٍّ قَالَ: لَمَّا وَافَى أَبُو الْحُسَيْنِ الرِّضَا ع نَيْسَابُورَ وَ أَرَادَ أَنْ يَرْحَلَ مِنْهَا إِلَى الْمَأْمُونِ اجْتَمَعَ إِلَيْهِ أَصْحَابُ الْحَدِيثِ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَرْحَلُ عَنَّا وَ لَا تُحَدِّثُنَا بِحَدِيثٍ فَتَسْتَفِيدَهُ مِنْكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Mutawakkal, from Ali, from his father, from Yusuf Bin Aqeel, from Is'haq Bin Rahwiya who said,

'When Abu Al-Hassan Al-Reza^{-asws} arrived at Neshapour and wanted to depart from it to Al-Mamoun, the narrators of Hadeeth gathered to him^{-asws}. They said to him, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are departing from us and you^{-asws} are not narrating to us with any Hadeeth, so we can benefit by it from you^{-asws}!'

وَ قَدْ كَانَ قَعَدَ فِي الْعَمَارِيَّةِ فَأُطْلِعَ رَأْسَهُ وَ قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ بْنَ الْحُسَيْنِ يَقُولُ سَمِعْتُ أَبِي الْحُسَيْنِ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنَ أَبِي طَالِبٍ ع يَقُولُ

And he^{-asws} had been sitting in the carriage, so he^{-asws} emerged his^{-asws} head and said: 'I^{-asws} heard my^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} saying: 'I^{-asws} heard my^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'I^{-asws} heard my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} saying: 'I^{-asws}

²⁶⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 11 H 3

heard my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'I^{-asws} heard my^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws} saying: 'I^{-asws} heard my^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} saying:

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سَمِعْتُ جِبْرِيلَ ع يَقُولُ سَمِعْتُ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

'I^{-asws} heard Rasool-Allah^{-saww} saying: 'I^{-saww} heard Jibraeel^{-as} saying: 'I^{-as} heard Allah^{-azwj} Majestic and Mighty Saying: "(The phrase) 'There is no god except Allah^{-azwj}' is My^{-azwj} Fort. So the one who enters My^{-azwj} fort would be safe from My^{-azwj} Punishment!"

فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَانَا بِشُرُوطِهَا وَ أَنَا مِنْ شُرُوطِهَا.

When the passed on, he^{-asws} called out to us: 'With its conditions! And I^{-asws} am from its conditions!'”²⁶⁹

5- ن، عيون أخبار الرضا عليه السلام يُقَالُ إِنَّ الرِّضَا ع لَمَّا دَخَلَ نَيْسَابُورَ نَزَلَ فِي مَحَلَّةٍ يُقَالُ لَهُ الْفُرُوبِي فِيهَا حَمَّامٌ وَ هُوَ الْحَمَّامُ الْمَعْرُوفُ الْيَوْمَ بِحَمَّامِ الرِّضَا وَ كَانَتْ هُنَاكَ عَيْنٌ قَدْ قَلَّ مَائُهَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' —

'It is said that when Al-Reza^{-asws} entered Neshapour, he^{-asws} descended in a neighbourhood called Al-Farweyni, wherein was a bathhouse, and it was the bathhouse famous today as 'Bathhouse of Al-Reza^{-asws}', and over there was spring whose water had reduced.

فَأَقَامَ عَلَيْهَا مَنْ أَخْرَجَ مَاءَهَا حَتَّى تَوَفَّرَ وَ كَثُرَ وَ اتَّخَذَ خَارِجَ الدَّرْبِ حَوْضًا يُنْزَلُ إِلَيْهِ بِالْمَرَاقي إِلَى هَذِهِ الْعَيْنِ فَدَخَلَهُ الرِّضَا ع وَ اغْتَسَلَ فِيهِ ثُمَّ خَرَجَ مِنْهُ فَصَلَّى عَلَى ظَهْرِهِ

He^{-asws} got someone to stand upon it who extracted its water until it burst out and was a lot, and he^{-asws} took the outside path as a fountain, descending to him at the tent to this spring. Al-Reza^{-asws} entered it and washed in it, then he^{-asws} came out from it and prayed Salat at its back.

وَ النَّاسُ يَنْتَابُونَ ذَلِكَ الْحَوْضَ وَ يَغْتَسِلُونَ فِيهِ وَ يَشْرَبُونَ مِنْهُ التَّمَّاسًا لِلْبَرَكَةِ وَ يُصَلُّونَ عَلَى ظَهْرِهِ وَ يَدْعُونَ اللَّهَ عَزَّ وَ جَلَّ فِي حَوَائِجِهِمْ فَتُقْضَى لَهُمْ وَ هِيَ الْعَيْنُ الْمَعْرُوفَةُ بِعَيْنِ كِهْلَانِ يُقْصِدُهَا النَّاسُ إِلَى يَوْمِنَا هَذَا.

And the people were coming to that fountain and washing in it, and they were drinking from it seeking the Blessings, and praying at its back and supplicating to Allah^{-azwj} Mighty and Majestic regarding their needs, and it would be fulfilled for them. And it is the spring is famous as 'Kahan spring'. The people are aiming for it up to this day of ours”²⁷⁰

6- ن، عيون أخبار الرضا عليه السلام أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الثَّعَالِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْمَعْرُوفِ بِالصُّغَوَانِيِّ قَالَ: خَرَجَتْ قَافِلَةٌ مِنْ حُرَّاسَانَ إِلَى كِرْمَانَ فَقَطَعَ اللَّصُوصُ عَلَيْهِمُ الطَّرِيقَ وَ أَخَذُوا مِنْهُمْ رَجُلًا أَتَمُّهُمْ بِكَثْرَةِ الْمَالِ فَبَقِيَ فِي أَيْدِيهِمْ مُدَّةٌ يُعَذِّبُونَهُ لِيَقْتَدِيَ مِنْهُمْ نَفْسَهُ وَ أَقَامُوهُ فِي التَّلْجِ فَشَدُّوهُ وَ مَلَكُوا فَأُهِمُّوا مِنْ ذَلِكَ التَّلْجِ

²⁶⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 11 H 4

²⁷⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 11 H 5

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ahmad Bin Ali Bin Al-Husayn Al Sa'alby, from Abdullah Bin Abdul Rahman well-known as Al Safwany who said,

'A caravan went out from Khurasan to Kirman, and the thieves (bandits) cut the road upon them, and they seized a man from them whom they accused of having a lot of wealth. He remained in their hands for a period. They were tormenting him so he would ransom himself from them by himself, and they stood him in the snow. They bound him and filled his mouth from that snow.

فَرَحَمَتْهُ امْرَأَةٌ مِنْ نِسَائِهِمْ فَأَطْلَقَتْهُ وَهَرَبَ فَأَنْفَسَدَ فَمُهِ وَ لِسَانُهُ حَتَّى لَمْ يَقْدِرْ عَلَى الْكَلَامِ ثُمَّ انْصَرَفَ إِلَى خُرَاسَانَ وَ سَمِعَ بِخَيْرِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع وَ أَنَّهُ بِنَيْسَابُورَ

A woman from their women pitied him and she freed him, and he fled, but his mouth and his tongue had been spoilt to the extent that he was not able upon the talking. Then he left to go to Khurasan, and he heard the news of Ali^{-asws} Bin Musa Al-Reza^{-asws} that he^{-asws} was at Neshapour.

فَرَأَى فِيمَا رَأَى النَّائِمُ كَأَنَّ قَائِلًا يَقُولُ لَهُ إِنَّ ابْنَ رَسُولِ اللَّهِ ص قَدْ وَرَدَ خُرَاسَانَ فَسَلِّ عَنْ عِلَّتِكَ فَرُبَّمَا يُعَلِّمُكَ دَوَاءً مَا تَنْتَفِعُ بِهِ

He saw in what the sleeping one tends to see, as if a speaker was saying to him, 'The son^{-asws} of Rasool-Allah^{-saww} had arrived at Khurasan, so ask him^{-asws} about your illness. Maybe he^{-asws} will teach you a cure what you can benefit with it'.

قَالَ فَرَأَيْتُ كَأَنِّي قَدْ قَصَدْتُهُ ع وَ شَكُوتُ إِلَيْهِ مَا كُنْتُ دُفِعْتُ إِلَيْهِ وَ أَخْبَرْتُهُ بِعِلَّتِي فَقَالَ خُذِ الْكُمُونَ وَ السَّعْتَرِ وَ الْمِلْحَ وَ دُقَّهُ وَ خُذْ مِنْهُ فِي فَمِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنَّكَ تُعَافَى

He said, 'I saw as if I had gone to him^{-asws} and complained to him^{-asws} of what I had been pushed into, and I informed him^{-asws} of my illness. He^{-asws} said: 'Take the cumin, and the thyme, and the salt, and powder it, and take from it to be in your mouth twice or thrice, and you shall be cured'.

فَأَتَتْهُ الرِّجُلُ مِنْ مَنَامِهِ وَ لَمْ يُعْجَرْ فِيمَا كَانَ رَأَى فِي مَنَامِهِ وَ لَا اعْتَدَّ بِهِ حَتَّى وَرَدَ بَابَ نَيْسَابُورَ فَقِيلَ إِنَّ عَلِيَّ بْنَ مُوسَى الرِّضَا ع قَدْ ارْتَحَلَ مِنْ نَيْسَابُورَ وَ هُوَ بِرِبَاطِ سَعْدٍ

The man woke up from his dream and did not think (pay attention to) what he had seen in his dream, nor did he prepare with it until he arrived at the gate of Neshapour. It was said, 'Ali^{-asws} Bin Musa Al-Reza^{-asws} had departed from Neshapour, and he^{-asws} is a Ribat Sa'ad'.

فَوَقَعَ فِي نَفْسِ الرَّجُلِ أَنَّ يُقْصِدَهُ وَ يَصِفَ لَهُ أَمْرَهُ لِيَصِفَ لَهُ مَا يَنْتَفِعُ بِهِ مِنَ الدَّوَاءِ فَقَصَدَهُ إِلَى رِبَاطِ سَعْدٍ فَدَخَلَ إِلَيْهِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ كَانَ مِنْ أَمْرِي كَيْتٌ وَ كَيْتٌ وَ قَدْ انْفَسَدَ عَلَيَّ قَمِي وَ لِسَانِي حَتَّى لَا أَقْدِرُ عَلَى الْكَلَامِ إِلَّا بِجُهِدٍ فَعَلِمَنِي دَوَاءً أَنْتَفِعُ بِهِ

It occurred in the self of the man that he should go to him^{-asws} and described his matter to him^{-asws}, so he^{-asws} can prescribe to him from the medication what he could benefit with. He^{-asws} aimed for him^{-asws} to go to Ribat Sa'ad. He entered to see him^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Such and such has happened from my matter and my mouth, and my

tongue have been spoilt upon me until I am not able upon the talking except by (strenuous) effort. So teach me cure I can benefit with’.

فَقَالَ ع أَلَمْ أُعَلِّمَكَ اذْهَبْ فَاسْتَعْمِلْ مَا وَصَفْتُكَ لَكَ فِي مَنَامِكَ فَقَالَ لَهُ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ رَأَيْتَ أَنَّ تُعِيدَهُ عَلَيَّ

He^{-asws} said: ‘Did I^{-asws} not teach you? Go and utilise what I^{-asws} had described to you in your dream!’ The man said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! If you^{-asws} could see fit to repeat it to me’.

فَقَالَ ع لِي خُذْ مِنَ الْكُمُونِ وَ السَّعْتَرِ وَ الْمِلْحِ فَدُقَّهُ وَ خُذْ مِنْهُ فِي فَمِكَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِنَّكَ سَتُعَافَى قَالَ الرَّجُلُ فَاسْتَعْمَلْتُ مَا وَصَفَهُ لِي فَعُوفِيتُ.

He^{-asws} said to me: ‘Take from the cumin and the thyme, and the salt. Powder it and take from it to be in your mouth twice or thrice, you shall be cured’. The man said, ‘I utilised what he^{-asws} had described to me, and I was cured’²⁷¹.

²⁷¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 11 H 6

باب 12 خروجه ع من نيسابور إلى طوس و منها إلى مرو

CHAPTER 12 – HIS^{-asws} EXIT FROM NESHAPOUR TO GO TO TOOS, AND FROM IT TO MERV

1- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد الأنصاري عن الهروي قال: لما خرج الرضا علي بن موسى ع من نيسابور إلى المأمون قبله قرب القرية الحمراء قيل له يا ابن رسول الله قد زالت الشمس أ فلا تصلّي

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Al Qureysi, from his father, from Ahmad Al Ansari, from Al Harwy who said,

'When Al-Reza Ali^{-asws} Bin Musa^{-asws} went out from Neshapour to Al-Mamoun, he^{-asws} reached nearby a red town. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The sun is declining, will you^{-asws} not pray Salat?'

فَنَزَلَ ع فَقَالَ اثْنُونِي بِمَا فَقِيلَ مَا مَعَنَا مَاءٌ فَبَحَثَ ع بِيَدِهِ الْأَرْضَ فَتَبَعَ مِنَ الْمَاءِ مَا تَوَضَّأَ بِهِ هُوَ وَ مَنْ مَعَهُ وَ أَثَرُهُ بَاقٍ إِلَى الْيَوْمِ

He^{-asws} descended and said: 'Bring me^{-asws} water!' It was said, 'There is no water with us'. He^{-asws} probed the ground with his^{-asws} hand, and water sprung out what he^{-asws} could perform wud'u with it, him^{-asws} and the ones with him^{-asws}, and its traces remain until today.

فَلَمَّا دَخَلَ سَنَابَادَ أَسْنَدَ [اسْتَنَدَ] إِلَى الْجَبَلِ الَّذِي يُنْحَتُ مِنْهُ الْقُدُورُ فَقَالَ اللَّهُمَّ انْفَعْ بِهِ وَ بَارِكْ فِيْمَا يُجْعَلُ فِيْمَا يُنْحَتُ مِنْهُ

When he^{-asws} entered Sanabad, he^{-asws} went to the mountain the pots were being carved from it. He^{-asws} said: 'O Allah^{-azwj}! I^{-asws} want to benefit from it and to be Blessed in what is made among what is carved from it!'

ثُمَّ أَمَرَ ع فَتُحِتَ لَهُ قُدُورٌ مِنَ الْجَبَلِ وَ قَالَ لَا يُطْبَخُ مَا أَكَلَهُ إِلَّا فِيهَا وَ كَانَ ع خَفِيفَ الْأَكْلِ قَلِيلَ الطَّعْمِ فَاهْتَدَى النَّاسُ إِلَيْهِ مِنْ ذَلِكَ الْيَوْمِ وَ ظَهَرَتْ بَرَكَتُهُ دُعَائِهِ ع فِيهِ

Then he^{-asws} instructed and pots were carved out for him^{-asws} from the mountain, and he^{-asws} said: 'What I^{-asws} am to eat should not be cooked except in these!' And he^{-asws} was a light eater of little food. The people were guided to him^{-asws} from that day, and the Blessings of his^{-asws} supplication was manifested in it.

ثُمَّ دَخَلَ دَارَ حُمَيْدِ بْنِ قَحْطَبَةَ الطَّائِي وَ دَخَلَ الْقُبَّةَ الَّتِي فِيهَا قَبْرُ هَارُونَ الرَّشِيدِ ثُمَّ حَطَّ بِيَدِهِ إِلَى جَانِبِهِ ثُمَّ قَالَ هَذِهِ تُرْبَتِي وَ فِيهَا أُدْفَنُ وَ سَيَجْعَلُ اللَّهُ هَذَا الْمَكَانَ مُخْتَلَفَ شِيعَتِي وَ أَهْلِ حَبِيبِي وَ اللَّهُ مَا يَزُورُنِي مِنْهُمْ زَائِرٌ وَ لَا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إِلَّا وَحَبَّ لَهُ عُفْرَانُ اللَّهِ وَ رَحْمَتُهُ بِشَفَاعَتِنَا أَهْلِ النَّبِيِّ

Then he^{-asws} entered the house of Humeyd Bin Qahtaba Al-Taie, and he^{-asws} entered the dome in which was the grave of Haroun Al-Rasheed. Then he^{-asws} drew a line by his^{-asws} hand to its side, then said: 'This is my^{-asws} soil, and I^{-asws} shall be buried in it, and Allah^{-azwj} will be Making this place and the coming and going of my^{-asws} Shias and the people who love me^{-asws}. By Allah^{-azwj}! No visitor from the would visit me^{-asws}, nor a saluting one from them would be saluting (greeting) unto me^{-asws}, except the Forgiveness of Allah^{-azwj} and His^{-azwj} Mercy would be Obligated for him due to our^{-asws} intercession, People^{-asws} of the Household''.

ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَ صَلَّى رَكَعَاتٍ وَ دَعَا بِدَعَوَاتٍ فَلَمَّا فَرَغَ سَجَدَ سَجْدَةً طَالَ مَكْنُهُ فَأَحْصَيْتُ لَهُ فِيهَا خَمْسَمِائَةَ تَسْبِيحَةٍ ثُمَّ انْصَرَفَ.

Then he^{-asws} faced the Qiblah and prayed two Cycles Salat and supplicated with supplications. When he^{-asws} was free, he^{-asws} performed a Sajdah, its duration was prolonged. I counted for him^{-asws} during it, five hundred glorifications (Tasbeeh). Then he^{-asws} left”. 272

2- ن، عيون أخبار الرضا عليه السلام أَبُو نَصْرِ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ عُبَيْدِ الصَّبِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ جَدِّي يَقُولُ سَمِعْتُ أَبِي يَقُولُ لَمَّا قَدِمَ عَلَيَّ بْنُ مُوسَى الرِّضَا بَنِيْسَابُورَ أَيَّامَ الْمَأْمُونِ قُفْتُ فِي خَوَائِجِهِ وَ التَّصَرُّفِ فِي أَمْرِ مَا دَامَ بِهَا فَلَمَّا خَرَجَ إِلَى مَرْوَ شِيعَتُهُ إِلَى سَرْخَسَ فَلَمَّا خَرَجَ مِنْ سَرْخَسَ أَرَدْتُ أَنْ أَشِيعَهُ إِلَى مَرْوَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Abu Nasr Ahmad Bin Al-Husayn Bin Ahmad Bin Ubeyd Al Zaby, from his father who said, 'I heard my grandmother saying, 'I heard my father saying,

'When Ali^{-asws} Bin Al-Musa Al-Reza^{-asws} arrived at Neshapour during the days of Al-Mamoun, I stood regarding his^{-asws} needs in the dealing with his^{-asws} affairs for as long as he^{-asws} was at it. When he^{-asws} went out to Merv, I escorted him to Sarkhas. When he^{-asws} went out from Saekhas, I returned to escort him to Merv.

فَلَمَّا سَارَ مَرَحَلَةً أُخْرَى خَرَجَ رَأْسَهُ مِنَ الْعَمَارِيَّةِ وَ قَالَ لِي يَا بَا عَبْدِ اللَّهِ انْصَرِفْ رَاشِدًا فَقَدْ قُفْتُ بِالْوَجِبِ وَ لَيْسَ لِلتَّشْيِيعِ غَايَةٌ

When he^{-asws} travelled another junction, he^{-asws} brought out his^{-asws} head from the carriage and said to me: 'O Abu Abdullah^{-asws}! Leave goodly, for you have stood with the obligator and there is no peak for the escorting'.

قَالَ قُلْتُ بِحَقِّ الْمُصْطَفَى وَ الْمُرْتَضَى وَ الزَّهْرَاءِ لَمَّا حَدَّثْتَنِي بِحَدِيثٍ تَشْفِينِي بِهِ حَتَّى أَرْجِعَ فَقَالَ تَسْأَلُنِي الْحَدِيثَ وَ قَدْ أُخْرِجْتُ مِنْ جَوَارِ رَسُولِ اللَّهِ ص لَا أَدْرِي إِلَى مَا يَصِيرُ أَمْرِي

He (the narrator) said, 'I said, 'By the right of Al-Mustafa^{-saww} and Al-Murtaza^{-asws} and (Syeda) Al-Zahra! Please narrated to me a Hadeeth I can be healed by it until I return'. He^{-asws} said: 'You are asking me for the Hadeeth, and I^{-asws} have been taken out from the vicinity of Rasool-Allah^{-saww}. I^{-asws} don't know what my matters would come to'.

قَالَ قُلْتُ بِحَقِّ الْمُصْطَفَى وَ الْمُرْتَضَى وَ الزَّهْرَاءِ لَمَّا حَدَّثْتَنِي بِحَدِيثٍ تَشْفِينِي بِهِ حَتَّى أَرْجِعَ

He (the narrator) said, 'I said, 'By the right of Al-Mustafa^{-saww}, and Al-Murtaza^{-asws} and (Syeda) Al-Zahra^{-asws}! Please narrated to me with a Hadeeth you^{-asws} can heal me by it until I return!'

فَقَالَ حَدَّثْتَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ أَبَاهُ يَذْكُرُ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ سَمِعْتُ أَبِي عَلَيَّ بْنَ أَبِي طَالِبٍ ع يَذْكُرُ أَنَّهُ سَمِعَ النَّبِيَّ ص يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا إِلَهَ إِلَّا اللَّهُ اسْمِي مَنْ قَالَهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ جَنَّتي وَ مَنْ دَخَلَ جَنَّتي أَمِنَ عَذَابِي.

He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}. He^{-asws} had heard his^{-asws} father^{-asws} mentioning that he^{-asws} had heard it from his^{-asws} father^{-asws} saying: 'I^{-asws} heard Ali^{-asws} Bin Abu Talib^{-asws} mentioning that he^{-asws} heard the Prophet^{-saww} saying: 'Allah^{-azwj} Mighty and Majestic Said: "(The phrase) 'There is no god except Allah^{-azwj} is My^{-asws}

272 Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 12 H 1

Name. One who says it sincerely from his heart, would enter My^{-azwj} fort, and one who enters My^{-azwj} fort would be safe from My^{-azwj} Punishment”²⁷³

3- كشف، كشف الغمة نَقُلْتُ مِنْ كِتَابٍ لَمْ يَحْضُرْنِي الْآنَ اسْمُهُ مَا صُوِّرَتْهُ حَدَّثَ الْمُؤَلَّى السَّعِيدُ إِمَامُ الدُّنْيَا عِمَادُ الدِّينِ مُحَمَّدُ بْنُ أَبِي سَعِيدٍ بْنِ عَبْدِ الْكَرِيمِ الْوَزَّانُ فِي مُحَرَّمِ سَنَةِ سِتٍّ وَ تِسْعِينَ وَ خَمْسِمِائَةٍ قَالَ: أَوْرَدَ صَاحِبُ كِتَابِ تَارِيخِ نَيْسَابُورَ فِي كِتَابِهِ أَنَّ عَلِيَّ بْنَ مُوسَى الرِّضَا ع لَمَّا دَخَلَ إِلَى نَيْسَابُورَ فِي السَّفَرَةِ الَّتِي فَازَ فِيهَا بِفَضِيلَةِ الشَّهَادَةِ كَانَ فِي مَهْدٍ عَلَى بَعْلَةٍ شَهْبَاءَ عَلَيْهَا مَرْكَبٌ مِنْ فِضَّةٍ خَالِصَةٍ

(The book) ‘Kashf Al Ghumma’, copied from a book its name I cannot remember now, what is content is that it is narrated by the master, Al Saeed, imam of the world, pillar of religion, Muhammad Bin Abu Saeed Bin Abdul Kareem al Wazzan, in Muharram of the year five hundred and ninety-six. He said,

‘The author of the book ‘Tareekh Neshapour has referred in his book that when Ali^{-asws} Bin Musa Al-Reza^{-asws} entered Neshapour during the journey in which succeeded in it with the merit of the testimony, he^{-asws} was in a cradle (carriage) upon a grey mule. Upon it was a mount of pure silver.

فَعَرَضَ لَهُ فِي السُّوقِ الْإِمَامَانِ الْحَافِظَانِ لِلْأَخَابِيثِ النَّبَوِيَّةِ أَبُو زُرْعَةَ وَ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِيُّ رَجَمَهُمَا اللَّهُ فَقَالَا أَيُّهَا السَّيِّدُ ابْنُ السَّادَةِ أَيُّهَا الْإِمَامُ وَ ابْنِ الْأَيْمَةِ أَيُّهَا السَّلَاطَةُ الطَّاهِرَةُ الرُّضِيَّةُ أَيُّهَا الْخَلَاصَةُ الرَّائِيَّةُ النَّبَوِيَّةُ بِحَقِّ آبَائِكَ الْأَطْهَرِينَ وَ أَسْلَافِكَ الْأَكْرَمِينَ إِلَّا أَرَيْنَا وَجْهَكَ الْمُبَارَكَ الْمَيْمُونَ وَ رَوَيْتَ لَنَا حَدِيثًا عَنْ آبَائِكَ عَنْ جَدِّكَ نَذْكُرُكَ بِهِ

There presented to him^{-asws} in the market, two imams, memorisers of the Prophetic Ahadeeth, Abu Zur’a and Muhammad Bin Aslam Al-Tusy, may Allah^{-azwj} have Mercy on them both. They said, ‘O you Seyyid son of the Seyyids! The Imam^{-asws} and son^{-asws} of the Imams^{-asws}! O you^{-asws} of the clean ancestry, pleasing! O you^{-asws} the pure of the pure soe of the Prophet-hood! By the right of your^{-asws} pure forefathers^{-asws}, and the honourable ancestor! Please show us your^{-asws} Blessed, auspicious face, and report to us a Hadeeth from your^{-asws} forefathers^{-asws}, from your^{-asws} grandfather^{-saww} we can remember you^{-asws} by it!’

فَاسْتَوَقَفَ الْبَعْلَةَ وَ رَفَعَ الْمِظْلَةَ وَ أَقَرَّ عُيُونَ الْمُسْلِمِينَ بِطَلْعَتِهِ الْمُبَارَكَةِ الْمَيْمُونَةِ فَكَانَتْ دُؤَابَتَاهُ كَدُؤَابَتَيْ رَسُولِ اللَّهِ ص وَ النَّاسُ عَلَى طَبَقَاتِهِمْ قِيَامٌ كُلُّهُمْ وَ كَانُوا بَيْنَ صَارِخٍ وَ بَاكِ وَ مُزْمِرٍ ثَوْبُهُ وَ مُتَمَرِّغٍ فِي التُّرَابِ وَ مُقْبِلٍ حِزَامٍ بَعْلَتِهِ وَ مُطَوِّلٍ عُنُقُهُ إِلَى مِظْلَةِ الْمَهْدِ إِلَى أَنْ انْتَصَفَ النَّهَارُ

He^{-asws} stopped the mule and raised the curtain and delighted the eyes of the Muslims by his^{-asws} Blessed auspicious emergence. His^{-asws} two hair locks were like the two hair locks of Rasool-Allah^{-saww}, and the people were upon their layers (ranks) standing, all of them, and they were between the shouter, and the crier, and tearer of his clothes, and the wallowing in the dust, and facing the strap of his^{-asws} mule and turned its neck to the curtain of the cradle (carriage), until the middle of the day.

وَ جَزَتْ الدُّمُوعُ كَالْأَنْهَارِ وَ سَكَتَتِ الْأَصْوَاتُ وَ صَاحَتِ الْأَيْمَةُ وَ الْقَضَاءُ مَعَاشِرَ النَّاسِ اسْمَعُوا وَ عُوا وَ لَا تُؤْذُوا رَسُولَ اللَّهِ ص فِي عِثْرَتِهِ وَ أَنْصِتُوا

And the tears flowed like the rivers, and the voices were silent, and the leaders and the judges shouted, ‘Community of people! Listen and retain, and do not hurt Rasool-Allah^{-saww} regarding his^{-saww} family and listen intently!’

²⁷³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 12 H 2

فَأَمَلَى صَلَوَاتُ اللَّهِ عَلَيْهِ هَذَا الْحَدِيثَ وَ عُدَّ مِنَ الْمَحَابِرِ أَرْبَعًا وَ عِشْرُونَ أَلْفًا سِوَى الدُّوِيِّ وَ الْمُسْتَمْلِي أَبِي زُرْعَةَ الرَّازِي وَ مُحَمَّدُ بْنُ أَسْلَمَ الطُّوسِي رَحِمَهُمَا اللَّهُ

He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, dictated this Hadeeth, and the count of the pens was of twenty-four thousand, besides the pens and the office bearers of Abu Zur'a Al-Razy and Muhammad Bin Aslam Al-Tusi, may Allah^{-azwj} have Mercy on them.

فَقَالَ ع حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ الْكَاطِمِ قَالَ حَدَّثَنِي أَبِي جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ قَالَ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرِ قَالَ حَدَّثَنِي أَبِي عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Musa^{-asws} Bin Ja'far Al-Kazim^{-asws}. He^{-asws} said: 'It is narrated to me by my^{-asws} father Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen^{-asws}.

قَالَ حَدَّثَنِي أَبِي الْحُسَيْنُ بْنُ عَلِيٍّ شَهِيدُ أَرْضِ كَرْبَلَاءَ قَالَ حَدَّثَنِي أَبِي أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ شَهِيدُ أَرْضِ الْكُوفَةِ قَالَ حَدَّثَنِي أَخِي وَ ابْنُ عَمِّي مُحَمَّدٌ رَسُولُ اللَّهِ ص

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, the martyr at the land of Karbala. He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, martyr at the land of Al-Kufa. He^{-asws} said; 'It is narrated to me^{-asws} by my^{-asws} brother^{-saww} and son^{-saww} of my^{-asws} uncle^{-as} Muhammad^{-saww} Rasool-Allah^{-saww}.

قَالَ حَدَّثَنِي جَبْرِئِيلُ ع قَالَ سَمِعْتُ رَبَّ الْعِزَّةِ سُبْحَانَهُ وَ تَعَالَى يَقُولُ كَلِمَةً لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ قَالَهَا دَخَلَ حِصْنِي وَ مَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

He^{-saww} said: 'It is narrated to me^{-saww} by Jibraeel^{-as}. He^{-as} said: 'I^{-as} heard the Lord^{-azwj} of Might, the Glorious and Exalted Saying: "The phrase 'There is no god except Allah^{-azwj}' is My^{-azwj} fort. The one who says it enters My^{-azwj} fort, and the one who enters My^{-azwj} fort would be safe from My^{-azwj} Punishment!"

صَدَقَ اللَّهُ سُبْحَانَهُ وَ صَدَقَ جَبْرِئِيلُ ع وَ صَدَقَ رَسُولُ اللَّهِ وَ الْأَئِمَّةُ ع

Allah^{-azwj} the Glorious Spoke the truth, and Jibraeel^{-as} spoke the truth, and Rasool-Allah^{-saww} and the Imams^{-asws} spoke the truth'.

قَالَ الْأُسْتَاذُ أَبُو الْقَاسِمِ الْقَاسِمِيُّ إِنَّ هَذَا الْحَدِيثَ بِهَذَا السَّنَدِ بَلَغَ بَعْضُ أَمْرَاءِ السَّامَانِيَّةِ فَكَتَبَهُ بِالذَّهَبِ وَ أَوْصَى أَنْ يُدْفَنَ مَعَهُ فَلَمَّا مَاتَ رُفِيَ فِي الْمَنَامِ فَقِيلَ مَا فَعَلَ اللَّهُ بِكَ

The teacher Abu Al-Qasim Al-Qashari said, 'This Hadeeth, by this chain, reached one of the governors of Al-Samaniya. He wrote it in gold and bequeathed that it be buried with him. When he died, he was seen in the dream. It was said, 'What did Allah^{-azwj} Do with you?'

فَقَالَ غَفَرَ اللَّهُ لِي بِتَلْفُظِي بِلَا إِلَهَ إِلَّا اللَّهُ وَ تَصَدِيقِي مُحَمَّدًا رَسُولَ اللَّهِ مُخْلِصًا وَ إِنِّي كَتَبْتُ هَذَا الْحَدِيثَ بِالذَّهَبِ تَعْظِيمًا وَ اخْتِرَامًا.

He said, 'Allah^{-azwj} Forgave me^{-asws} due to my pronouncing 'There is no god except Allah^{-azwj}, and Muhammad^{-saww} Rasool-Allah^{-saww} donated sincerity to me, and I had written this Hadeeth in gold as reverence and respect''.²⁷⁴

²⁷⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 12 H 3

باب 13 ولاية العهد و العلة في قبوله ع لها و عدم رضاه ع بها و سائر ما يتعلق بذلك

CHAPTER 13 – BEING THE HEIR-APPARENT, AND THE REASON OF HIS^{-asws} ACCEPTANCE OF IT, AND HIS^{-asws} DISSATISFACTION WITH IT, AND REST OF WHAT IS RELATED WITH THAT

1- كشف، كشف الغمة في أول شهر رمضان سنة إحدى و مائتين كانت البيعة للرضا صلوات الله عليه.

(The book) 'Kashf Al-Ghumma' –

'During the beginning of the month of Ramazan in the year two hundred and one occurred the allegiance for Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.²⁷⁵

2- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن محمد بن زياد القلزمي عن محمد بن أبي زياد الجدي عن أحمد بن عبد الله العلوي عن القاسم بن أيوب العلوي أن المأمون لما أراد أن يستعمل الرضا ع جمع بني هاشم فقال إني أريد أن أستعمل الرضا ع على هذا الأمر من بغدي فحسده بنو هاشم وقالوا أئولي رجلاً جاهلاً ليس له بصيرة بتدبير الخلافة فابعث إليه يائناً فترى من جهله ما نستدل به عليه

The book 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Muhammad Bin Ziyad Al Qulzumy, from Muhammad Bin Abu Ziyad Al Jaddy, from Ahmad Bin Abdullah al Alawy, from Al Qasim Bin Ayoub Al Alawy,

'When Al-Mamoun wanted to utilise Al-Reza^{-asws} (to grow his influence), he gathered the clan of Hashim^{-as}. He said, 'I want to utilise Al-Reza^{-asws} upon this command (caliphate) from after me'. The clan of Hashim envied him^{-asws} and said, 'Are you going to place in charge an ignorant man who hasn't any insight for him^{-asws} with the management of the caliphate? Send someone to him^{-asws} to come to us, and you will see from his^{-asws} ignorance what we are pointing with upon him^{-asws}'.

فبعث إليه فاتاه فقال له بنو هاشم يا أبا الحسن اصعد المنبر و انصب لنا علماً نعبد الله عليه

He sent for him^{-asws}. The clan of Hashim^{-as} said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! Ascend the pulpit and nominate a flag for us we can worship Allah^{-azwj} upon it'.

فصعد المنبر فعد ملباً لا يتكلم مطراً ثم انتفض انتفاضة و استوى قائماً و حمد الله و أثنى عليه و صلى على نبيه و أهل بيته ثم قال أول عباد الله معرفته إلى آخر ما أوردته في كتاب التوحيد.

He^{-asws} ascended the pulpit and sat for a while, not speaking, lowered of head. Then he arose with a rising and stood up straight, and he^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon His^{-azwj} Prophet^{-saww}, then said: 'The first worship of Allah^{-azwj} is recognising Him^{-azwj} – up to the end of what I (Majlisi) have referred to in the book of Tawheed'.²⁷⁶

²⁷⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 1

²⁷⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 2

3- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق الحسين بن إبراهيم بن تاتانة عن علي بن إبراهيم عن أبيه عن أبي الصلت الهروي قال: إِنَّ الْمَأْمُونُ قَالَ لِلرِّضَا عَلِيِّ بْنِ مُوسَى ع يَا ابْنَ رَسُولِ اللَّهِ قَدْ عَرَفْتُ فَضْلَكَ وَ عَلِمْتُكَ وَ زُهِدَكَ وَ وَرَعَكَ وَ عِبَادَتَكَ وَ أَرَاكَ أَحَقَّ بِالْخِلَافَةِ مِنِّي

(The books) 'Illal Al Sharaie', (and) 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Al-Husayn Bin Ibrahim Bin Tatanah, from Ali Bin Ibrahim, from his father, from Abu Al Salt Al Harwy who said,

'Al-Mamoun said to Al-Reza Ali^{-asws} Bin Musa^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I have recognised your^{-asws} merit, and your^{-asws} knowledge, and your^{-asws} ascetism, and your^{-asws} devoutness, and your^{-asws} worship, and I see you^{-asws} are being more rightful with the caliphate than me'.

فَقَالَ الرِّضَا ع بِالْعُبُودِيَّةِ لِلَّهِ عَزَّ وَ جَلَّ أَفْتَحِرُ وَ بِالزُّهْدِ فِي الدُّنْيَا أَرْجُو النِّجَاةَ مِنْ شَرِّ الدُّنْيَا وَ بِالْوَرَعِ عَنِ الْمَحَارِمِ أَرْجُو الْفَوْزَ بِالْمَعَانِمِ وَ بِالتَّوَضُّعِ فِي الدُّنْيَا أَرْجُو الرِّفْعَةَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

Al-Reza^{-asws} said: 'With the servitude to Allah^{-azwj} Mighty and Majestic, I^{-asws} am priding, and with the ascetism in the world, I am hoping for the salvation from the evil of the world, and with the devoutness (keeping) away from the prohibitions, I^{-asws} am hoping for the success with the booties, and with the humbleness in the world, I^{-asws} am hoping for the loftiness in the Presence of Allah^{-azwj} Mighty and Majestic'.

فَقَالَ لَهُ الْمَأْمُونُ فَإِنِّي قَدْ رَأَيْتُ أَنَّ أَعَزَلَ نَفْسِي عَنِ الْخِلَافَةِ وَ أَجْعَلَهَا لَكَ وَ أَبَايَكَ

Al-Mamoun said to him^{-asws}, 'I am viewing that I should remove myself from the caliphate and make it to be for you^{-asws} and pledge allegiance to you^{-asws}'.

فَقَالَ لَهُ الرِّضَا ع إِنَّ كَانَتْ هَذِهِ الْخِلَافَةُ لَكَ وَ جَعَلَهَا اللَّهُ لَكَ فَلَا يَجُوزُ أَنْ تَخْلَعَ لِيَأْسَا أَلْبَسَكَهُ اللَّهُ وَ تَجْعَلَهُ لِعَيْرِكَ وَ إِنْ كَانَتْ الْخِلَافَةُ لَيْسَتْ لَكَ فَلَا يَجُوزُ لَكَ أَنْ تَجْعَلَ لِي مَا لَيْسَ لَكَ

Al-Reza^{-asws} said to him: 'If this caliphate was for you, and Allah^{-azwj} had Made it to be for you, then it is not allowed that you take off a clothing which Allah^{-azwj} has Clothed you with and make it to be for others, and if the caliphate wasn't for you, then it is not allowed for you that you should make it to be for me^{-asws} what isn't yours'.

فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللَّهِ لَا بُدَّ لَكَ مِنْ قَبُولِ هَذَا الْأَمْرِ فَقَالَ لَسْتُ أَفْعَلُ ذَلِكَ طَائِعاً أَبَدًا فَمَا زَالَ يُجْهِدُ بِهِ أَيَّاماً حَتَّى يَمَسَّ مِنْ قَبُولِهِ

Al-Mamoun said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is no escape for you from accepting this command'. He^{-asws} said: 'I^{-asws} won't be doing that willingly, ever!' He struggled with him^{-asws} for days until he despaired from his^{-asws} words.

فَقَالَ لَهُ فَإِنْ لَمْ تَقْبَلِ الْخِلَافَةَ وَ لَمْ تُحِبَّ مُبَايَعَتِي لَكَ فَكُنْ وَلِيَّ عَهْدِي لِتَكُونَ لَكَ الْخِلَافَةُ بَعْدِي

He said to him^{-asws}, 'As you^{-asws} are not accepting the caliphate and are not linking my allegiance to you^{-asws}, then be my heir-apparent, for the caliphate to be for you^{-asws} after me'.

فَقَالَ الرِّضَا ع وَ اللَّهِ لَقَدْ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَنْ رَسُولِ اللَّهِ ص أَنِّي أَخْرُجُ مِنَ الدُّنْيَا قَبْلَكَ مَقْتُولًا بِالسَّيِّمِ مَظْلُومًا تَبْكِي عَلَيَّ مَلَائِكَةُ السَّمَاءِ وَ مَلَائِكَةُ الْأَرْضِ وَ أَذْفَنُ فِي أَرْضِي غُرْبَةً إِلَى جَنْبِ هَارُونَ الرَّشِيدِ

Al-Reza^{-asws} said: 'By Allah^{-azwj}! My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, from Rasool-Allah^{-saww}, that I^{-asws} would be exiting from the world before you, being kill by the poison, oppressed. The Angles of the sky and the Angels of the earth would be crying upon me^{-asws}, and I^{-asws} shall be buried in a land of estrangement to the side of Haroun Al-Rasheed'.

فَبَكَى الْمَأْمُونُ ثُمَّ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ الَّذِي يَقْتُلُكَ أَوْ يَقْدِرُ عَلَى الْإِسَاءَةِ إِلَيْكَ وَ أَنَا حَيٌّ فَقَالَ الرِّضَا ع أَمَا إِنِّي لَوْ أَشَاءُ أَنْ أَقُولَ مِنْ الَّذِي يَقْتُلُنِي لَقُلْتُ

Al-Mamoun wept, then said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! And who is the one who could be killing you^{-asws}, or able upon the evil to you^{-asws} while I am alive?' He^{-asws} said: 'As for I^{-asws} if I^{-asws} were to desire saying who it is who would be killing me^{-asws}, I^{-asws} would say so'.

فَقَالَ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّمَا تُرِيدُ بِقَوْلِكَ هَذَا التَّخْفِيفَ عَنْ نَفْسِكَ وَ دَفْعَ هَذَا الْأَمْرِ عَنْكَ لِيَقُولَ النَّاسُ أَنَّكَ زَاهِدٌ فِي الدُّنْيَا

Al-Mamoun said, 'O son^{-asws} of Rasool-Allah^{-saww}! But rather you^{-asws} are intending this lightness from yourself by your^{-asws} words and push this command away from you^{-asws}, so the people would be saying that you^{-asws} are an ascetic in the world!'

فَقَالَ الرِّضَا ع وَ اللَّهِ مَا كَذَبْتُ مِنْذُ خَلَقَنِي رَبِّي عَزَّ وَ جَلَّ وَ مَا زَهَدْتُ فِي الدُّنْيَا لِلدُّنْيَا وَ إِنِّي لَأَعْلَمُ مَا تُرِيدُ

Al-Reza^{-asws} said: 'By Allah^{-azwj}! I^{-asws} have not lied since my^{-asws} Lord^{-azwj} Mighty and Majestic Created me^{-asws}, and I^{-asws} am not ascetic in the word for the (sake of the) world, and I^{-asws} know what you intend'.

فَقَالَ الْمَأْمُونُ وَ مَا أُرِيدُ قَالَ الْأَمَانُ عَلَى الصِّدْقِ قَالَ لَكَ الْأَمَانُ قَالَ تُرِيدُ بِذَلِكَ أَنْ يَقُولَ النَّاسُ إِنَّ عَلِيَّ بْنَ مُوسَى لَمْ يَزْهَدْ فِي الدُّنْيَا بَلْ زَهَدَتْ الدُّنْيَا فِيهِ أَلَا تَرَوْنَ كَيْفَ قَبِلَ وَلَايَةَ الْعَهْدِ طَمَعًا فِي الْخِلَافَةِ

Al-Mamoun said, 'And what do I intend?' He^{-asws} said: 'The safety upon (speaking) the truth'. He said, 'For you^{-asws} is the safety'. He^{-asws} said: 'You are intending by that, the people would be saying, 'Ali^{-asws} Bin Musa^{-asws} is not ascetic regarding the world, but the world is ascetic regarding him^{-asws}. Are you not seeing how he^{-asws} has accepted to be the heir-apparent in greed regarding the caliphate?'

فَغَضِبَ الْمَأْمُونُ ثُمَّ قَالَ إِنَّكَ تَتَلَقَّيَانِي أَبَدًا بِمَا أَكْرَهُهُ وَ قَدْ أَمِنْتُ سَطَوَتِي فَبِاللَّهِ أَقْسِمُ لَئِنْ قَبِلْتَ وَلَايَةَ الْعَهْدِ وَ إِلَّا أَجْبَرْتُكَ عَلَى ذَلِكَ فَإِنْ فَعَلْتَ وَ إِلَّا ضَرَبْتُ عُنُقَكَ

Al-Mamoun was angered, then said, 'You always face me with what I dislike, and I^{-asws} have granted you^{-asws} safety from my anger. By Allah^{-azwj}! I swear, either you accept to be the heir apparent or else I shall force you^{-asws} upon that. You either do that or else I shall strike off your^{-asws} neck!'

فَقَالَ الرِّضَا عَ قَدْ تَخَيَّنَ اللَّهُ عَزَّ وَ جَلَّ أَنْ أُلْقِيَ بِيَدِي إِلَى التَّهْلُكَةِ فَإِنْ كَانَ الْأَمْرُ عَلَى هَذَا فَافْعَلْ مَا بَدَا لَكَ وَ أَنَا أَقْبَلُ ذَلِكَ عَلَى أَنِّي لَا أُؤَيِّلُ أَحَدًا وَ لَا أُعْزِلُ أَحَدًا وَ لَا أَنْقُضُ رِسْمًا وَ لَا سُنَّةً وَ أَكُونُ فِي الْأَمْرِ مِنْ بَعِيدٍ مُشِيرًا

Al-Reza^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has Forbidden me^{-asws} that I^{-asws} should throw myself^{-asws} to the destruction with my^{-asws} own hands. If the matter was based upon this, then do whatever comes to you, and I^{-asws} shall accept that based upon that I^{-asws} will neither place anyone in charge, nor remove anyone, nor break any norms, nor a Sunnah, and I^{-asws} shall be in the command from afar, as an adviser (if consulted)'.

فَرَضِي مِنْهُ بِذَلِكَ وَ جَعَلَهُ وَلِيَّ عَهْدِهِ عَلَى كَرَاهَةٍ مِنْهُ عَ لِذَلِكَ.

He was pleased from him^{-asws} with that and made him^{-asws} his heir apparent upon an abhorrence from him^{-asws} of that".²⁷⁷

4- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق الحمدايي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ قَالَ: دَخَلْتُ عَلَى عَلِيٍّ بْنِ مُوسَى الرِّضَا عَ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ النَّاسَ يَقُولُونَ إِنَّكَ قَبِلْتَ وَلَايَةَ الْعَهْدِ مَعَ إِطْهَارِكَ الزُّهْدِ فِي الدُّنْيَا

The book 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali, from his father, from Al Rayyan who said,

'I entered to see Ali^{-asws} Bin Musa Al-Reza^{-asws}. I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Then people are saying that you^{-asws} accepted to be the heir apparent with (despite) your manifesting the ascetism in the world!'

فَقَالَ عَ قَدْ عَلِمَ اللَّهُ كَرَاهَتِي لِذَلِكَ فَلَمَّا حُيِّرْتُ بَيْنَ قَبُولِ ذَلِكَ وَ بَيْنَ الْقَتْلِ احْتَرْتُ الْقَبُولَ عَلَى الْقَتْلِ وَنَجَّيْتُ عَنْ نَبِيٍّ رَسُولًا فَلَمَّا دَفَعْتُهُ الصُّورَةَ إِلَى تَوَلَّى خَزَائِنَ الْعَزِيزِ قَالَ لَهُ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا

He^{-asws} said: 'Allah^{-azwj} Knows of my^{-asws} dislike to that. When I^{-asws} was given a choice between accepting that and being killed, I^{-asws} chose the acceptance over being killed. Woe be to them! Don't they know that Yusuf^{-as} was a Prophet^{-as}, a Messenger^{-as}. When the necessity pushed him^{-as} to be in charge of the treasury of the governor, he^{-as} said to him, '**Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55].**

وَ دَفَعْتَنِي الصُّورَةَ إِلَى قَبُولِ ذَلِكَ عَلَى إِكْرَاهٍ وَ إِجْبَارٍ بَعْدَ الْإِشْرَافِ عَلَى الْهَلَكَ عَلَى أَنِّي مَا دَخَلْتُ فِي هَذَا الْأَمْرِ إِلَّا دُحُولَ حَارِجٍ مِنْهُ فَإِلَى اللَّهِ الْمُسْتَكِي وَ هُوَ الْمُسْتَعَانُ.

And the necessity pushed me^{-asws} to accepting that upon its dislike and being forced after the overlooking upon the death, based upon that I^{-asws} would not enter into this command except the entry of an outsider from it. To Allah^{-azwj} is the complaint, and He^{-azwj} is the Helper".²⁷⁸

5- لي، الأماالي للصدوق عَلِيٍّ عَنْ أَبِيهِ عَنْ يَاسِرٍ قَالَ: لَمَّا وُلِّيَ الرِّضَا عَ الْعَهْدَ سَمِعْتُهُ وَ قَدْ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي مُكْرَهٌ مُضْطَرٌّ فَلَا تُؤَاخِذْنِي كَمَا لَمْ تُؤَاخِذْ عَبْدَكَ وَ نَبِيَّكَ يُوسُفَ حِينَ وَقَعَ إِلَى وَلَايَةِ بَصَرَ.

²⁷⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 3

²⁷⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 4

(The book) 'Al Amaali' of Al Sadouq – Ali, from his father, from Yasser who said,

'When Al-Reza^{-asws} was the heir apparent, I^{-asws} heard him^{-asws}, and he^{-asws} had raised his^{-asws} hands towards the sky and said: 'O Allah^{-azwj}! You^{-azwj} Know I^{-asws} am coerced, desperate, so do not Seize me^{-asws} just as You^{-azwj} did not Seize Your^{-azwj} servant and Your^{-azwj} Prophet^{-as} Yusuf^{-as} when he^{-asws} fell to the governance of Egypt'.²⁷⁹

6- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن الحسن بن الجهم عن أبيه قال: صعد المأمون المنبر ليبيع علي بن موسى الرضا ع فقال أيها الناس جاءكم ببعث علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب ع و الله لو قرأت هذه الأسماء على الصم والبكم لبرؤوا بإذن الله عز وجل.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Al Huayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Al-Hassan Bin Jahm, from his father who said,

'Al-Mamoun ascended the pulpit to take the allegiance for Ali^{-asws} Bin Musa Al-Reza^{-asws}. He said, 'O you people!' There has come to you the allegiance of Ali^{-asws} Bin Musa Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}! By Allah^{-azwj}! If these names were to be recited upon the deaf and the mute, they would be cured by the Permission of Allah^{-azwj} Mighty and Majestic'.²⁸⁰

7- ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسن بن علي بن زكريا عن محمد بن خليلان قال حدثني أبي عن أبيه عن جدّه عن عتاب بن أسيد قال: سمعت جماعة من أهل المدينة يقولون ولد الرضا علي بن موسى ع بالمدينة يوم الخميس لإحدى عشرة ليلة خلت من ربيع الأول سنة ثلاث وخمسين ومائة من الهجرة بعد وفاة أبي عبد الله ع بخمس سنين وثو في بطوس في قرية يقال لها سناباد من رستاق نوقان و دفن في دار محمد بن قحطبة الطائي في القبة التي فيها هارون الرشيد إلى جانبه بما يلي القبلة

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Al Talaqany, from Al-Hassan Bin Ali Bin Zakariya, from Muhammad Bin Khaleelan who said, 'It is narrated to me by my father, from his father, from his grandfather, from Attab Bin Aseyd who said,

'I heard a group from the people of Al-Medina saying, 'Ali^{-asws} Bin Musa Al-Reza^{-asws} was blessed (to his^{-asws} parents^{-asws}) at Al-Medina on the day of Thursday on the eleventh night vacant from Rabbi Al-Awwal in the year one hundred and fifty-three from the Hijrah, after the expiry of Abu Abdullah^{-asws} by five years, and he^{-asws} expired at Toos in a town called Sanabad, from Rustaq Nowqan, and he^{-asws} was buried in a house of Humeyr Bin Qahtaba Al-Taie in the very dome in which is Haroun Al-Rasheed to his side from what follows the Qiblah.

و ذلك في شهر رمضان ليسع بقين منه يوم الجمعة سنة ثلاث ومائتين وقد تم عمره تسعاً وأربعين سنة وستة أشهر منها مع أبيه موسى بن جعفر ع تسعاً وعشرين سنة وشهرين وبعده أبيه أيام إمامته عشرين سنة وأربعة أشهر وقام ع بالأمر وله تسع وعشرون سنة وشهران

And that was during the month of Ramazan on the tenth remaining from it, on the day of Friday of the year two hundred and three, and his^{-asws} complete age was of forty-nine years and six months. From it, with his^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} was for twenty-nine years and two months, and after his^{-asws} father, the days of his^{-asws} Imamate were twenty years and

²⁷⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 5

²⁸⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 6

four months, and he^{-asws} stood with the command and there were twenty-nine years and two months for him^{-asws}.

وَكَانَ فِي أَتَامِ إِمَامَتِهِ عَ بَقِيَّةِ مُلْكِ الرَّشِيدِ ثُمَّ مَلَكَ بَعْدَ الرَّشِيدِ مُحَمَّدُ الْمَغْرُوفُ بِالْأَمِينِ وَ هُوَ ابْنُ زَيْنَبَةَ ثَلَاثَ سِنِينَ وَ خَمْسَةَ وَ عِشْرِينَ يَوْمًا ثُمَّ خَلَعَ الْأَمِينَ وَ أَجْلَسَ عَنْهُ إِبْرَاهِيمَ بْنَ شَكَلَةَ أَرْبَعَةَ عَشَرَ يَوْمًا ثُمَّ أَخْرَجَ مُحَمَّدَ ابْنَ زَيْنَبَةَ مِنَ الْحَبْسِ وَ بُويعَ لَهُ ثَانِيَةً وَ جَلَسَ فِي الْمُلْكِ سَنَةً وَ سِتَّةَ أَشْهُرٍ وَ ثَلَاثَ وَ عِشْرِينَ ثُمَّ مَلَكَ عَبْدُ اللَّهِ الْمَأْمُونُ عِشْرِينَ سَنَةً وَ ثَلَاثَةَ وَ عِشْرِينَ يَوْمًا

And during the days of his^{-asws} Imamate was the remainder of the rule of Al-Rasheed, then after Al-Rasheed was the rule of Muhammad well-known as Al-Ameen, and he is the son of Zubeyda, for three years and twenty-five days. Then Al-Ameen abdicated and got his uncle Ibrahim Bin Shakala to sit, for fourteen days. Then Muhammad Ibn Zubeyda was brought out from the prison and allegiances were pledged to him for the second time, and he sat in the rule for a year and six months and twenty-three (days), then it was the rule of Abdullah Al-Mamoun for twenty years and twenty-three days.

فَأَخَذَ الْبَيْعَةَ فِي مُلْكِهِ - لِعَلِيِّ بْنِ مُوسَى الرِّضَا عَ بَعْدَ الْمُسْلِمِينَ مِنْ غَيْرِ رِضَا وَ ذَلِكَ بَعْدَ أَنْ تَهَدَّدَهُ بِالْقَتْلِ وَ أَلْحَ عَلَيْهِ مَرَّةً بَعْدَ أُخْرَى فِي كُلِّهَا يَا بِي عَلَيْهِ حَتَّى أَشْرَفَ مِنْ تَأْيِيهِ عَلَى الْهَلَاكِ

During his rule, he took the allegiance for Ali^{-asws} Bin Musa Al-Reza^{-asws} with the pact of the Muslims from without his^{-asws} agreement, and that was after he had threatened him^{-asws} with the killing, and insisted upon him time after time, during all of these he^{-asws} was refusing to him, until he^{-asws} overlooked at death from his^{-asws} refusal.

فَقَالَ عَ اللَّهُمَّ إِنَّكَ قَدْ تَهَيَّيْتَنِي عَنِ الْإِلْقَاءِ بِيَدِي إِلَى التَّهْلُكَةِ وَ قَدْ أَشْرَفْتُ مِنْ قَبْلِ عَبْدِ اللَّهِ الْمَأْمُونِ عَلَى الْقَتْلِ مَتَى لَا أَقْبَلُ وَلَايَةَ عَهْدِهِ وَ قَدْ أَكْرَهْتُ وَ اضْطَرَرْتُ كَمَا اضْطَرَّ يُوسُفُ وَ دَانِيَالُ عَ إِذْ قَبِلَ كُلُّ وَاحِدٍ مِنْهُمَا الْوَلَايَةَ مِنْ طَاغِيَةِ زَمَانِهِ

He^{-asws} said: 'O Allah^{-azwj}! You^{-azwj} have Prohibited me^{-asws} from throwing myself^{-asws} to the destruction with my^{-asws} own hands, and I^{-asws} had overlooked upon being killed from the direction of Abdullah Al-Mamoun when I^{-asws} did not accept being his heir apparent, and I^{-asws} have dislike and was desperate just as Yusuf^{-as} and Daniel^{-as} had been desperate, when each one of them^{-as} accepted the governance from a tyrant of his^{-as} time.

اللَّهُمَّ لَا عَهْدَ إِلَّا عَهْدُكَ وَ لَا وَلَايَةَ إِلَّا مِنْ قَبْلِكَ فَوَقِّفْنِي لِإِقَامَةِ دِينِكَ وَ إِحْيَاءِ سُنَّةِ نَبِيِّكَ فَإِنَّكَ أَنْتَ الْمَوْلَى وَ النَّصِيرُ وَ نِعْمَ الْمَوْلَى أَنْتَ وَ نِعْمَ النَّصِيرُ

O Allah^{-azwj}! There is no covenant except Your^{-azwj} Covenant, nor is there any governance except from Your^{-azwj} Direction. So Harmonise me^{-asws} to establish Your^{-azwj} religion and revive the Sunnah of Your^{-azwj} Prophet^{-saww}, for You^{-azwj} are the Master and the Helper, and Your^{-azwj} are the best Master and the best Helper!

ثُمَّ قَبِلَ عَ وَلَايَةَ الْعَهْدِ مِنَ الْمَأْمُونِ وَ هُوَ بَاكِ حَزِينٍ عَلَى أَنْ لَا يُؤَيَّ أَحَدًا وَ لَا يُغَيَّرَ أَحَدًا وَ لَا يُعَيَّرَ رِسْمًا وَ لَا سُنَّةً وَ أَنْ يَكُونَ فِي الْأَمْرِ مُشِيرًا مِنْ بَعِيدٍ فَأَخَذَ الْمَأْمُونُ لَهُ الْبَيْعَةَ عَلَى النَّاسِ الْخَاصِّ مِنْهُمْ وَ الْعَامِّ

Then he^{-asws} accepted being the heir apparent from Al-Mamoun, and he^{-asws} was weeping, grieving, based upon that he^{-asws} will neither place anyone in charge nor remove anyone, nor change any norm, nor Sunnah, and that he^{-asws} would be a consultant in the command from

afar. So, Al-Mamoun took the allegiance for him^{-asws} upon the people, the special ones from them and the general ones.

فَكَانَ مَتَى مَا ظَهَرَ لِلْمَأْمُونِ مِنَ الرِّضَا عَ فَضْلٌ وَ عِلْمٌ وَ حُشْنٌ تَدْبِيرٍ حَسَنُهُ عَلَى ذَلِكَ وَ حَقْدُهُ عَلَيْهِ حَتَّى ضَاقَ صَدْرُهُ مِنْهُ فَغَدَرَ بِهِ فَقَتَلَهُ بِالسَّيْمِ وَ مَضَى إِلَى رِضْوَانِ اللَّهِ وَ كَرَامَتِهِ.

It so happened, when it was apparent to Al-Mamoun from Al-Reza^{-asws}, merit, and knowledge, and excellent management, he envied him^{-asws} upon that, and held grudges upon him^{-asws} until his chest was constricted from him^{-asws}. So he betrayed him^{-asws} and killed him^{-asws} with the poison, and he^{-asws} went to the Pleasure of Allah^{-azwj} and His^{-azwj} Benevolence²⁸¹.

8- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصوفي عن عبيد الله بن عبد الله بن طاهر قال: أشار الفضل بن سهل على المأمون أن يتقرب إلى الله عز وجل وإلى رسوله ص بصلة رجه بالبيعة لعلي بن موسى ع ليمحو بذلك ما كان من أمر الرشيد فيهم وما كان يقدّر على خلافه في شيء

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Al Bayhaqi, from Al Sowly, from Ubeydullah Bin Abdullah Bin Tahir who said,

'Al-Fazl Bin Sahl consulted upon Al-Mamoun that he should draw closer to Allah^{-azwj} Mighty and Majestic and to His^{-azwj} Rasool^{-saww} by connecting the kinship with the allegiance for Ali^{-asws} Bin Musa^{-asws} in order to delete with that what had happened from the matter of Al-Rasheed among them, and he was not able to oppose him regarding anything.

فَوَجَّهَ مِنْ خُرَاسَانَ بِرَجَاءِ بْنِ أَبِي الصَّخَاكِ وَ يَاسِرِ الْخَادِمِ لِيُشْخَصَا إِلَيْهِ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ ع وَ ذَلِكَ فِي سَنَةِ مِائَتَيْنِ فَلَمَّا وَصَلَ عَلِيُّ بْنُ مُوسَى ع إِلَى الْمَأْمُونِ وَ هُوَ بِمَرْوَ وَ لَأَهُ الْعَهْدُ مِنْ بَعْدِهِ وَ أَمَرَ لِلْجُنْدِ بِرِزْقِ سَنَةٍ وَ كَتَبَ إِلَى الْأَفَاقِ بِذَلِكَ وَ سَمَّاهُ الرِّضَا ع وَ ضَرَبَ الدَّرَاهِمَ بِاسْمِهِ وَ أَمَرَ النَّاسَ بِلُبْسِ الْخُضْرَةِ وَ تَرْكِ السَّوَادِ

He sent him from Khurasan with Raja'a Bin Abu Al-Zahhak and Yasser Al-Khadim in order to escort to him Muhammad son of Ja'far^{-asws} Bin Muhammad^{-asws}, and Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws}. And that was in the year two hundred. When Ali^{-asws} Bin Musa^{-asws} arrived to Al-Mamoun, and he was at Merv, he made him^{-asws} the heir apparent from after it, and he ordered for soldiers to receive a year's sustenance, and he wrote to the outskirts with that, he made Al-Reza^{-asws} to be heard and struck the Dirhams with his^{-asws} name and ordered the people with wearing the green and leaving the black.

وَ زَوَّجَهُ ابْنَتَهُ أُمَّ حَبِيبَةَ وَ زَوَّجَ ابْنَهُ مُحَمَّدَ بْنَ عَلِيٍّ ع ابْنَتَهُ أُمَّ الْفَضْلِ بِنْتَ الْمَأْمُونِ وَ تَزَوَّجَ هُوَ بِتَوْرَانَ بِنْتَ الْحَسَنِ بْنِ سَهْلِ زَوْجَهُ بِمَا عَمَّهُ الْفَضْلُ وَ كُلُّ هَذَا فِي يَوْمٍ وَاحِدٍ وَ مَا كَانَ يُحِبُّ أَنْ يَتِمَّ الْعَهْدُ لِلرِّضَا ع بَعْدَهُ

And he got him^{-asws} married to his daughter Umm Habeeba and got his^{-asws} son^{-asws} Muhammad Bin Ali^{-asws} to his daughter Umm Al-Fazl Bint Al-Mamoun, and he himself got married to Towran Bint Al-Hassan Bin Sahl, his uncle Al-Fazl got him married with her. And all this was during one day, and he did not like to complete the pact to Al-Reza^{-asws} after it.

²⁸¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 7

قَالَ الصُّوْلِيُّ وَ قَدْ صَحَّ عِنْدِي مَا حَدَّثَنِي بِهِ عُيَيْدُ اللَّهِ مِنْ جِهَاتٍ مِنْهَا أَنَّ عَوْنَ بْنَ مُحَمَّدٍ حَدَّثَنِي عَنِ الْفَضْلِ بْنِ أَبِي سَهْلٍ النَّوْحِيّ أَوْ عَنْ أَخٍ لَهُ قَالَ لَمَّا عَزَمَ الْمَأْمُونُ عَلَى الْعَقْدِ لِلرِّضَا ع بِالْعَهْدِ قُلْتُ وَ اللَّهُ لَأَعْتَبِرَنَّ مَا فِي نَفْسِ الْمَأْمُونِ مِنْ هَذَا الْأَمْرِ أ يُحِبُّ تَمَامَهُ أَوْ هُوَ يَتَصَنَّعُ بِهِ

Al-Sowly said, 'And it holds correct with me what is narrated to me with by Ubeydullah from various aspects, from these is that Awn Bin Muhammad narrated to me from Al-Fazl Bin Abu Sahl Al-Nowbakhty, or from a brother of his. He said, 'When Al-Mamoun determined upon the tying the pact to Al-Reza^{-asws}, I said, 'By Allah^{-azwj}! I shall find out what is in the self of Al-Mamoun from this matter. Does he want to complete it or is he pretending with it?'

فَكَتَبْتُ إِلَيْهِ عَلَى يَدِ خَادِمٍ لَهُ كَانَ يُكَاتِبُنِي بِأَسْرَارِهِ عَلَى يَدِهِ قَدْ عَزَمَ دُو الرِّئَاسَتَيْنِ عَلَى عَقْدِ الْعَهْدِ وَ الطَّالِعِ السَّرَطَانُ وَ فِيهِ الْمُشْتَرِي وَ السَّرَطَانُ وَ إِنْ كَانَ شَرَفُ الْمُشْتَرِي فَهُوَ بُرْجٌ مُنْقَلَبٌ لَا يَتِمُّ أَمْرٌ يُعْقَدُ فِيهِ

I wrote to him upon the hand of a servant of his who used to write to me with his secrets upon his hand, 'Zul Riyasateyn has determined upon tying the pact, and the emergence of Saturn, and in it is the Jupiter, and if the Jupiter were to overlook, and it is a star, it would be overturned, and the matter tied during it would not be completed.

وَ مَعَ هَذَا فَإِنَّ الْمَرِيخَ فِي الْمِيزَانِ فِي بَيْتِ الْعَاقِبَةِ وَ هَذَا يَدُلُّ عَلَى نَكْبَةِ الْمُعْهُودِ لَهُ وَ عَرَفْتُ أَمِيرَ الْمُؤْمِنِينَ ذَلِكَ لِأَنَّهُ يُعْتَبَرُ عَلَيَّ إِذَا وَقَفَ عَلَى هَذَا مِنْ غَيْرِي

And along with this if the Jupiter is in the libra in the house offal Aqeeba, and this points upon catastrophe of whatever is pacted to, and commander of the faithful knew that, lest he reproaches me, when he stood upon this from others.

فَكَتَبْتُ إِلَيْهِ إِذَا قَرَأْتَ جَوَابِي إِلَيْكَ فَارْزُدْهُ إِلَيَّ مَعَ الْخَادِمِ وَ نَفْسِكَ أَنْ يَقِفَ أَحَدٌ عَلَى مَا عَرَفْتَنِيهِ وَ أَنْ يَرْجِعَ دُو الرِّئَاسَتَيْنِ عَنْ عَزْمِهِ لِأَنَّهُ إِنْ فَعَلَ ذَلِكَ أَخْلَفْتُ الدَّنْبَ بِكَ وَ عَلِمْتُ أَنَّكَ سَبَّيْهُ

He wrote to me, 'When you have read my answer to you, then return it to me with the servant and yourself, if he were pause anyone upon what I have let you now, and that he should return Zul Riyasateyn from his determination, because if he were to do that, the sin would be attached with you, and he would know that you are the cause of it'.

قَالَ فَضَافَتُ عَلَيَّ الدُّنْيَا وَ تَمَنَيْتُ أَنِّي مَا كُنْتُ كَتَبْتُ إِلَيْهِ ثُمَّ بَلَغَنِي أَنَّ الْفَضْلَ بْنَ سَهْلٍ ذَا الرِّئَاسَتَيْنِ قَدْ تَنَبَّهَ عَلَى الْأَمْرِ وَ رَجَعَ عَنْ عَزْمِهِ وَ كَانَ حَسَنَ الْعِلْمِ بِالنُّجُومِ

He (the narrator) said, 'The world became constricted upon me, and I wished that I had not written to him. Then it reached me that Al-Fazl Bin Sahl with the two governances had been alerted upon the matter and he retracted from his determination, and he was with good knowledge of astrology.

فَحِجْتُ وَ اللَّهُ عَلَى نَفْسِي وَ رَكِبْتُ إِلَيْهِ فَقُلْتُ لَهُ أ تَعْلَمُ فِي السَّمَاءِ نَجْمًا أَسْعَدَ مِنَ الْمُشْتَرِي قَالَ لَا قُلْتُ أ تَعْلَمُ أَنَّ فِي الْكَوَاكِبِ نَجْمًا يَكُونُ فِي خَالٍ أَسْعَدَ مِنْهَا فِي شَرْفِهَا قَالَ لَا

By Allah^{-azwj}! I feared upon myself, and I rode to him. I said to him, 'Do you know of any star in the sky more fortunate than the Jupiter?' He said, 'No'. I said, 'Do you know that among

the stars there is a star which happens to be at the moment more fortunate than it in its nobility?’ He said, ‘No’.

فَقُلْتُ فَأَمَضِي الْعَزَمَ عَلَى رَأْيِكَ إِذْ كُنْتُ تَعْقِدُهُ وَ سَعْدُ الْفَلَكَ فِي أَسْعَدِ خَالَاتِهِ فَأَمَضَى الْأَمْرَ عَلَى ذَلِكَ فَمَا عَلِمْتُ أَنِّي مِنْ أَهْلِ الدُّنْيَا حَتَّى وَقَعَ الْعَقْدُ فَرَعَا مِنَ الْمَأْمُونِ.

I said, ‘Then continue the determination upon your view when you were tying it, and the fortunate planet is in the most fortunate of its state. So, continue the matter upon that’. I did not know that I was from the people of the world, panicking, until the pact occurred from Al-Mamoun”.²⁸²

9- ن، عيون أخبار الرضا عليه السلام الحمداني والمكاتب والوراق جميعاً عن علي بن إبراهيم قال حدثني ياسر الخادم لما رجع من خراسان بعد وفاة أبي الحسن الرضا ع بطوس بأخباره كلها قال علي بن إبراهيم وحدثني الرئان بن الصلت وكان من رجال الحسن بن سهل وحدثني أبي عن محمد بن عرفة و صالح بن سعيد الراشديين كل هؤلاء حدثوا بأخبار أبي الحسن ع وقالوا لما انقضى أمر المخلوع واستوى أمر المأمون كتب إلى الرضا ع يستقدمه إلى خراسان فاعتل عليه الرضا ع بعلل كثيرة فما زال المأمون يكاينه ويسأله حتى علم الرضا ع أنه لا يكف عنه

(The book) ‘Uyoon Akhbar Al-Reza^{asws} – Al Hamdany and Al Mukattib, and Al Warraq, altogether from Ali Bin Ibrahim who said, ‘It is narrated to me by Yasser the servant, when he returned from Khurasan after the expiry of Abu Al-Hassan Al-Reza^{asws} at Toos, with his^{asws} news, all of them. Ali Bin Ibrahim said, ‘And it is narrated to my by Al Rayyan Bin Al Salt, and he was from the men of Al-Hassan Bin Sahl, and it is narrated to me by my father, from Muhammad Bin Arafat, and Salih Bin Saeed Al Rashideyn,

‘All of them narrated the news of Abu Al-Hassan^{asws} and they said, ‘When the matter of the deposed (previous caliph) was completed and the matter of Al-Mamoun was even, he wrote to Al-Reza^{asws} to bring him^{asws} to Khurasan. Al-Reza^{asws} delayed upon him with a lot of reasons, but Al-Mamoun did not cease to write to him and asking him^{asws} until Al-Reza^{asws} knew that he would not refrain from it.

فخرج وأبو جعفر ع له سبع سنين فكتب إليه المأمون لا تأخذ على طريق الكوفة وقم فحمل على طريق البصرة والأهواز و فارس حتى وافي مرو فلما وافي مرو عرض عليه المأمون أن يتقلد الإمرة والخلافة فأبى الرضا ع في ذلك و جرت في هذا مخاطبات كثيرة و بقوا في ذلك نحواً من شهرين كل ذلك بأبي عليه أبو الحسن علي بن موسى ع أن يقبل ما يعرض عليه

He^{asws} went out and Abu Ja’far^{asws} was seven years old. Al-Mamoun wrote to him^{asws}, ‘Do not take upon the road of Al-Kufa and Qum’. He^{asws} was carried upon the road of Al-Basra and Al-Ahvaz and Persia until he^{asws} arrived at Merv. When he^{asws} arrived at Merv, Al-Mamoun presented to him^{asws} that he^{asws} should collar with the governorship and the caliphate. Al-Reza^{asws} refused regarding that, and a lot of discussion flowed, and they remain around two months in that, during all that Abu Al-Hassan Ali^{asws} Bin Musa^{asws} was refusing to him to accept what he had presented to him^{asws}.

فلما أتمت الكلام والمخاطبات في هذا قال المأمون قولاً له العهد فأجابه إلى ذلك وقال له على شروط أسألكها فقال المأمون سل ما شئت

²⁸² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 13 H 8

When the talk and the discussion was a lot regarding this, Al-Mamoun said, 'So what about being the heir apparent?' He^{-asws} answered him to that and said to him, 'I^{-asws} shall take it based upon the conditions'. Al-Mamoun said, 'Ask whatever you^{-asws} so desire!'

قَالُوا فَكَتَبَ الرِّضَا ع إِلَيَّ أُدْخِلَ فِي وَلَايَةِ الْعَهْدِ عَلَى أَنْ لَا أَمُرَ وَلَا أَهْمَى وَلَا أَقْضِي وَلَا أُعَيِّرُ شَيْئاً مِمَّا هُوَ قَائِمٌ وَ تُعَيِّنِي عَنْ ذَلِكَ كُلِّهِ فَأَجَابَهُ الْمَأْمُونُ إِلَى ذَلِكَ وَ قَبِلَهَا عَلَى كُلِّ هَذِهِ الشُّرُوطِ

They said, 'So Al-Reza^{-asws} wrote: 'I^{-asws} shall enter to be the heir apparent based upon that I^{-asws} will neither instruct nor forbid, nor will I^{-asws} give a judgment, nor change anything from what is already established, and you will excuse me^{-asws} from that, all of it!' Al-Mamoun answered him^{-asws} to all of that and he accepted based upon all these conditions.

وَ دَعَا الْمَأْمُونُ الْقَوَادِ وَ الْمُضَاةَ وَ الشَّاكِرِيَّةَ وَ وَلَدَ الْعَبَّاسِ إِلَى ذَلِكَ فَاضْطَرُّوا عَلَيْهِ فَأَخْرَجَ أَمْوَالاً كَثِيرَةً وَ أَعْطَى الْقَوَادِ وَ أَرْضَاهُمْ إِلَّا ثَلَاثَةً نَفَرٍ مِنْ قُودِهِ أَبْنَاءُ ذَلِكَ أَحَدُهُمُ الْجُلُودِيُّ وَ عَلِيُّ بْنُ عِمْرَانَ وَ ابْنُ مُوسَى

And Al-Mamoun called the leaders, and the judges and the employees, and the sons of Al-Abbas to that. They were restless upon it. So he extracted a lot of wealth and gave to the leaders, and pleased them, except for three persons from his leaders who refused that – Al-Jaloudy, and Ali Bin Imran, and Ibn Musa.

فَانْتَهَمُ أَبْنَاءُ أَنْ يَدْخُلُوا فِي بَيْعَةِ الرِّضَا ع فَحَسَبَهُمْ وَ بُويعَ لِلرِّضَا ع وَ كَتَبَ بِذَلِكَ إِلَى الْبُلْدَانِ وَ ضَرَبَتِ الدِّنَانِيَّةُ وَ الدَّرَاهِمُ بِاسْمِهِ وَ لُحِطَبَ لَهُ عَلَى الْمَنَابِرِ وَ انْفَقَ الْمَأْمُونُ عَلَى ذَلِكَ أَمْوَالاً كَثِيرَةً

They refused to enter into the allegiance of Al-Reza^{-asws}, so he imprisoned them and took allegiances for Al-Reza^{-asws}, and he wrote with that to the cities, and he struck the Dinars and the Dirham with his^{-asws} name, and addressed for him upon the pulpits, and Al-Mamoun spent a lot of wealth upon that.

فَلَمَّا حَضَرَ الْعِيدُ بَعَثَ الْمَأْمُونُ إِلَى الرِّضَا ع يَسْأَلُهُ أَنْ يَرْكَبَ وَ يَخْضُرَ الْعِيدَ وَ يَخْطُبَ لِتَطْمِئِنَّ قُلُوبُ النَّاسِ وَ يَعْرِفُوا فَضْلَهُ وَ تَقَرَّ قُلُوبُهُمْ عَلَى هَذِهِ الدَّوْلَةِ الْمُبَارَكَةِ

When the Eid presented, Al-Mamoun sent a message to Al-Reza^{-asws} asking him^{-asws} to ride and attend the Eid and address in order to reassure the hearts of the people and let them know of his^{-asws} merits and delight their hearts upon this Blessed government.

فَبَعَثَ إِلَيْهِ الرِّضَا ع وَ قَالَ قَدْ عَلِمْتُ مَا كَانَ بَيْنِي وَ بَيْنَكَ مِنَ الشُّرُوطِ فِي دُخُولِي فِي هَذَا الْأَمْرِ

Al-Reza^{-asws} sent a message to him and said: 'You know what has happened between me^{-asws} and you from the stipulated conditions regarding my^{-asws} entering into this command'.

فَقَالَ الْمَأْمُونُ إِنَّمَا أُرِيدُ بِحَدَا أَنْ يَرْتَضَخَ فِي قُلُوبِ الْعَامَّةِ وَ الْجُنْدِ وَ الشَّاكِرِيَّةِ هَذَا الْأَمْرُ فَتَطْمِئِنَّ قُلُوبُهُمْ وَ يَقْرَأُوا بِمَا فَضَّلَكَ اللَّهُ تَعَالَى بِهِ فَلَمْ يَزَلْ يُرَادُّهُ الْكَلَامُ فِي ذَلِكَ

Al-Mamoun said, 'But rather I intended by this that this command be entrenched in the hearts of the general public and the soldiers, and the employees, and they should acknowledge with

what Allah^{-azwj} the Exalted has Graced you^{-asws} with'. He did not cease to repeat the speech to him^{-asws} regarding that.

فَلَمَّا أَلَحَّ عَلَيْهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ أَعْيُنِي مِنْ ذَلِكَ فَهُوَ أَحَبُّ إِلَيَّ وَإِنْ لَمْ تُعْفِنِي خَرَجْتُ كَمَا كَانَ يُخْرِجُ رَسُولُ اللَّهِ ص وَكَمَا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

When he insisted upon him^{-asws}, he^{-asws} said, 'O commander of the faithful! If you were to excuse me^{-asws} from that, it would be more beloved to me, and if you do not excuse me^{-asws}, I^{-asws} shall come out like what Rasool-Allah^{-saww} had come out, just as Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} had come out'.

قَالَ الْمَأْمُونُ اخْرُجْ كَمَا نُحِبُّ وَ أَمَرَ الْمَأْمُونُ الْقَوَادَّ وَ النَّاسَ أَنْ يُبَكِّرُوا إِلَى بَابِ أَبِي الْحَسَنِ ع فَقَعَدَ النَّاسُ لِأَبِي الْحَسَنِ ع فِي الطَّرِيقَاتِ وَ السُّطُوحِ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الصِّبْيَانِ وَ اجْتَمَعَ الْقَوَادُّ عَلَى بَابِ الرِّضَا ع

Al-Mamoun said, 'Come out as what you^{-asws} like'. And Al-Mamoun ordered the leaders and the people that they should come out early morning to the door of Abu Al-Hassan^{-asws}. So, the people sat to Abu Al-Hassan^{-asws} in the road and the terraces, from the men and the women and the children, and the leaders gathered at the door of Al-Reza^{-asws}.

فَلَمَّا طَلَعَتِ الشَّمْسُ قَامَ الرِّضَا ع فَأَعْتَسَلَ وَ تَعَمَّمَ بِعِمَامَةٍ بَيْضَاءَ مِنْ قُطْنٍ وَ أَلْقَى طَرْفًا مِنْهَا عَلَى صَدْرِهِ وَ طَرْفًا بَيْنَ كَتِفَيْهِ وَ تَشَمَّرَ ثُمَّ قَالَ لِجَمِيعِ مَوَالِيهِ افْعَلُوا مِثْلَ مَا فَعَلْتُ

When the sun emerged, Al-Reza^{-asws} stood up and washed, and he^{-asws} turbaned with a white turban of cotton, and he^{-asws} cast an end from it upon his^{-asws} chest and an end between his^{-asws} shoulders and got ready. Then he^{-asws} said to the entirety of his^{-asws} friends: 'Do the like of what I^{-asws} am doing!'

ثُمَّ أَخَذَ بِيَدِهِ عِكَازَةً وَ خَرَجَ وَ نَحَلَ بَيْنَ يَدَيْهِ وَ هُوَ خَافٍ قَدْ شَمَّرَ سَرَابِلَهُ إِلَى نِصْفِ السَّاقِ وَ عَلَيْهِ ثِيَابٌ مُشَمَّرَةٌ فَلَمَّا قَامَ وَ مَشَيْنَا بَيْنَ يَدَيْهِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ كَثَّرَ أَنْبَعَ تَكْبِيرَاتٍ

Then he^{-asws} took a cane in his^{-asws} hand and came out, and we were in front of him^{-asws} and he^{-asws} was bare-footed, having had rolled up his^{-asws} trouser to half the leg, and upon him^{-asws} were rolled up clothes. When he^{-asws} stood and we walked in front of him^{-asws}, he^{-asws} raised his^{-asws} head towards the sky and exclaimed Takbeer, four Takbeers.

فَحِيلَ إِلَيْنَا أَنَّ الْهَوَاءَ وَ الْحِيطَانَ جُأْوِبُهُ وَ الْقَوَادُّ وَ النَّاسُ عَلَى الْبَابِ قَدْ تَزَيَّنُوا وَ لَبَسُوا السِّبْلَاحَ وَ هَيَّئُوا بِأَحْسَنِ هَيْئَةٍ فَلَمَّا طَلَعْنَا عَلَيْهِمْ بِهَذِهِ الصُّورَةِ خَفَاءً قَدْ تَشَمَّرْنَا وَ طَلَعَ الرِّضَا وَ قَفَّ وَ قَفَّ عَلَى الْبَابِ

It was imagined to us that the air, and the walls were responding to him^{-asws}, and the leaders and the people were at the door having had adorned and worn the weapons, and they had prepared with excellent preparation. When we emerged to them in this image, bare-footed, and we had rolled up, and Al-Reza^{-asws} emerged, he^{-asws} stopped, pausing at the door.

وَ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ جَمِيمَةِ الْأَنْعَامِ وَ الْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَانَا وَ رَفَعَ بِذَلِكَ صَوْتَهُ وَ رَفَعْنَا أَصْوَاتَنَا

And he^{-asws} said: 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest upon what He^{-azwj} has Guided us. Allah^{-azwj} is the Greatest upon what He^{-azwj} has Sustained up from the animals, the cattle. And the Praise is for Allah^{-azwj} upon what He^{-azwj} has Blessed us!' And he^{-asws} raised his^{-asws} voice with that, and we raised our voices.

فَتَزَعَزَعَتْ مَرْوٌ مِنَ الْبُكَاءِ وَ الصَّيَاحِ فَقَالَهَا ثَلَاثَ مَرَّاتٍ فَسَقَطَ الْقَوَاذِ عَنْ دَوَائِحِهِمْ وَ رَمَوْا بِحِفَافِهِمْ لَمَّا نَظَرُوا إِلَى أَبِي الْحَسَنِ ع وَ صَارَتْ مَرْوٌ ضَجَّةً وَاحِدَةً وَ لَمْ يَتَمَالِكِ النَّاسُ مِنَ الْبُكَاءِ وَ الضَّجَّةِ

Merv was shaken from the crying and the shouting. He^{-asws} said it three times. The leaders fell off from their animals and they threw off their shoes due to what they had looked at Abu Al-Hassan^{-asws}, and Merv became with one noise, and the people could not control themselves from the crying and the clamouring.

فَكَانَ أَبُو الْحَسَنِ ع يَمْشِي وَ يَقِفُ فِي كُلِّ عَشْرَةِ خُطَوَاتٍ وَفَقَعَهُ بِكَبْرِ اللَّهِ أَرْبَعَ مَرَّاتٍ فَيَتَحَيَّلُ إِلَيْنَا أَنَّ السَّمَاءَ وَ الْأَرْضَ وَ الْحَيَاطَانَ تُجَاوِبُهُ

Abu Al-Hassan^{-asws} was walking and stopping during every ten steps, pausing to exclaim the Greatness of Allah^{-azwj} four times. It came in our imaginations that the sky and the earth and the wall were responding to him^{-asws}.

وَ بَلَغَ الْمَأْمُونُ ذَلِكَ فَقَالَ لَهُ الْفَضْلُ بْنُ سَهْلٍ ذُو الرِّثَاسَتَيْنِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ بَلَغَ الرِّضَا الْمُصَلَّى عَلَى هَذَا السَّبِيلِ افْتَتَنَ بِهِ النَّاسُ فَالْزَّائِي أَنْ تَسْأَلَهُ أَنْ يَرْجِعَ

And that reached Al-Mamoun. Al-Fazl Bin Sahl with two governances, said to him, 'O commander of the faithful! If Al-Reza^{-asws} were to reach the praying place upon this way, the people would be tempted by him^{-asws}. So the view is that you should ask him^{-asws} to return!'

فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَسَأَلَهُ الرُّجُوعَ فَدَعَا أَبُو الْحَسَنِ ع بِخُفَّهِ فَلَبَسَهُ وَ رَجَعَ.

Al-Mamoun sent a message to him^{-asws} asking him^{-asws} to return. Abu Al-Hassan^{-asws} called for his^{-asws} shoes, wore it and returned".²⁸³

شَاءَ الْإِرْشَادَ عَلَيَّ بْنُ إِبْرَاهِيمَ عَنْ يَاسِرٍ وَ الرِّثَّانِ قَالَ: لَمَّا حَضَرَ الْعِيدُ وَ سَاقَ الْحَدِيثَ إِلَى آخِرِهِ.

(The book) 'Al Irshad' – Ali Bin Ibrahim, from Yasser and Al Rayyan who said,

'When the Eid presented' – and he continued the Hadeeth up to its end".²⁸⁴

10- ن، عيون أخبار الرضا عليه السلام الْمُظَفَّرُ الْعَلَوِيُّ عَنْ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنِ الْحَسَنِ بْنِ مُوسَى قَالَ رَوَى أَصْحَابُنَا عَنِ الرِّضَا ع أَنَّهُ قَالَ لَهُ رَجُلٌ أَصْلَحَكَ اللَّهُ كَيْفَ صَبَرْتَ إِلَى مَا صَبَرْتَ إِلَيْهِ مِنَ الْمَأْمُونِ وَ كَأَنَّهُ أَنْكَرَ ذَلِكَ عَلَيْهِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Nuseyr, from Al-Hassan Bin Musa who said, 'It is reported by our companions,

²⁸³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 9 a

²⁸⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 9 b

'From Al-Reza^{-asws}, a man said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! How did you^{-asws} come to what you^{-asws} came to, from Al-Mamoun?' And it is as if he had disliked that upon him^{-asws}.

فَقَالَ لَهُ أَبُو الْحَسَنِ الرِّضَا ع يَا هَذَا أَفْضَلُ النَّبِيِّ أَوْ الْوَصِيِّ قَالَ لَا بَلِ النَّبِيُّ قَالَ فَأَيُّهُمَا أَفْضَلُ مُسْلِمٌ أَوْ مُشْرِكٌ قَالَ لَا بَلِ مُسْلِمٌ

Abu Al-Hassan Al-Reza^{-asws} said to him: 'O you! Which of the two is superior, the Prophet^{-saww} of the successor^{-asws}?' He said, 'No, but the Prophet^{-saww} is'. He^{-asws} said; 'Which of the two is superior, a Muslim of a Polytheist?' He said, 'No, but a Muslim is'.

قَالَ فَإِنَّ الْعَزِيزَ عَزِيزٌ مُصْرِكَ كَانَ مُشْرِكًا وَكَانَ يُوسُفُ نَبِيًّا وَإِنَّ الْمَأْمُونُ مُسْلِمٌ وَأَنَا وَصِيٌّ وَ يُوسُفُ سَأَلَ الْعَزِيزَ أَنْ يُؤَيِّنَهُ حِينَ قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ وَأَنَا أُجِيرُكَ عَلَى ذَلِكَ.

He^{-asws} said: 'The governor of Egypt was a Polytheist and Yusuf^{-as} was a Prophet^{-as}, and Al-Mamoun is a Muslim and I^{-asws} am a successor^{-asws}, and Yusuf^{-as} had asked the governor to place him^{-as} in charge when he^{-as} said: **Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55].** And I^{-asws} am being forced upon that".²⁸⁵

11- شاء، الإرشاد ن، عيون أخبار الرضا عليه السلام الحسن بن محمد بن يحيى العلوي عن جده يحيى بن الحسن عن موسى بن سلمة قال: كُنْتُ بِخُرَاسَانَ مَعَ مُحَمَّدِ بْنِ جَعْفَرٍ فَسَمِعْتُ أَنَّ ذَا الرَّاسَتَيْنِ الْفَضْلَ بْنَ سَهْلٍ خَرَجَ ذَاتَ يَوْمٍ وَهُوَ يَقُولُ وَاعْجَبَا لَقَدْ رَأَيْتُ عَجَبًا سَلَوْنِي مَا رَأَيْتُ فَقَالُوا مَا رَأَيْتُ أَصْلَحَكَ اللَّهُ

(The book) 'Al Irshad', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Al-Hassan Bin Muhammad Bin Yahya Al Alawy, from his grandfather Yahya Bin Al-Hassan Bin Musa Bin Salamah who said,

'I was at Khurasan with Muhammad Bin Ja'far and I heard the one with the two governances Al-Fazl Bin Sahl come out one day and he was saying, 'Oh how strange! I have seen a wonder, ask me what I have seen!' They said, 'What have you seen? May Allah^{-azwj} Keep you well!'

قَالَ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ لِعَلِيِّ بْنِ مُوسَى ع قَدْ رَأَيْتُ أَنَّ أَقْلِدَكَ أَمْرَ الْمُسْلِمِينَ وَ أَفْسَحَ مَا فِي رَقَبَتِي وَ أَجْعَلَهُ فِي رَقَبَتِكَ وَ رَأَيْتُ عَلِيَّ بْنَ مُوسَى ع يَقُولُ لَهُ اللَّهُ لَا طَاقَةَ لِي بِذَلِكَ وَ لَا قُوَّةَ

He said, 'I have seen commander of the faithful saying to Ali^{-asws} Bin Musa^{-asws}, 'I have viewed that I should collar you^{-asws} with the command of the Muslims, and revoke what is in my neck and make it to be in your^{-asws} neck'. And I saw Ali^{-asws} Bin Musa^{-asws} saying to him: 'Allah^{-azwj}! Allah^{-azwj}! There is neither power for me^{-asws} with that nor any strength'.

فَمَا رَأَيْتُ خِلَافَةً فَطُ كَانَتْ أَصْبَغَ مِنْهَا أَمِيرُ الْمُؤْمِنِينَ يَنْقُصُ مِنْهَا وَ يَعْزِضُهَا عَلَى عَلِيِّ بْنِ مُوسَى وَ عَلِيٌّ بْنُ مُوسَى يَرْفُضُهَا وَ يَأْبَى.

I have not seen a caliphate at all to be more wasted that it. Commander of the faithful was coming out from it and presenting it to Ali^{-asws} Bin Musa^{-asws}, and Ali^{-asws} Bin Musa^{-asws} was rejecting it and refusing".²⁸⁶

²⁸⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 10

²⁸⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 11

12- ن، عيون أخبار الرضا عليه السلام أحمداً بن علي بن إبراهيم بن الرّيان بن الصّلت قال: أَكْثَرُ النَّاسِ فِي بَيْعَةِ الرِّضَا ع مِنَ الْقَوَادِ عِ الْغَاةِ وَ مَنْ لَا يُحِبُّ ذَلِكَ وَ قَالُوا إِنَّ هَذَا مِنْ تَدْبِيرِ الْفَضْلِ بْنِ سَهْلٍ ذِي الرِّيَاسَتَيْنِ

(The book) 'Uyoon Akhbar Al-Reza^{asws} – Al Hamdany, from Ali Bin Ibrahim, from Al Rayyan Bin Al Salt who said,

'Most of the people were in the allegiance of Al-Reza^{asws}, from the leaders and the general public, and there were ones who did not like that, and they said, 'This is from the management of Al-Fazl Bin Sahl with the two governances'.

فَبَلَغَ الْمَأْمُونُ ذَلِكَ فَبَعَثَ إِلَيَّ فِي جَوْفِ اللَّيْلِ فَصِرْتُ إِلَيْهِ فَقَالَ يَا رَيَّانُ بَلَّغْنِي أَنَّ النَّاسَ يَقُولُونَ إِنَّ بَيْعَةَ الرِّضَا ع كَانَتْ مِنْ تَدْبِيرِ الْفَضْلِ بْنِ سَهْلٍ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ يَقُولُونَ هَذَا

That reached Al-Mamoun. He sent for me in the middle of the night, and I went to him. He said, 'O Rayyan! It has reached me that the people are saying, 'The allegiance of Al-Reza^{asws} was from the management of Al-Fazl Bin Sahl'? I said, 'O commander of the faithful! They are saying this'.

قَالَ وَجُحَاكَ يَا رَيَّانُ أَمْ يَجْسُرُ أَحَدٌ أَنْ يَجِيءَ إِلَى خَلِيفَةٍ قَدْ اسْتَقَامَتْ لَهُ الرِّعَايَةُ وَ الْقَوَادِ عِ اسْتَوَتْ لَهُ الْخِلَافَةُ فَيَقُولَ لَهُ ادْفَعْ الْخِلَافَةَ مِنْ يَدِكَ إِلَى غَيْرِكَ أَمْ يَجُورُ هَذَا فِي الْعَقْلِ قُلْتُ لَهُ لَا وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا يَجْسُرُ عَلَى هَذَا أَحَدٌ

He said, 'Woe be to you, O Rayyan! Is anyone audacious enough to come to a caliph, the citizens and the leaders are standing for him, and the caliphate is stable for him, and saying to him, 'Hand over the caliphate from your hands to someone else'. Is this allowed in the intellect?' I said to him, 'No, by Allah^{azwj}, O commander of the faithful! No one is audacious upon this'.

قَالَ لَا وَ اللَّهُ مَا كَانَ كَمَا يَقُولُونَ وَ لَكِنْ سَأُخْبِرُكَ بِسَبَبِ ذَلِكَ أَنَّهُ لَمَّا كَتَبَ إِلَيَّ مُحَمَّدٌ أَخِي يَأْمُرُنِي بِالْقُدُومِ عَلَيْهِ فَأَبَيْتُ عَلَيْهِ عَقْدَ لِعَلِيٍّ بْنِ عِيسَى بْنِ مَاهَانَ وَ أَمَرَهُ أَنْ يُقَيِّدَنِي بِقَيْدٍ وَ يَجْعَلَ الْجَامِعَةَ فِي عُنُقِي

He said, 'No, by Allah^{azwj}! It did not happen as what they are saying, but I shall inform you with the cause of that. When my brother Muhammad (Al-Ameen) wrote to me ordering me with coming to him, I refused to him a pact for Ali Bin Musa Bin Mahan, and he ordered him to bind me in chains and make a fetter be in my neck.

فَوَزَعَ عَلَيَّ بِذَلِكَ الْخَبَرِ وَ بَعَثْتُ هَرَمَّةً بَنَ أَعْيَنَ إِلَى سِجِسْتَانَ وَ كِرْمَانَ وَ مَا وَالَاهُمَا فَأَفْسَدَ عَلَيَّ أَمْرِي وَ أَهْرَمَ هَرَمَتُهُ وَ خَرَجَ صَاحِبُ السَّرِيرِ وَ غَلَبَ عَلَيَّ كُورُ خُرَاسَانَ مِنْ نَاحِيَّتِهِ فَوَزَعَ عَلَيَّ هَذَا كُلُّهُ فِي أُسْبُوعٍ

The news came to me with that, and I sent Harsama Bin Ayn to Sijistan and Kirman, and was ruled with them. He spoiled my matter upon me and Harsama was defeated, and the owner of the throne came out and overcame upon the town of Khurasan from its corner. All this came upon me in a week.

فَلَمَّا وَزَعَ ذَلِكَ عَلَيَّ لَمْ يَكُنْ لِي قُوَّةٌ بِذَلِكَ وَ لَا كَانَ لِي مَالٌ أَتَقَوَّى بِهِ وَ رَأَيْتُ مِنْ قَوَادِي وَ رِجَالِي الْفَشَلَ وَ الْجُبْنَ أَرَدْتُ أَنْ أَخْطِقَ بِمَلِكِ كَابِلٍ فَقُلْتُ فِي نَفْسِي مَلِكُ كَابِلٍ رَجُلٌ كَافِرٌ وَ يَبْذُلُ مُحَمَّدٌ لَهُ الْأَمْوَالَ فَيَنْدَفَعُنِي إِلَى يَدِهِ

When that was referred to me, there was no strength for me with that, nor was there any wealth for me I could be strengthened with, and I saw the failure and the cowardice from my leaders and my men. I wanted to join with the king of Kabul. I said within myself, 'The king of Kabul is a Kafir and Muhammad has spent the wealth for him, so he would push me into his hands'.

فَلَمْ أَجِدْ وَجْهًا أَفْضَلَ مِنْ أَنْ أَتُوبَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ ذُنُوبِي وَأَسْتَعِينَ بِهِ عَلَى هَذِهِ الْأُمُورِ وَأَسْتَجِيرَ بِاللَّهِ عَزَّ وَجَلَّ فَأَمَرْتُ بِهَذَا الْبَيْتِ وَأَشَارَ إِلَى بَيْتٍ تُكْنَسُ وَصَبَّ عَلَى الْمَاءِ وَلَبِسْتُ ثَوْبَيْنِ أَبْيَضَيْنِ وَصَلَّيْتُ أَرْبَعَ رَكَعَاتٍ

I did not find any direction better than to repent to Allah^{-azwj} Mighty and Majestic from my sins and seek Assistance by Him^{-azwj} upon these matters, and I sought the choice of Allah^{-azwj} Mighty and Majestic with this house, and indicated to the house of sweepings, and I poured the water upon me and wore two white clothes, and I prayed four Cycles Salat.

فَرَأْتُ فِيهَا مِنَ الْقُرْآنِ مَا حَضَرَنِي وَدَعَوْتُ اللَّهَ عَزَّ وَجَلَّ وَاسْتَجَرْتُ بِهِ وَعَاهَدْتُهُ عَهْدًا وَثِيقًا بِنَيْتِهِ صَادِقَةٍ إِنَّ أَقْصَى اللَّهِ بِهَذَا الْأَمْرِ إِلَيَّ وَكَفَانِي عَادِيَتُهُ وَهَذِهِ الْأُمُورِ الْعَلِيظَةِ أَنْ أَضَعُ هَذَا الْأَمْرَ فِي مَوْضِعِهِ الَّذِي وَضَعَهُ اللَّهُ عَزَّ وَجَلَّ فِيهِ

I read in it from the Quran what cautioned me, and I supplicated to Allah^{-azwj} Mighty and Majestic, and I hired him and pacted a heavy pact with sincere intention that if Allah^{-azwj} were to Give this command to me, and suffice me, I shall fulfil it, and these affairs are harsh, that I shall place this command in its place which Allah^{-azwj} Mighty and Majestic had Placed it in.

ثُمَّ قَوِيَ فِيهِ قَلْبِي فَبَعَثْتُ طَاهِرًا إِلَى عَلِيِّ بْنِ عِيسَى بْنِ هَامَانَ [مَاهَانَ] فَكَانَ مِنْ أَمْرِهِ مَا كَانَ وَرَدَدْتُ هَرَمَةً إِلَى رَافِعِ بْنِ أَعْيَنَ فَظَفَرُ بِهِ وَ قَتَلَهُ وَ بَعَثْتُ إِلَى صَاحِبِ السَّرِيرِ فَهَادَنَّهُ وَ بَذَلْتُ لَهُ شَيْئًا حَتَّى رَجَعَ

Then my heart was strengthened regarding it, so I sent Tahir to Ali Bin Isa Bin Haman. It happen from his matter what happened, and I returned Harsama to Rafie bin Ayn. He was victorious with him and killed him. And I sent a message to the owner of the throne and calmed him down and spent something for him until he returned.

فَلَمْ يَزَلْ أَمْرِي يَقْوَى حَتَّى كَانَ مِنْ أَمْرِ مُحَمَّدٍ مَا كَانَ وَأَقْصَى اللَّهُ إِلَيَّ بِهَذَا الْأَمْرِ وَاسْتَوَى لِي فَلَمَّا وَافَى اللَّهَ عَزَّ وَجَلَّ لِي بِمَا عَاهَدْتُهُ عَلَيْهِ أَحْبَبْتُ أَنْ أَفِي بِاللَّهِ تَعَالَى بِمَا عَاهَدْتُهُ

My matter did not cease to be strengthened until it happened from the matter of Muhammad (Al-Ameen) what happened, and Allah^{-azwj} Gave this command to me and Stabilised it for me. When Allah^{-azwj} Mighty and Majestic had Fulfilled for me with what I had pacted to Him^{-azwj} upon, I loved to fulfil to Allah^{-azwj} the Exalted with what I had pacted to Him^{-azwj}.

فَلَمْ أَرْ أَحَدًا أَحَقَّ بِهَذَا الْأَمْرِ مِنْ أَبِي الْحَسَنِ الرِّضَا عَ فَوَضَعْتُهَا فِيهِ فَلَمْ يَقْبَلْهَا إِلَّا عَلَى مَا قَدْ عَلِمْتُ فَهَذَا كَانَ سَبَبَهَا

I did not see anyone more rightful with this command that Abu Al-Hassan Al-Reza^{-asws}, so I placed it in him^{-asws}. But he^{-asws} did not accept it except upon what you have known. So this was its cause'.

فَقُلْتُ وَفَّقَ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا زَيْنًا إِذَا كَانَ غَدًا وَ حَضَرَ النَّاسُ فَاقْعُدْ بَيْنَ هَؤُلَاءِ الْقَوَادِ وَ حَدِّثْهُمْ بِفَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

I said, 'May Allah^{-azwj} Harmonise commander of the faithful!' He said, 'O Rayyan! When it will be tomorrow morning and the people are present, then sit between these leaders and narrate to them with the merits of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَحْسَنُ مِنَ الْحَدِيثِ شَيْئاً إِلَّا مَا سَمِعْتُهُ مِنْكَ فَقَالَ سُبْحَانَ اللَّهِ مَا أَجِدُ أَحداً يُعِينُنِي عَلَى هَذَا الْأَمْرِ لَقَدْ هَمَمْتُ أَنْ أَجْعَلَ أَهْلَ قُمْ شِعَارِي وَدِتَارِي

I said, 'O commander of the faithful! I am not good with the Hadeeth of anything except what I have heard from you!' He said, 'Glory be to Allah^{-azwj}! I cannot find anyone appropriate upon this command. I am thinking of making the people of Qum as my consultants and my cushion'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا أَحَدٌ عَنكَ بِمَا سَمِعْتُهُ مِنْكَ مِنَ الْأَخْبَارِ فَقَالَ نَعَمْ حَدِّثْ عَنِّي بِمَا سَمِعْتُهُ مِنِّي مِنَ الْفَضَائِلِ

I said, 'O commander of the faithful! Can I narrated from you with what I have heard from you, from the Ahadeeth?' He said, 'Yes, you can narrate from me with what you have heard from me, from the merits (of Ali^{-asws})'.

فَلَمَّا كَانَ مِنَ الْعَدَا قَعَدْتُ بَيْنَ الْقَوَادِ فِي الدَّارِ: فَقُلْتُ حَدِّثْنِي أَمِيرَ الْمُؤْمِنِينَ عَنْ أَبِيهِ عَنْ أَنَايِهِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّْ مَوْلَاهُ:

When it was the next morning, I sat between the leaders in the house. I said, 'Commander of the faithful narrated to me from his father, from his forefathers that Rasool-Allah^{-saww} said: 'One whose Master I^{-saww} am, so Ali^{-asws} is his Master!'

حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ عَنْ أَبِيهِ عَنْ أَنَايِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص: عَلَيَّ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

Commander of the faithful narrated to me from his father, from his forefathers who said, 'Rasool-Allah^{-saww} said: 'Ali^{-asws} is from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}!'

وَكُنْتُ أُخْلِطُ الْحَدِيثَ بَعْضَهُ بِبَعْضٍ لَا أَخْفِظُهُ عَلَى وَجْهِهِ وَ حَدَّثْتُ بِحَدِيثِ خَيْرٍ وَ يَهْدِيهِ الْأَحَادِيثُ الْمَشْهُورَةَ فَقَالَ لِي عَبْدُ اللَّهِ بْنُ مَالِكٍ الْخَزَاعِيُّ رَحِمَ اللَّهُ عَلَيْهِمَا كَانَ رَجُلًا صَالِحًا وَ كَانَ الْمَأْمُونُ قَدْ بَعَثَ غُلَامًا إِلَى الْمَجْلِسِ يَسْمَعُ الْكَلَامَ فَيُؤَدِّيهِ إِلَيْهِ

And I was mixing up the Ahadeeth with each other, not having memorised upon their aspects, and I narrated the Hadeeth of Khyber, and with these famous Ahadeeth. Abdullah Bin Malik Al-Khuzae said to me, 'May Allah^{-azwj} have Mercy on Ali^{-asws}. He^{-asws} was a righteous man, and Al-Mamoun has sent a boy to the gathering for the speech to be heard, and he is fulfilling to him'.

قَالَ الرَّيَّانُ فَبَعَثَ إِلَيَّ الْمَأْمُونُ فَدَخَلْتُ إِلَيْهِ فَلَمَّا رَأَيْتُ قَالَ يَا رَيَّانُ مَا أَزَوَاكَ لِلْأَحَادِيثِ وَ أَخْفَظَكَ لَهَا ثُمَّ قَالَ قَدْ بَلَغَنِي مَا قَالَ الْيَهُودِيُّ عَبْدُ اللَّهِ بْنُ مَالِكٍ فِي قَوْلِهِ رَحِمَ اللَّهُ عَلَيْهِمَا كَانَ رَجُلًا صَالِحًا وَ اللَّهُ لَأَقْتُلَنَّهَ إِنْ شَاءَ اللَّهُ

Al-Rayyan said, 'Al-Mamoun sent for me, so I entered to see him. When he saw me, he said, 'O Rayyan! How reporting you are of the Ahadeeth and how preserving of these!' Then he said, 'It has reached me what the Jew Abdullah Bin Malik saw in his words, 'May Allah^{-azwj} have Mercy on Ali^{-asws}. He^{-asws} was a righteous man. By Allah^{-azwj}, I shall be killing him^{-asws}, if Allah^{-azwj} so Desires'.

وَكَانَ هِشَامُ بْنُ إِبْرَاهِيمَ الرَّاشِدِيِّ الْهَمْدَانِيُّ مِنْ أَخْصَى النَّاسِ عِنْدَ الرِّضَا ع مِنْ قَبْلُ أَنْ يُحْمَلَ وَكَانَ عَالِمًا أَدِيبًا لَبِيبًا وَكَانَتْ أُمُورُ الرِّضَا ع تَجْرِي مِنْ عِنْدِهِ وَ عَلَى يَدِهِ وَ يَصِيرُ الْأَمْوَالُ مِنَ التَّوَاجِي كُلِّهَا إِلَيْهِ قَبْلُ حَمْلِ أَبِي الْحُسَيْنِ ع

And Hisham Bin Ibrahim Al-Rashidy Al-Hamdany was from the most special of the people in the presence of Al-Reza^{asws}, from before he^{asws} had been taken, and he was a scholar with etiquette and understanding, and the affairs of Al-Reza^{asws} used to flow from him^{asws} and upon his hands, and the wealth from the areas was coming to him, all of it, before Abu Al-Hassan^{asws} had been taken.

فَلَمَّا حُمِلَ أَبُو الْحُسَيْنِ ع اتَّصَلَ هِشَامُ بْنُ إِبْرَاهِيمَ بِذِي الرِّئَاسَتَيْنِ فَقَرَّبَهُ ذُو الرِّئَاسَتَيْنِ وَ أَذْنَاهُ فَكَانَ يَنْقُلُ أَخْبَارَ الرِّضَا ع إِلَى ذِي الرِّئَاسَتَيْنِ وَ الْمَأْمُونِ فَحَظِيَ بِذَلِكَ عِنْدَهُمَا وَ كَانَ لَا يُخْفِي عَنْهُمَا مِنْ أَخْبَارِهِ شَيْئًا

When Abu Al-Hassan^{asws} was taken, Hisham Bin Ibrahim connected with Zul Riyasateyn. Zul Riyasateyn welcomed him and drew him near, and he used to transmit the news of Al-Reza^{asws} to Zul Riyasateyn, and Al-Mamoun was honoured due to that in their presence, and he would not hide unto them anything from his^{asws} news.

فَوَلَّاهُ الْمَأْمُونُ حِجَابَةَ الرِّضَا ع وَ كَانَ لَا يَصِلُ إِلَى الرِّضَا ع إِلَّا مَنْ أَحَبَّ وَ ضَبَّقَ عَلَى الرِّضَا ع فَكَانَ مَنْ يَقْصِدُهُ مِنْ مَوَالِيهِ لَا يَصِلُ إِلَيْهِ وَ كَانَ لَا يَتَكَلَّمُ الرِّضَا ع فِي دَارِهِ بِشَيْءٍ إِلَّا أَوْزَدَهُ هِشَامُ عَلَى الْمَأْمُونِ وَ ذِي الرِّئَاسَتَيْنِ

Al-Mamoun placed him in charge of the guards of Al-Reza^{asws}, and no one would arrive to Al-Reza^{asws} except the one he liked, and he was restrictive upon Al-Reza^{asws}. So, the one from his^{asws} friends who aimed to him^{asws} could not arrive to him^{asws}, and Al-Reza^{asws} would not speak with anything in his^{asws} house except Hisham would report it to Al-Mamoun and Zul Riyasateyn.

وَ جَعَلَ الْمَأْمُونُ الْعَبَّاسُ ابْنَهُ فِي حِجْرِ هِشَامٍ وَ قَالَ أَذِبهُ فَسَمِيَ هِشَامُ الْعَبَّاسِيُّ لِذَلِكَ

And Al-Mamoun made his son Al-Abbas to be in the room of Hisham and said, 'Discipline him!' So Hisham was named as Al-Abbasy due to that.

قَالَ وَ أَظْهَرَ ذُو الرِّئَاسَتَيْنِ عَدَاوَةً شَدِيدَةً لِأَبِي الْحُسَيْنِ ع وَ حَسَدَهُ عَلَى مَا كَانَ الْمَأْمُونُ يُفَضِّلُهُ بِهِ فَأَوَّلُ مَا ظَهَرَ لِذِي الرِّئَاسَتَيْنِ مِنْ أَبِي الْحُسَيْنِ ع أَنَّ ابْنَةَ عَمِّ الْمَأْمُونِ كَانَتْ تُحِبُّهُ وَ كَانَ يُحِبُّهَا وَ كَانَ مَفْتَحُ بَابِ حُجْرَتِهَا إِلَى مَجْلِسِ الْمَأْمُونِ

He (the narrator) said, 'And Zul Riyasateyn manifested severe enmity to Abu Al-Hassan^{asws} and envied him^{asws} upon what Al-Mamoun had preferred him^{asws} with. Then first of what appeared for Zul Riyasateyn from Abu Al-Hassan^{asws} was that a daughter of an uncle of Al-Mamoun used to love him^{asws} and he^{asws} was loving her, and the keys to the door of her room was by the seat of Al-Mamoun.

وَ كَانَتْ تَمِيلُ إِلَى أَبِي الْحُسَيْنِ ع وَ تُحِبُّهُ وَ تَذْكُرُ ذَا الرِّئَاسَتَيْنِ وَ تَقْعُ فِيهِ فَقَالَ ذُو الرِّئَاسَتَيْنِ حِينَ بَلَغَهُ ذِكْرُهَا لَهُ لَا يَنْبَغِي أَنْ يَكُونَ بَابُ دَارِ النِّسَاءِ مُشْرَعًا إِلَى مَجْلِسِكَ فَأَمَرَ الْمَأْمُونُ بِسَدِّهِ

And she used to incline towards Abu Al-Hassan^{asws} and love him^{asws} and she mentioned Zul Riyasateyn and spoke badly regarding him. Zul Riyasateyn said when her mentioning of him

reached to him, 'It is not appropriate that a door of the room of the women should be unlocked to your gathering'. Al-Mamoun ordered with closing it.

وَكَانَ الْمَأْمُونُ يَأْتِي الرِّضَا ع يَوْمًا وَ الرِّضَا ع يَأْتِي الْمَأْمُونُ يَوْمًا وَ كَانَ مَنْزِلُ أَبِي الْحَسَنِ ع يَجْنِبُ مَنْزِلَ الْمَأْمُونِ فَلَمَّا دَخَلَ أَبُو الْحَسَنِ ع إِلَى الْمَأْمُونِ وَ نَظَرَ إِلَى الْبَابِ مَشْدُودًا قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْبَابُ الَّذِي سَدَدْتَهُ فَقَالَ رَأَى الْفَضْلُ ذَلِكَ وَ كَرِهَهُ

And Al-Mamoun used to come to Al-Reza^{-asws} one day and Al-Reza^{-asws} would go to Al-Mamoun one day, and the house of Abu Al-Hassan^{-asws} was by the side of the house of Al-Mamoun. When Abu Al-Hassan^{-asws} entered to see Al-Mamoun and looked at the closed door, he^{-asws} said: 'O commander of the faithful! What is this door which you have closed?' He said, 'A view of Al-Fazl and I dislike it'.

فَقَالَ الرِّضَا ع إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَا لِلْفَضْلِ وَ الدُّخُولِ بَيْنَ أَمِيرِ الْمُؤْمِنِينَ وَ حَرَمِهِ قَالَ فَمَا تَرَى قَالَ فَتَحَهُ وَ الدُّخُولَ عَلَى ابْنَةِ عَمِّكَ وَ لَا تَقْبَلَنَّ قَوْلَ الْفَضْلِ فِيمَا لَا يَحِلُّ وَ لَا يَسْعُ

Al-Reza^{-asws} said: 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! What is it to do with Al-Fazl and the entry between commander of the faithful and his sanctimonious ones?' He said, 'So what is your^{-asws} view?' He said, 'Open it and the entry to the daughter of your uncle, and do not accept the word of Al-Fazl in what is neither permissible nor is there any leeway for it!'

فَأَمَرَ الْمَأْمُونُ بِحَدْمِهِ وَ دَخَلَ عَلَى ابْنَةِ عَمِّهِ فَبَلَغَ الْفَضْلُ ذَلِكَ فَعَمَّهُ.

Al-Mamoun ordered with demolishing it, and he entered to see the daughter of his uncle. That reached Al-Fazl and it saddened him".²⁸⁷

13- ن، عيون أخبار الرضا عليه السلام الأحمدي عن علي بن إبراهيم عن ياسر الخادم قال: كان الرضا ع إذا رجع يوم الجمعة من الجامع وقد أصابه العرق و الغبار رفع يديه و قال اللهم إن كان فرجي مما أنا فيه بالموت فعجل لي الساعة و لم يزل مغموماً مكتوباً إلى أن قبض صلوات الله عليه.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Yasser the servant who said,

'When Al-Reza^{-asws} returned from the central Masjid on the day of Friday, and the swear and the dust had hit him^{-asws}. He^{-asws} raised his^{-asws} hand and said: 'O Allah^{-azwj}! If my^{-asws} relief from what (predicament) I^{-asws} am in is to be with the death, then Hasten it to me now!' And he^{-asws} did not cease to be saddened, worried, until he^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.²⁸⁸

14- ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسدي عن البرمكي عن محمد بن عرفة قال: قلت للرضا ع يا ابن رسول الله ما حملك على الدخول في ولاية العهد فقال ما حمل جدي أمير المؤمنين ع على الدخول في السورى.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Daqqaq, from Al Asady, from Al Barmakky, from Muhammad Bin Arafah who said,

²⁸⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 12

²⁸⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 13

'I said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What carried you^{-asws} upon entering into being the heir apparent?' He^{-asws} said: '(The same as) What carried my^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws} upon the entering into the consultation''²⁸⁹

15- ن، عيون أخبار الرضا عليه السلام الوراق عن علي عن أبيه عن الهروي قال: و الله ما دخل الرضا ع في هذا الأمر طائعا و قد حمل إلى الكوفة مكرها ثم أشخص منها على طريق البصرة و فارس إلى مرو.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Waraq, from Ali, from his father, from Al Harwy who said,

'By Allah^{-azwj}! Al-Reza^{-asws} did not enter into this command willingly, and he^{-asws} had been carried to Al-Kufa forcefully. Then he^{-asws} was escorted from it to the road of Al-Bara and Persian to Merv''²⁹⁰

16- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن محمد بن يزيد النخعي عن ابن أبي عابدون عن أبيه قال: لما بايع المأمون الرضا ع بالعهده أجلسه إلى جانبه فقام العباس الخطيب فتكلم فأحسن ثم ختم ذلك بأن أنشد

لا بُدَّ لِلنَّاسِ مِنْ شَمْسٍ وَ مِنْ قَمَرٍ فَأَنْتَ شَمْسٌ وَ هَذَا ذَلِكَ الْقَمَرُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Muhammad Bin Yazeed Al Nahwy, from Ibn Abu Ubdoun, from his father who said,

'When Al-Mamoun took the allegiances for Al-Reza^{-asws} with the pact, seated him^{-asws} to his side. Al-Abbas the speaker said. He spoke and was good, then he ended that by recited (a couplet), 'There is no escape for the people from having a sun and a moon, and you^{-asws} are a sun this one is that moon''²⁹¹

17- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن أحمد بن محمد بن إسحاق عن أبيه قال: لما بُيِعَ الرضا ع بالعهده اجتمع الناس إليه يُهَيِّئُونَهُ فَأَوْمَأَ إِلَيْهِمْ فَأَنْصَتُوا ثُمَّ قَالَ بَعْدَ أَنْ اسْتَمَعَ كَلَامَهُمْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْفَعَالِ لِمَا يَشَاءُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Ahmad Bin Muhammad Bin Is'haq, from his father who said,

'When Al-Reza^{-asws} was pledged to with the pact, the people gathered to him^{-asws} congratulating him^{-asws}. He^{-asws} gestured to them, and they were silent. Then he^{-asws} said after having listened to their speeches: 'In the Name of Allah^{-azwj} the Beneficent the Merciful! The Praise is for Allah^{-azwj} the Doer of whatever He^{-azwj} so Desires.

لا مُعَيِّبَ لِحُكْمِهِ وَ لَا رَادَّ لِفَضَائِهِ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ عَلَى آلِهِ الطَّيِّبِينَ

There is neither any hindrance to His^{-azwj} Judgment nor any rebuttal to His^{-azwj} Decree. **He Knows the treachery of the eyes and what the chests conceal [40:19]** and may Allah^{-azwj} Send

²⁸⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 13 H 14

²⁹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 13 H 15

²⁹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 13 H 16

Salawaat upon Muhammad^{-saww} among the former ones and the latter ones, and upon his^{-saww} goodly progeny^{-asws}.

أَقُولُ وَ أَنَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَصَدَهُ اللَّهُ بِالسَّادِدِ وَ وَقَفَهُ لِلرَّشَادِ عَرَفَ مِنْ حَقِّنَا مَا جَهَلَهُ غَيْرُهُ فَوَصَلَ أَزْهَاماً فُطِعَتْ وَ أَمِنَ أَنْفُساً فَرَعَتْ بَلْ أَحْيَاهَا وَ قَدْ تَلَفَتْ وَ أَعْنَاهَا إِذَا افْتَقَرْتُ مُبْتَغِياً رِضَا رَبِّ الْعَالَمِينَ لَا يُرِيدُ جَزَاءً مِنْ غَيْرِهِ وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ

I^{-asws} am saying, and I^{-asws} am Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws}, that commander of the faithful, may Allah^{-azwj} Assist him with the Guidance and Harmonise him with the rightful guidance for him to recognise from our^{-asws} rights what others are ignorant of. So he connected the kinship which had been cut off and secured the souls which had feared. But he revived them and turned and enriched them when they had been impoverished, seeking the Pleasure of Lord^{-azwj} of the worlds, not wanting the reward from others: **and Allah would be Recompensing the grateful [3:144]**, and He^{-azwj} **does not Waste a Recompense of the good doers [9:120]**.

وَ إِنَّهُ جَعَلَ إِلَيَّ عَهْدَهُ وَ الْإِمْرَةَ الْكُبْرَى إِنَّ بَقِيَّتَ بَعْدَهُ فَمَنْ حَلَّ عُقْدَهُ أَمَرَ اللَّهُ تَعَالَى بِشَدِّهَا وَ فَصَمَ عُزْوَهُ أَحَبَّ اللَّهُ إِثْقَانَهَا فَقَدْ أَبَاحَ حَرَمَهُ وَ أَحَلَّ حَرَمَهُ إِذْ كَانَ بِذَلِكَ زَارِياً عَلَى الْإِمَامِ مِنْهُتِكَا حُرْمَةِ الْإِسْلَامِ بِذَلِكَ

And he has made his pact to me^{-asws} and the great rule if I^{-asws} were to remain after him. So the one who loosens a knot which Allah^{-azwj} the Exalted has Commanded with tying it and breaks a handhold Allah^{-azwj} Loves its holding, so he as legalised His^{-azwj} Sanctity and permitted His^{-azwj} Prohibition, when he was a visitor to the Imam^{-asws} violating the sanctity of Al-Islam with that.

جَرَى السَّالِفُ فَصَبَرَ مِنْهُ عَلَى الْفَلَتَاتِ وَ لَمْ يَتَعَرَّضْ بَعْدَهَا عَلَى الْعَزَمَاتِ خَوْفاً مِنْ شَتَاتِ الدِّينِ وَ اضْطِرَابِ خَلْلِ الْمُسْلِمِينَ وَ لِقُرْبِ أَمْرِ الْجَاهِلِيَّةِ وَ رَصْدِ الْمُنَافِقِينَ فُرْصَةً تَنْتَهَرُ وَ بَائِقَةً تَبْتَدِرُ وَ مَا أَذْرِي مَا يَفْعَلُ بِي وَ لَا يَكُنْ مِنْكُمْ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَ هُوَ خَيْرُ الْفَاصِلِينَ.

The predecessor ran and he was patient from him upon the slips and after it he did not succumb to the intentions fearing from the scattering of the religion, and restlessness carried entirety of the Muslims, and due to the nearness of the matter of the pre-Islamic period, and the hypocrites were watching out for the opportunity to seize and rushed to cause distress: **and I don't know what is to transpire with me and with you all. [46:9] The Decision is only for Allah. He Relates the Truth, and He is the best of the Deciders' [6:57]**".²⁹²

18- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي قال حدثني محمد بن أبي المونج أبو الحسين الرازي قال سمعت أبي يقول حدثني من سمع الرضا ع يقول الحمد لله الذي حفظ منا ما ضيع الناس و رفع منا ما وضعوه حتى قد لعنا على منابر الكفر ثمانين عاماً و كُتِبَتْ فُضَائِلُنَا وَ بُذِلَتْ الْأَمْوَالُ فِي الْكَذِبِ عَلَيْنَا وَ اللَّهُ عَزَّ وَ جَلَّ يَأْتِي لَنَا إِلَّا أَنْ يُغْلِي دُكْرَنَا وَ يُبَيِّنَ فَضْلَنَا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly who said, 'It is narrated to me by Muhammad Bin Abu Al Mawj Abu Al-Husayn Al Razy who said, 'I heard my father saying,

'It is narrated to me from the one who heard Al-Reza^{-asws} saying: 'The Praise is for Allah^{-azwj} Who Preserved from us^{-asws} what the people had wasted and Raised from us^{-asws} what they

²⁹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 13 H 17

had dropped to the extent that we^{-asws} were cursed upon the pulpits of Kufr for eighty years, and our^{-asws} merits were concealed, and the wealth was spent in the lying upon us^{-asws}, and Allah^{-azwj} Mighty and Majestic Refused for us^{-asws} except that He^{-azwj} would Exalt our^{-asws} mention and Manifest our^{-asws} merits.

وَاللَّهُ مَا هَذَا بِنَا وَإِنَّمَا هُوَ بِرَسُولِ اللَّهِ ص وَ قَرَانَتِنَا مِنْهُ حَتَّى صَارَ أَفْرَتَنَا وَ مَا نَزَوِي عَنْهُ أَنَّهُ سَيَكُونُ بَعْدَنَا مِنْ أَعْظَمِ آيَاتِهِ وَ دَلَالَتِ بُيُوتِهِ.

By Allah^{-azwj}! This is not due to us^{-asws}, and rather it is due to Rasool-Allah^{-saww}, and our kinship from him^{-saww}, until our^{-asws} matter came, and what we^{-asws} are reporting from him^{-saww}. There shall be happening after us^{-asws} from the mightiest of his^{-saww} signs and evidence of his^{-saww} Prophet-hood²⁹³.

19- ن، عيون أخبار الرضا عليه السلام قَدْ ذَكَرَ قَوْمٌ أَنَّ الْفَضْلَ بْنَ سَهْلٍ أَشَارَ عَلَى الْمَأْمُونِ بِأَنْ يَجْعَلَ عَلِيَّ بْنَ مُوسَى الرِّضَا ع وَلِيَّ عَهْدِهِ مِنْهُمْ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ أَحْمَدَ السَّلَامِيُّ فَإِنَّهُ ذَكَرَ ذَلِكَ فِي كِتَابِهِ الَّذِي صَنَعَهُ فِي أَخْبَارِ خُرَاسَانَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' —

'A group mentioned that Al-Fazl Bin Sahl consulted to Al-Mamoun that he should make Ali^{-asws} Bin Musa Al-Reza^{-asws} his heir-apparent, from them was Abu Ali Al-Husayn Bin Ahmad Al-Salamy. He mentioned that in his book which he had written regarding the news of Khurasan.

قَالَ فَكَانَ الْفَضْلُ بْنُ سَهْلٍ ذُو الرِّئَاسَتَيْنِ وَزَيْرُ الْمَأْمُونِ وَ مُدِيرُ أُمُورِهِ وَ كَانَ مُحُوسِبًا فَأَسْلَمَ عَلَى يَدَيْ يَحْيَى بْنِ خَالِدٍ الْبَرْمَكِيِّ وَ صَجَّهَ وَ قِيلَ بَلْ أَسْلَمَ سَهْلٌ وَالِدُ الْفَضْلِ عَلَى يَدَيْ الْمُهَدِّيِّ وَ إِنَّ الْفَضْلَ اخْتَارَهُ يَحْيَى بْنُ خَالِدٍ الْبَرْمَكِيُّ لِحُدُومَةِ الْمَأْمُونِ وَ ضَمَّهُ إِلَيْهِ

He said, 'Al-Fazl Bin Sahl Zul Riyasateyn was a minister of Al-Mamoun and manager of his affairs, and he was a Zoroastrian. He became a Muslim upon the hands of Yahya Bin Khalid Al-Barmakky and accompanied him. And it is said, 'But Sahl, father of Al-Fazl became a Muslim upon the hands of Al-Mahdy (caliph), and that Yahya Bin Khalid Al-Barmakky had chosen Al-Fazl to serve Al-Mamoun and guaranteed him to him'.

فَتَغَلَّبَ عَلَيْهِ وَ اسْتَبَدَّ بِالْأَمْرِ دُونَهُ وَ إِنَّمَا لَقِبَ بِذِي الرِّئَاسَتَيْنِ لِأَنَّهُ تَقَلَّدَ الْوِزَارَةَ وَ رِئَاسَةَ الْجُنْدِ

He overcame upon him and domineered with the command besides him, and rather he was titled as Zul Riyasateyn (One with two governances) because he had been collared with the ministry and governance of the army.

فَقَالَ الْفَضْلُ حِينَ اسْتَحْلَفَ الْمَأْمُونُ يَوْمًا لِيُعْضَ مَنْ كَانَ يُعَاشِرُهُ أَيْنَ يَقَعُ فِعْلِي فِيمَا أَتَيْتُهُ مِنْ فِعْلِ أَبِي مُسْلِمٍ فِيمَا أَتَاهُ

One day, when Al-Mamoun had kept him in charge, Al-Fazl said to someone he used to consult, 'When does my deeds fall among what I have done, from the deeds of Abu Muslim, among what he has done?'

فَقَالَ إِنَّ أَبَا مُسْلِمٍ حَوْلَنَا مِنْ قَبِيلَةٍ إِلَى قَبِيلَةٍ وَ أَنْتَ حَوْلْتَهَا مِنْ أَخٍ إِلَى أَخٍ وَ بَيْنَ الْحَالَتَيْنِ مَا تَعْلَمُهُ

²⁹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 18

He said, 'Abu Muslim transferred it from a tribe to a tribe, and you transferred it from a brother to a brother, and between the two situations, is what you know'.

قَالَ الْفَضْلُ فَإِنِّي أَخَوْتُهَا مِنْ قَبِيلَةٍ إِلَى قَبِيلَةٍ ثُمَّ أَشَارَ عَلَى الْمَأْمُونِ بِأَنْ يَجْعَلَ عَلِيَّ بْنَ مُوسَى الرِّضَا عَ وَلِيَّ عَهْدِهِ فَبَايَعَهُ وَ اسْقَطَ بَيْعَةَ الْمُؤْتَمِنِ أَحِبِّهِ وَ كَانَ عَلِيُّ بْنُ مُوسَى الرِّضَا عَ وَرَدَ عَلَى الْمَأْمُونِ وَ هُوَ بِخُرَاسَانَ سَنَةَ مِائَتَيْنِ عَلَى طَرِيقِ الْبَصْرَةِ وَ فَارِسَ مَعَ رَجَاءِ بْنِ أَبِي الصَّخَّكَ

Al-Fazl said, 'I transferred it from a tribe to a tribe, then I consulted upon Al-Mamoun that he should make Ali^{-asws} Bin Musa Al-Reza^{-asws} to be his heir apparent. So, he pledged for him, so the allegiance of his brother Al-Mu'tamin lapsed, and Ali^{-asws} Bin Musa Al-Reza^{-asws} arrived to Al-Mamoun and he was at Khurasan in the year two hundred, upon the road of Al-Basra and Persian with Raja'a Bin Abu Al-Zahhak.

وَ كَانَ الرِّضَا عَ مُتَزَوِّجاً بِابْنَةِ الْمَأْمُونِ فَلَمَّا بَلَغَ خَبْرَهُ الْعَبَّاسِيُّونَ بِعَدَاةِ سَاءِهِمْ ذَلِكَ فَأَخْرَجُوا إِبْرَاهِيمَ بْنَ الْمُهْدِيِّ وَ بَايَعُوهُ بِالْخِلَافَةِ

And Al-Reza^{-asws} was headed to Al-Mamoun with his^{-asws} son^{-asws}. When his^{-asws} news reached the Abbasids, that saddened them, and they sent out Ibrahim Bin Al-Mahdi and pledged to him with the caliphate.

فَفِيهِ يَقُولُ دُعَايُ الْخَزَاعِي

يَا مَعْشَرَ الْأَجْنَادِ لَا تَقْنَطُوا-	خُذُوا عَطَايَاكُمْ وَ لَا تَسْخَطُوا-
فَسَوْفَ يُعْطِيكُمْ خَبِيرَةً-	يَلْدُهَا الْأَمْرُدُ وَ الْأَشْمَطُ-
وَ الْمَعْبَدِيَّاتِ لِقَوَادِكُمْ-	لَا تَدْخُلُ الْكَيْسَ وَ لَا تُزَيِّطُ-
وَ هَكَذَا يَزُوقُ أَصْحَابُهُ-	خَلِيفَةُ مُصْحَفُهُ الرِّبْطُ

Deobel Al-Khuzae said regarding him, 'O community of soldiers, do not despair! Take your awards and do not be angered. Soon he will be giving you the bounties, its taste would be the most despairing and the most humiliating, and sanctuaries for your leaders, will neither enter the sack nor be tied. And like this he graces his companions, replacing the Quran with the music'.

وَ ذَلِكَ أَنَّ إِبْرَاهِيمَ الْمُهْدِيَّ كَانَ مُوَلَّعاً بِضَرْبِ الْعُودِ مِنْهُمْ كَالشَّرَابِ فَلَمَّا بَلَغَ الْمَأْمُونُ خَبْرَ إِبْرَاهِيمَ عَلِمَ أَنَّ الْفَضْلَ بْنَ سَهْلٍ أَخْطَأَ عَلَيْهِ وَ أَشَارَ بِغَيْرِ الصَّوَابِ فَخَرَجَ مِنْ مَرْوَ مُنْصَرِفاً إِلَى الْعِرَاقِ وَ اخْتَالَ عَلَى الْفَضْلِ بْنِ سَهْلٍ حَتَّى قَتَلَهُ غَالِبٌ خَالَ الْمَأْمُونِ فِي الْحَمَّامِ بِسَرْخَسٍ مُغَافَصَةً فِي شَعْبَانَ سَنَةَ ثَلَاثٍ وَ مِائَتَيْنِ

And that is because Ibrahim Al-Mahdy was fond of striking the lute and occupied with the drink (wine). When the news of Ibrahim reached Al-Mamoun, he knew that Al-Fazl Bin Shal had erred upon him, and he had consulted with other than the correctness. He went out from Merv leaving to go to Al-Iraq and tricked upon Al-Fazl Bin Sahl until Ghalib, a maternal uncle of Al-Mamoun killed him in the bathhouse at Sarakhsa during Shaban of the year two hundred and three.

وَ اخْتَالَ عَلَى عَلِيَّ بْنِ مُوسَى الرِّضَا عَ حَتَّى سُمِّ فِي عِلَّةٍ كَانَتْ أَصَابَتْهُ فَمَاتَ وَ أَمَرَ بِدَفْنِهِ بِسَنَابَادٍ مِنْ طُوسٍ بِجَنْبِ قَبْرِ الرَّشِيدِ وَ ذَلِكَ فِي صَفَرٍ ثَلَاثٍ وَ مِائَتَيْنِ وَ كَانَ ابْنُ اثْنَتَيْنِ وَ خَمْسِينَ سَنَةً وَ قِيلَ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً

And he played a trick upon Ali^{-asws} Bin Musa Al-Reza^{-asws} until he poisoned him^{-asws} during an illness which had afflicted him^{-asws}. So he^{-asws} passed away, and he ordered him^{-asws} to be buried at Sanabad from Toos by the side of the grave of Al-Rasheed during Safar of the year two hundred and three, and he^{-asws} was fifty-two years old. And it is said he^{-asws} was fifty-five years old.

هَذَا مَا حَكَاهُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ أَحْمَدَ السَّلَامِيُّ فِي كِتَابِهِ وَ الصَّحِيحُ عِنْدِي أَنَّ الْمَأْمُونُ إِنَّمَا وَلَّاهُ الْعَهْدَ وَ بَايَعَ لَهُ لِلنَّذْرِ الَّذِي قَدْ تَقَدَّمَ ذِكْرُهُ وَ أَنَّ الْفَضْلَ بْنَ سَهْلٍ لَمْ يَزَلْ مُعَادِيًا وَ مُبْغِضًا لَهُ وَ كَارِهًا لِأَمْرِهِ لِأَنَّهُ كَانَ مِنْ صَنَائِعِ آلِ بَزْمَكِ

This is what is narrated by Abu Ali Al-Husayn Bin Ahmad Al-Salamy in his book, and the correct is with me that Al-Mamoun had rather made him^{-asws} his heir apparent and took allegiances for him due to the vow which its mention has preceded, and that Al-Fazl Bin Sahl did not cease to be inimical and hateful towards him^{-asws}, and disliking of his^{-asws} matter, because he was from the people of the progeny of Barmak.

وَ مَبْلَغُ سِنِّ الرِّضَا عِ نِسْعَ وَ أَرْبَعُونَ سَنَةً وَ سِتَّةَ أَشْهُرٍ وَ كَانَتْ وَفَاتُهُ فِي سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ كَمَا قَدْ أَسْنَدْتُهُ فِي هَذَا الْكِتَابِ.

And the extent of the age of Al-Reza^{-asws} was of forty-nine years and six months, and his^{-asws} expiry was in the year two hundred and three, just as I have attributed in this book".²⁹⁴

20- ن، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن الأشعري عن معاوية بن حكيم عن معمر بن خلاد قال: قال لي أبو الحسن الرضا ع قال لي المأمون يا أبا الحسن انظر بغض من تيق به تولى هذه البلدان التي قد فسدت علينا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Ahmad Bin Idrees, from Al Ashary, from Muawiya Bin Hukeym, from Muammar Bin Khallad who said,

'Abu Al-Hassan Al-Reza^{-asws} said to me: 'Al-Mamoun said to me^{-asws}, O Abu Al-Hassan^{-asws}! Look at some of the ones you^{-asws} are trusting with to rule these cities which have been spoilt upon us'.

فَقُلْتُ لَهُ تَقِي لِي وَ أَنِي لَكَ فَإِنِّي إِنَّمَا دَخَلْتُ فِيمَا دَخَلْتُ عَلَى أَنَّ لَا أَمْرَ فِيهِ وَ لَا أَهْلًا وَ لَا أَغْرَلَ وَ لَا أَوْلِيَ وَ لَا أَسِيرَ حَتَّى يُقَدِّمَنِي اللَّهُ قَبْلَكَ فَوَ اللَّهُ إِنَّ الْخِلَافَةَ لَشَيْءٌ مَا حَدَّثْتُ بِهِ نَفْسِي

I^{-asws} said to him: 'You be loyal to me^{-asws} and I^{-asws} shall be loyal to you, for rather I^{-asws} have entered into what I^{-asws} have entered, based upon that I^{-asws} will neither instruct in it nor forbid, nor remove nor appoint, nor will I^{-asws} travel until Allah^{-azwj} Advanced me^{-asws} before you. By Allah^{-azwj}! the caliphate is something my^{-asws} soul had not considered it.

وَ لَقَدْ كُنْتُ بِالْمَدِينَةِ أَتَرَدُّ فِي طُرُقِهَا عَلَى دَابَّتِي وَ إِنَّ أَهْلَهَا وَ غَيْرَهُمْ يَسْأَلُونِي الْحَوَائِجَ فَأَقْضِيهَا لَهُمْ فَيَصْبِرُونَ كَالْأَعْمَامِ لِي وَ إِنَّ كُنِّي لَنَافِدَةً فِي الْأَمْصَارِ وَ مَا رَدَّنِي فِي نِعْمَةٍ هِيَ عَلَيَّ مِنْ رَبِّي فَقَالَ أَنِي لَكَ.

And I^{-asws} was at Al-Medina roaming in its streets upon my^{-asws} animal, and its people and others were asking me^{-asws} the needs, and I^{-asws} was fulfilling these for them. So they became like the uncles to me^{-asws}, and my^{-asws} letters were implemented in the lands, and it (caliphate)

²⁹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 13 H 19

has not increased me^{-asws} in any Bounty upon me^{-asws} from my^{-asws} Lord^{-azwj}'. He said, 'I shall be loyal to you^{-asws}'.²⁹⁵

21- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد الرازي عن علي بن محمد ماجيلويه عن البرقي عن أبيه قال: أخبرني الرئان بن شبيب خال المعتصم أخو ماردة أن المأمون لما أراد أن يأخذ البيعة لنفسه بإمرة المؤمنين وللرضا ع بولاية العهد وللفضل بن سهل بالوزارة أمر بثلاثة كراسي فنصبته لهم

(The book) 'Illal Al Sharaie', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Al-Husayn Bin Ahmad al Razy, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father who said,

'I was informed by Al-Rayyan Bin Shabeeb, maternal uncle of Al-Mu'tasim, brother of Maridah, that when Al-Mamoun wanted to take the allegiance for himself as 'commander of the faithful', and for Al-Reza^{-asws} for being the heir apparent, and for Al-Fazl Bin Sahl as a minister, he ordered for three chairs. These were installed for them.

فلما قعدوا عليها أذن للناس فدخلوا يبائعون فكانوا يصفقون بأيانهم على أيمان الثلاثة من أعلى الإبهام إلى الخنصر و يخرجون حتى بايع في آخر الناس فتي من الأنصار فصفق يمينه من الخنصر إلى أعلى الإبهام

When they were seated upon these, it was permitted for the people. They entered and pledged allegiances. They were clapping with their right hand upon the three right hands, from the top of the thumb to the little finger, and they were going out, until among the last of the people to pledge was a youth from the Helpers. He clapped with his right hand from the little finger to the top of the thumb.

فتبسم أبو الحسن الرضا ع ثم قال كل من بايعنا بايع بفسخ البيعة غير هذا الفتي فإنه بايعنا بعقدها فقال المأمون و ما فسح البيعة من عقدها

Abu Al-Hassan Al-Reza^{-asws} smiled, then said: 'Every one who pledged to us pledged to us breaking the allegiance apart from this youth, for he has pledged to us with tying it'. Al-Mamoun said, 'And what is breaking of the allegiance from its tying it?'

قال أبو الحسن ع عقد البيعة هو من أعلى الخنصر إلى أعلى الإبهام و فسحها من أعلى الإبهام إلى أعلى الخنصر

Abu Al-Hassan^{-asws} said: 'Tying of the allegiance, it is from the top of the little finger to the top of the thumb, and breaking it is from the top of the thumb to the top of the little finger'.

قال فماج الناس في ذلك و أمر المأمون بإعادة الناس إلى البيعة على ما وصفه أبو الحسن ع و قال الناس كيف يستحق الإمامة من لا يعرف عقد البيعة إن من علم لأولى بها ممن لا يعلم

He (the narrator) said, 'The people were upset regarding that, and Al-Mamoun ordered with the people to repeat the allegiance upon what Abu Al-Hassan^{-asws} had described, and the people said, 'How can he^{-asws} be deserving of the Imamate, the one who does not know the tying of the allegiance? The one who knows is foremost with it than the one who does not know!'

²⁹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 20

قَالَ فَحَمَلَهُ ذَلِكَ عَلَى مَا فَعَلَهُ مِنْ سَمِهِ.

He (the narrator) said, 'That carried him^{-asws} upon they did from poisoning him^{-asws}'.²⁹⁶

22- غط، الغيبة للشيخ الطوسي رَوَى مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَقْطَسِيُّ قَالَ: دَخَلْتُ عَلَى الْمَأْمُونِ فَقَرَّبَنِي وَ حَيَّانِي ثُمَّ قَالَ رَجَمَ اللَّهُ الرِّضَا عَ مَا كَانَ أَعْلَمَهُ لَقَدْ أَخْبَرَنِي بِعَجَبٍ سَأَلْتُهُ لَيْلَةً وَ قَدْ بَاتَعَ لَهُ النَّاسُ فُقُلْتُ جُعِلْتُ فِدَاكَ أَرَى لَكَ أَنْ تَمُضِيَ إِلَى الْعِرَاقِ وَ أَكُونَ خَلِيفَتَكَ بِخُرَاسَانَ

(The book) 'Al Ghaybah' of the sheykh Al Tusi – It is reported by Muhammad Bin Abdullah Al Aftasy who said,

'I entered to see Al-Mamoun. He drew me closer and welcomed me, then said, 'May Allah^{-azwj} have Mercy on Al-Reza^{-asws} due to what he^{-asws} had taught. He^{-asws} had informed me with a wonder. I asked him^{-asws} one night, and the people had pledged to him. I said, 'May I be sacrificed for you^{-asws}! I view for you^{-asws} that you^{-asws} should go to Al-Iraq and I should be your^{-asws} caliph at Khurasan'.

فَتَبَسَّمَ ثُمَّ قَالَ لَا لَعَفْرِي وَ لَكِنَّهُ مِنْ دُونِ خُرَاسَانَ تَدْرُجَاتٌ إِنَّ لَنَا هُنَا مَكْنَأً وَ لَسْتُ بِبَارِحٍ حَتَّى يَأْتِيَنِي الْمَوْتُ وَ مِنْهَا الْمَخْشَرُ لَا مَحَالَةَ

He^{-asws} smiled, then said: 'No, by my^{-asws} life! But, from besides Khurasan there are steps. For us^{-asws} over there is a staying, and I^{-asws} will not depart until the death comes to me^{-asws} and from it is the resurrection, inevitably!'

فُقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا عَلِمْتُكَ بِذَلِكَ فَقَالَ عَلِمَ بِي كَمَا بِي بِمَكَانِكَ فُلْتُ وَ أَتَيْتُ مَكَانِي أَصْلَحَكَ اللَّهُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And what made you^{-asws} know of that?' He^{-asws} said: 'My^{-asws} knowledge of my^{-asws} place is like my^{-asws} knowledge of your place'. I said, 'And where is my place? May Allah^{-azwj} Keep you^{-asws} well!'

فَقَالَ لَقَدْ بَعْدَتِ الشُّقَّةُ بَيْنِي وَ بَيْنَكَ أَمُوتَ فِي الْمَشْرِقِ وَ تَمُوتُ بِالْمَغْرِبِ فُقُلْتُ صَدَقْتَ وَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ وَ آلُ مُحَمَّدٍ فَجَهَدْتُ الْجُحْدَ كُلَّهُ وَ أَطْمَعْتُهُ فِي الْخِلَافَةِ وَ مَا سِوَاهَا فَمَا أَطْمَعَنِي فِي نَفْسِهِ.

He^{-asws} said: 'The place is distant, between me^{-asws} and you. I^{-asws} shall be dying in the east and you shall be dying in the west'. I said, 'You^{-asws} speak the truth, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and Progeny^{-asws} of Muhammad^{-saww} are more knowing'. I struggled all of the struggles and (tried to) covet him^{-asws} regarding the caliphate and what is besides it, but he^{-asws} did not covet for it in his^{-asws} soul'.²⁹⁷

23- شا، الإرشاد ذَكَرَ جَمَاعَةٌ مِنْ أَصْحَابِ الْأَخْبَارِ وَ رُوَاةِ السِّيَرِ مِنْ أَيَّامِ الْخُلَفَاءِ أَنَّ الْمَأْمُونَ لَمَّا أَرَادَ الْعُقْدَ لِلْرِضَا عَلِيِّ بْنِ مُوسَى عَ وَ حَدَّثَ نَفْسَهُ بِذَلِكَ أَخْضَرَ الْفَضْلُ بْنُ سَهْلٍ وَ أَعْلَمَهُ بِمَا قَدْ عَزَمَ عَلَيْهِ مِنْ ذَلِكَ وَ أَمَرَهُ بِالاجْتِمَاعِ مَعَ أَخِيهِ الْحُسَيْنِ بْنِ سَهْلٍ عَلَى ذَلِكَ فَقَعَلَ وَ اجْتَمَعَا بِحَضْرَتِهِ

(The book) 'Al Irshad' –

'A group from the companions of Ahadeeth and reporters of the biographies from them say of the caliphs mentioned that when Al-Mamoun wanted the pact for Al-Reza Ali^{-asws} Bin Musa⁻

²⁹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 21

²⁹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 22

asws, and discussed himself with that, he presented Al-Fazl Bin Sahl and let him know with what he had determined upon from that, and he ordered him with a gathering with his brother Al-Hassan Bin Sahl upon that. He did so and they both gathered in his presence.

فَجَعَلَ الْحَسَنُ يُعْظِمُ ذَلِكَ عَلَيْهِ وَ يُعْرِفُهُ مَا فِي إِخْرَاجِ الْأَمْرِ مِنْ أَهْلِهِ عَلَيْهِ فَقَالَ لَهُ الْمَأْمُونُ إِنِّي عَاهَدْتُ اللَّهَ أَنِّي إِنْ ظَفِرْتُ بِالْمَخْلُوعِ أَخْرِجْتُ الْخِلَافَةَ إِلَى أَفْضَلِ آلِ أَبِي طَالِبٍ وَ مَا أَعْلَمُ أَحَدًا أَفْضَلَ مِنْ هَذَا الرَّجُلِ عَلَى وَجْهِ الْأَرْضِ

Al-Hassan went on to magnify that to him and made him know what is in the exit of the command from his family to him^{-asws}. Al-Mamoun said to him, 'I had made a pact with Allah^{-azwj} that if I were to be victorious with the deposed one, I would take out the caliphate to go to the most superior of the Progeny of Abu Talib^{-as}, and I do not know of anyone more superior than this man upon the surface of the earth!'

فَلَمَّا رَأَى الْفَضْلُ وَ الْحَسَنُ غَرِيبَتَهُ عَلَى ذَلِكَ أَمْسَكَ عَنْ مُعَارَضَتِهِ فَأَرْسَلَهُمَا إِلَى الرِّضَا ع فَعَرَضَا عَلَيْهِ ذَلِكَ فَأَمْتَنَعَ مِنْهُ فَلَمْ يَزَالَا بِهِ حَتَّى أَجَابَ فَرَجَعَا إِلَى الْمَأْمُونِ فَعَرَفَاهُ إِجَابَتَهُ فَسَرَّ بِذَلِكَ وَ جَلَسَ لِلْخَاصَّةِ فِي يَوْمٍ خَمِيسٍ

When Al-Fazl and Al-Hassan saw his determination upon that, they withheld from objecting to him. He sent them both to Al-Reza^{-asws}. They presented that to him^{-asws}. He^{-asws} refused from it. They did not cease to be with him^{-asws} until he^{-asws} answered. They returned to Al-Mamoun and let him know of his^{-asws} answer. He was cheered by that and said to the special ones during a day of Thursday.

وَ خَرَجَ الْفَضْلُ بُنْ سَهْلٍ وَ أَعْلَمَ النَّاسَ بِرَأْيِ الْمَأْمُونِ فِي عَلِيِّ بْنِ مُوسَى وَ أَنَّهُ قَدْ وَلَّاهُ عَهْدَهُ وَ سَمَّاهُ الرِّضَا وَ أَمَرَهُمْ بِلُبْسِ الْحُضْرَةِ وَ الْعُودِ لِيَبْعَثَهُ فِي الْخَمِيسِ عَلَى أَنْ يَأْخُذُوا رِزْقَ سَنَةٍ

And Al-Fazl Bin Sahl went out, and he was more learned of the people with the views of Al-Mamoun regarding Ali^{-asws} Bin Musa^{-asws}, and he made him^{-asws} his heir apparent and named him^{-asws} as 'Al-Reza', and ordered them (the public) with wearing the green and the returning to his^{-asws} allegiance during the Thursday based upon that they would be taking the sustenance of a year.

فَلَمَّا كَانَ ذَلِكَ الْيَوْمَ رَكِبَ النَّاسُ عَلَى طَبَقَاتِهِمْ مِنَ الْمَوَادِّ وَ الْحُجَابِ وَ الْقُضَاةِ وَ غَيْرِهِمْ فِي الْحُضْرَةِ وَ جَلَسَ الْمَأْمُونُ وَ وَضَعَ لِلرِّضَا ع وَ سَادَتَيْنِ عَظِيمَتَيْنِ حَتَّى لَحِقَ بِمَجْلِسِهِ وَ قَرَشَهُ وَ أَجْلَسَ الرِّضَا ع عَلَيْهِمَا فِي الْحُضْرَةِ وَ عَلَيْهِ عِمَامَةٌ وَ سَيْفٌ

When it was that day, the people rode upon their ranks, from the leaders, and the guards and the judges and others, in (wearing) the green, and Al-Mamoun sat, and he placed two large pillows for Al-Reza^{-asws} (to sit on) until he joined it with his seat and his throne, and Al-Reza^{-asws} sat upon these two in the green (clothes), and upon him^{-asws} was a turban and a sword.

ثُمَّ أَمَرَ ابْنَهُ الْعَبَّاسَ بْنَ الْمَأْمُونِ أَنْ يُبَايِعَ لَهُ أَوَّلَ النَّاسِ فَرَفَعَ الرِّضَا يَدَهُ فَتَلَقَّى بِظَهْرِهَا وَجْهَ نَفْسِهِ وَ بَطْنُهَا وَجْهَهُمْ فَقَالَ لَهُ الْمَأْمُونُ ابْسُطْ يَدَكَ لِلْبَيْعَةِ وَ قَالَ لَهُ الرِّضَا ع إِنَّ رَسُولَ اللَّهِ ص هَكَذَا كَانَ يُبَايِعُ

Then he ordered his son Al-Abbas Bin Al-Mamoun to pledge allegiance to him^{-asws}, being the first of the people. Al-Reza^{-asws} raised his^{-asws} hand and adhered its back in his^{-asws} own face,

and its inside in their faces. Al-Mamoun said to him^{-asws}, 'Extend your hand for the allegiance!' And Al-Reza^{-asws} said to him: 'This is how Rasool-Allah^{-saww} had taken the allegiance!'

فَبَايَعَهُ النَّاسُ وَ يَدُهُ فَوْقَ أَيْدِيهِمْ وَ وُضِعَتِ الْيَدُ وَ قَامَتِ الْخُطْبَاءُ وَ الشُّعْرَاءُ فَجَعَلُوا يَذْكُرُونَ فَضْلَ الرِّضَا ع وَ مَا كَانَ مَعَ الْمَأْمُونِ فِي أَمْرِهِ

The people pledged allegiance to him^{-asws} and his^{-asws} hand was above their hands, and bags of money were placed, and the speakers and the poets stood and went on to mention the merits of Al-Reza^{-asws}, and what had transpired with Al-Mamoun regarding his^{-asws} matter.

ثُمَّ دَعَا أَبُو عَبَّادٍ بِالْعَبَّاسِ بْنِ الْمَأْمُونِ فَوَتَبَ قَدَنَا مِنْ أَبِيهِ فَقَبِلَ يَدَهُ وَ أَمَرَهُ بِالْجُلُوسِ ثُمَّ نُوْدِيَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ فَقَالَ لَهُ الْفَضْلُ بْنُ سَهْلٍ قُمْ فَقَامَ وَ مَشَى حَتَّى قَرَّبَ مِنَ الْمَأْمُونِ وَ وَقَفَ وَ لَمْ يُقْبَلْ يَدَهُ فَقِيلَ لَهُ امْضِ فَخَذَّ جَائِزَتَكَ وَ نَادَاهُ الْمَأْمُونُ ارْجِعْ يَا أَبَا جَعْفَرٍ إِلَى مَجْلِسِكَ فَارْجِعْ

Then he called Abu Abbad with Al-Abbas Bin Al-Mamoun. He leapt up and went near to their father. He kissed his hand, and he instructed him with sitting down. Then Muhammad son of Ja'far^{-asws} Bin Muhammad^{-asws} was called. Al-Fazl Bin Sahl said to him, 'Stand!' He stood up and walked until he was near from Al-Mamoun, and he stood, and did not kiss his hand. It was said to him, 'Go and take your award!' And Al-Mamoun called out to him, 'Return to your seat, O Abu Ja'far!' He returned.

ثُمَّ جَعَلَ أَبُو عَبَّادٍ يَدْعُو بِعَلَوِيٍّ وَ عَبَّاسِيٍّ فَيَقْبِضَانِ جَوَائِزَهُمَا حَتَّى نَفِدَتِ الْأَمْوَالُ ثُمَّ قَالَ الْمَأْمُونُ لِلرِّضَا ع اخْطُبِ النَّاسَ وَ تَكَلَّمْ فِيهِمْ

Then Abu Abbad went on to call the Alawites and the Abbasids. They kept taking their awards until the wealth was depleted. Then Al-Mamoun said to Al-Reza^{-asws}, 'Address the people and speak among them!'

فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ قَالَ لَنَا عَلَيْكُمْ حَقٌّ بِرَسُولِ اللَّهِ ص وَ لَكُمْ عَلَيْنَا حَقٌّ بِهِ فَإِذَا أَنْتُمْ أَذَيْتُمْ إِلَيْنَا ذَلِكَ وَجِبَ عَلَيْنَا الْحَقُّ لَكُمْ

He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and said to us: 'Upon you all is a right with Rasool-Allah^{-azwj}, and for you all there is a right upon us^{-asws} due to it! When you fulfil that to us^{-asws}, the right for you would be obligated upon us^{-asws}!'

وَ لَا يُذَكَّرُ عَنْهُ غَيْرُ هَذَا فِي ذَلِكَ الْمَجْلِسِ وَ أَمَرَ الْمَأْمُونُ فَضْرَبَتِ الدَّرَاهِمُ فَطُبِعَ عَلَيْهَا اسْمُ الرِّضَا وَ رُوِّجَ إِسْحَاقُ بْنُ مُوسَى بْنِ جَعْفَرٍ بِنْتُ عَمِّهِ إِسْحَاقُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ وَ أَمَرَهُ فَحَجَّ بِالنَّاسِ وَ خَطَبَ لِلرِّضَا ع فِي بَلَدِهِ بِوَلَايَةِ الْعَهْدِ.

And he^{-asws} did not mention other than this in that gathering. And Al-Mamoun ordered, and the Dirhams were struck and the name of Al-Reza^{-asws} was stamped upon it, he got Is'haq son of Musa^{-asws} Bin Ja'far^{-asws} to daughter of his uncle Is'haq son of Ja'far Bin Muhammad, and ordered him, so he performed Hajj with the people, and he addressed for Al-Reza^{-asws} in his city as being the heir apparent".²⁹⁸

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ الْعَلَوِيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَبْدَ الْحَمِيدِ بْنَ سَعِيدٍ يَخْطُبُ فِي تِلْكَ السَّنَةِ عَلَى مِنْبَرِ رَسُولِ اللَّهِ ص بِالْمَدِينَةِ فَقَالَ لَهُ فِي الدُّعَاءِ لَهُ وَلِيُّ عَهْدِ الْمُسْلِمِينَ عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

²⁹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 23 a

أَفْضَلُ مَنْ يَشْرَبُ صَوْبَ الْعَمَامِ

سِتَّةَ آبَائِهِمْ مِنْهُمْ -

And it is reported by Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Al-Hassan Al Alawy who said,

'It is narrated to me by the one who heard Abdul Hameed Bin Saeed addressing in that year upon the pulpit of Rasool-Allah^{-saww} at Al-Medina. He said for him^{-asws} in the call for him^{-asws}, 'The heir apparent of the Muslims is Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}! Six of their^{-asws} fathers^{-asws}, ones who are the most superior of the ones who drink the pouring cloud'.

وَذَكَرَ الْمَدَائِنِيُّ عَنْ رَجَالِهِ قَالَ لَمَّا جَلَسَ الرِّضَا ع فِي الْمَلْعِ بِوَلَايَةِ الْعَهْدِ فَأَقَامَ بَيْنَ يَدَيْهِ الْخُطَبَاءُ وَ الشُّعْرَاءُ وَ حَقَّقَتِ الْأَلْوِيَةُ عَلَى رَأْسِهِ

And Al-Madainy mentioned from his men. He said, 'When Al-Reza^{-asws} sat regarding vacating the heir apparent seat (from his son to Al-Reza^{-asws}), the speakers and the poets stood in front of him, and the banners were flapping over his^{-asws} head.

فَذَكَّرَ عَنْ بَعْضِ مَنْ حَضَرَ مِمَّنْ كَانَ يَخْتَصُّ بِالرِّضَا ع أَنَّهُ قَالَ كُنْتُ بَيْنَ يَدَيْهِ فِي الْيَوْمِ فَظَنَرْتُ إِلَيْهِ وَ أَنَا مُسْتَبْشِرٌ بِمَا جَرَى فَأَوَمَّ إِلَيَّ أَنْ أَدُنَّ فَدَنَنْتُ مِنْهُ فَقَالَ لِي مِنْ حَيْثُ لَا يَسْمَعُهُ غَيْرِي لَا تَشْغَلْ قَلْبَكَ بِحَذَا الْأَمْرِ وَ لَا تَسْتَبْشِرْ لَهُ فَإِنَّهُ شَيْءٌ لَا يَنْبَغُ

It was mentioned from one of the ones present, from the ones who were specialised with Al-Reza^{-asws}. He said, 'I was in front of him^{-asws} during that day. He^{-asws} looked at me and I was smiling with what had transpired. He^{-asws} gestured to me that I should approach. I went near him^{-asws}. He^{-asws} said to me, from where no one else could hear him^{-asws}: 'do not pre-occupy your heart with this matter nor smile for it, for it is a thing which will not be completed'.

وَ كَانَ فِيمَنْ وَرَدَ عَلَيْهِ مِنَ الشُّعْرَاءِ دَعْبِلُ بْنُ عَلِيٍّ الْحَزَائِي فَلَمَّا دَخَلَ عَلَيْهِ قَالَ إِنِّي قَدْ فُلْتُ قَصِيدَةً فَجَعَلْتُ عَلَى نَفْسِي أَنْ لَا أَنْشُدَهَا عَلَى أَحَدٍ قَبْلَكَ فَأَمَرَهُ بِالْجُلُوسِ حَتَّى خَفَّ بِمَجْلِسِهِ ثُمَّ قَالَ لَهُ هَاتِمَا

And among the ones who arrived to him from the poets was Deobel Bin Ali Al-Khuzai. When he entered to see him^{-asws}, said to him^{-asws}, 'I have said a poem, and made it upon myself that I will not recite it to anyone else before you^{-asws}'. He^{-asws} instructed him with being seated until his^{-asws} gathering had lightened. Then he^{-asws} said to him: 'Give it!'

قَالَ فَأَنْشُدْهُ قَصِيدَتَهُ الَّتِي أَوْهَمَا

وَ مَنْزِلُ وَحْيٍ مُفْقِرُ الْعَرَصَاتِ

مَدَارِسُ آيَاتٍ خَلَّتْ مِنْ تِلَاوَةٍ

حَتَّى أَتَى عَلَى آخِرِهَا فَلَمَّا فَرَغَ مِنْ أَنْشَادِهَا قَامَ الرِّضَا ع فَدَخَلَ إِلَى حُجْرَتِهِ وَ بَعَثَ إِلَيْهِ خَادِمًا بِخِزْفَةٍ خَرَّ فِيهَا سِتُّمِائَةِ دِينَارٍ وَ قَالَ لِخَادِمِهِ قُلْ لَهُ اسْتَعِنْ بِهَذِهِ فِي سَفَرِكَ وَ أَغْذِرْنَا

He said, 'I recited his^{-asws} poem, the beginning of which is, 'The schools of Verses are empty from recitation, and the house of Revelation is a desolate plain' – until I came to its end. When I was free from reciting it, Al-Reza^{-asws} stood up and entered into his^{-asws} room and sent to him a servant with a woollen cloth wherein were six hundred Dinars and said to his^{-asws} servant: 'Tell him, 'Be assisted with these in your journey and excuse us^{-asws}'.

فَقَالَ لَهُ دِعْبِلٌ لَا وَاللَّهِ مَا هَذَا أَرَدْتُ وَلَا لَمْ أَخْرُجْتُ وَلَا كُنْتُ قُلْتُ لَهُ أَكْسَنِي نُبُوءًا مِنْ أَثْوَابِكَ وَرُدَّهَا عَلَيْهِ فَرَدَّهَا الرِّضَا ع فَقَالَ لَهُ خُذْهَا وَبَعَثَ إِلَيْهِ بِجُبَّةٍ مِنْ ثِيَابِهِ

Deobel said to him, 'No, by Allah^{-azwj}! I did not intend this, nor did I come out for it, but tell him^{-asws}, 'Clothe me from your^{-asws} clothes'. And he returned these (Dinars) to him^{-asws}. Al-Reza^{-asws} returned them and said to him: 'Take these!' And he^{-asws} sent a coat from his^{-asws} clothes to him.

فَخَرَجَ دِعْبِلٌ حَتَّى وَرَدَ ثُمَّ فَلَمَّا رَأَوْا الْجُبَّةَ مَعَهُ أَغْطَوْهُ فِيهَا أَلْفَ دِينَارٍ فَأَتَى عَلَيْهِمْ فَقَالَ لَا وَاللَّهِ وَلَا خِرْقَةً مِنْهَا بِأَلْفِ دِينَارٍ

Deobel went out until he arrived at Qum. When they saw the coat with him, they gave him a thousand Dinars for it. But he refused them. He said, 'No, by Allah^{-azwj}! And not even a piece from it for a thousand Dinars!'

ثُمَّ خَرَجَ مِنْ قُمْ ثُمَّ فَاتَّبَعُوهُ فَقَطَّعُوا عَلَيْهِ الطَّرِيقَ وَأَخَذُوا الْجُبَّةَ وَرَجَعُوا إِلَى قُمْ فَكَلَّمَهُمْ فِيهَا فَقَالُوا لَيْسَ إِلَيْهَا سَبِيلٌ وَلَا كُنْتُ أَنْ شِئْتُ فَهَذِهِ أَلْفُ دِينَارٍ وَقَالَ لَهُمْ وَخِرْقَةً مِنْهَا فَأَغْطَوْهُ أَلْفَ دِينَارٍ وَخِرْقَةً مِنْهَا.

Then he went out from Qum, so they followed him and cut the road upon him, and they seized the coat, and he returned to Qum. He spoke to them regarding it, they said, 'There is no way to it, but if you like, then these here are a thousand Dinars'. And he said to them, 'And (give) me a piece from it'. So they gave him a thousand Dinars and a piece from it".²⁹⁹

24- قب، المناقب لابن شهر آشوب ذكر أخبار البيعة نحواً بما مرَّ وذكر صورة خط الرضا ع على كتاب العهد نحواً بما سيأتي

(The book) 'Al Manaqib' of In Shehr Ashub –

'He mentioned the reports of the allegiance approximate to what has passed, and he mentioned the image of the handwriting of Al-Reza^{-asws} upon the letter of the pact approximate to what I (Majlisi) shall be coming with.

ثُمَّ قَالَ وَقَالَ ابْنُ الْمُعْتَزِّ

لَنَا حَقُّهَا لَكِنَّهُ جَادَ بِالْدُّنْيَا-

وَأَعْطَانَا الْمَأْمُونُ حَقَّ خِلَافَةٍ-

وَلَاذَتْ بِنَا مِنْ بَعْدِهِ مَرَّةً أُخْرَى

فَمَاتَ الرِّضَا مِنْ بَعْدِ مَا قَدْ عَلِمْتُمْ-

Then he said, 'And Ibn Al-Mu'taz said, 'And Al-Mamoun gave you all the right of caliphate. For us is its right, but the efforts are for the world. Al-Reza^{-asws} died from afterwards, what you have known, and he sheltered with us from after him^{-asws} once again'.

وَكَانَ دَخَلَ عَلَيْهِ الشُّعْرَاءُ فَأَنْشَدَ دِعْبِلٌ

وَمَنْزِلٌ وَخِي مُقْفِرُ الْعَرَصَاتِ

مَدَارِسُ آيَاتٍ خَلَّتْ مِنْ تِلَاوَةٍ-

²⁹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 23 b

And the poets had entered to see him^{-asws}. Deobel recited, 'Schools of Verses are empty from recitation, and the house of Revelation is a desolate plain'.

وَأَنْشَدَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ

أَزَالَتْ عِزَّاءَ الْقَلْبِ بَعْدَ التَّجَلُّدِ-

مَصَارِعُ أَوْلَادِ النَّبِيِّ مُحَمَّدٍ-

And Ibrahim Bin Al-Abbas recited, 'The consolation of the heart was removed after the staunchness, the fatalities of the children of the Prophet^{-saww} Muhammad^{-saww}'.

وَأَنْشَدَ أَبُو نَوَاسٍ

مُطَهَّرُونَ نَقِيَّاتٍ جُيُوهُهُمْ-

تُتْلَى الصَّلَاةُ عَلَيْهِمْ أَنْيَمًا ذَكُرُوا-

مَنْ لَمْ يَكُنْ عَلَوِيًّا حِينَ تَنْسُبُهُ-

فَمَا لَهُ فِي قَدِيمِ الدَّهْرِ مُفْتَحَرٌ-

وَاللَّهُ لَمَّا بَرَأَ خَلْقًا فَأَتَقَنَهُ-

صَفَّاكُمْ وَاصْطَفَاكُمْ أَتَيْهَا الْبَشَرُ-

فَأَنْتُمْ الْمَلَأُ الْأَعْلَى وَعِنْدَكُمْ-

عِلْمُ الْكِتَابِ وَ مَا جَاءَتْ بِهِ السُّورُ

And Abu Nawas recited, 'Purified is the cleanliness of their pockets. The Salawaat is recited upon them^{-asws} wherever they^{-asws} are mentioned. One who does not happen to be an Alawite when he is attributed, so there is no pride for him in the ancient times. And Allah^{-azwj}, when He^{-azwj} Created the creatures, perfected it. He^{-azwj} Cleaned you^{-asws} all and Chose you^{-asws}. O you mortals! You^{-asws} are the high assembly, and with you^{-asws} is knowledge of the Book, and what the honour had come with'.

فَقَالَ الرِّضَا ع قَدْ جِئْتَنَا بِأَبْيَاتٍ مَا سَبَقَكَ أَحَدٌ إِلَيْهَا يَا عَلَّامُ هَلْ مَعَكَ مِنْ نَفَقَتِنَا شَيْءٌ فَقَالَ ثَلَاثُمِائَةِ دِينَارٍ فَقَالَ أَعْطَاهَا إِيَّاهُ ثُمَّ قَالَ يَا عَلَّامُ سَقَى إِلَيَّ الْبُعْلَةَ.

Al-Reza^{-asws} said: 'You have come to us^{-asws} with couplets no one has preceded you to it. O slave! Is there anything with you from our^{-asws} expense monies?' He said, 'Three hundred Dinars'. He^{-asws} said: 'Give these to him!' Then he^{-asws} said: 'O Slave! Usher the mule to him'³⁰⁰.

25- كَشَفَ، كَشَفَ الْغَمَةَ قَالَ الْفَقِيرُ إِلَى اللَّهِ تَعَالَى عَلِيُّ بْنُ عِيسَى أَنَا بَنُو اللَّهِ وَ فِي سَنَةِ سَبْعِينَ وَ سِتِّمِائَةِ وَصَلَ مِنْ مَشْهَدِهِ الشَّرِيفِ أَحَدُ قُؤَامِهِ وَ مَعَهُ الْعَهْدُ الَّذِي كَتَبَهُ لَهُ الْمَأْمُونُ بِحَظِّ يَدِهِ وَ بَيَّنَّ سَطُورِهِ وَ فِي ظَهْرِهِ بِحَظِّ الْإِمَامِ ع مَا هُوَ مَسْطُورٌ

(The book) 'Kashf Al Ghumma' –

'He said, 'The poor to Allah^{-azwj} the Exalted, Ali Bin Isa, may Allah^{-azwj} Reward him, and in the year six hundred and seventy, one of its custodians arrived from his^{-asws} noble mausoleum and with him was the pact which Al-Mamoun had written for him in his own handwriting, and between its lines and in its back was the handwriting of the Imam^{-asws} was he^{-asws} had written.

³⁰⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 24

فَقَبَّلْتُ مَوَاقِعَ أَقْلَامِهِ وَ سَرَحْتُ طَرْفِي فِي رِيَاضِ كَلَامِهِ وَ عَدَدْتُ الْوُقُوفَ عَلَيْهِ مِنْ مَنَى اللَّهِ وَ إِنْغَامِهِ وَ نَقَلْتُه حَرْفًا فَحَرْفًا وَ هُوَ بِحِطِّ الْمَأْمُونِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابُ كَتَبَهُ عَبْدُ اللَّهِ بْنُ هَارُونَ الرَّشِيدِ أَمِيرُ الْمُؤْمِنِينَ لِأَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرٍ وَلِيِّ عَهْدِهِ

I kissed the places of his^{asws} pen and placed my eyes in the garden of his^{asws} words, and I counted the pauses upon it from the Conferment's of Allah^{azwj} and His^{azwj} Bounties, and I copied it word by word, and it was in the handwriting of Al-Mamoun, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. This is a letter written by Abdullah son of Haroun Al-Rasheed, commander of the faithful, to Ali^{asws} Bin Musa Bin Ja'far^{asws}, his heir apparent.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ اصْطَفَى الْإِسْلَامَ دِينًا وَ اصْطَفَى لَهُ مِنْ عِبَادِهِ رَسُولًا دَالِيْنَ وَ هَادِيْنَ إِلَيْهِ يُبَشِّرُ أَوْلَهُمْ بِآجِرِهِمْ وَ يُصَدِّقُ تَالِيَهُمْ مَا صَبَّحَهُمْ حَتَّى انْتَهَتْ نُبُوَّةُ اللَّهِ إِلَى مُحَمَّدٍ ص عَلَى فَتْرَةٍ مِنَ الرُّسُلِ وَ دُرُوسٍ مِنَ الْعِلْمِ وَ انْقِطَاعٍ مِنَ الْوَحْيِ وَ اقْتِرَابٍ مِنَ السَّاعَةِ

As for after, Allah^{azwj} Mighty and Majestic Chose Al-Islam as a religion and Chose a Rasool^{saww} for it from His^{azwj} servants, pointing and guiding to it. Their first ones gave glad tidings to their last ones, their followers ratified their past ones until the Prophet-hood of Allah^{azwj} ended to Muhammad^{saww} upon a gap period from the Messengers^{as}, and lessons from the knowledge, and termination from the Revelation, and drawing near of the Hour!

فَحَتَمَ اللَّهُ بِهِ النَّبِيْنَ وَ جَعَلَهُ شَاهِدًا لَهُمْ وَ مُهَيِّمًا عَلَيْهِمْ وَ أَنْزَلَ عَلَيْهِ كِتَابَهُ الْغَزِيرَ الَّذِي لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ بِمَا أَخْلَأَ وَ حَرَّمَ وَ وَعَدَ وَ أَوْعَدَ وَ حَدَّرَ وَ أَنْذَرَ وَ أَمَرَ بِهِ وَ هَمَّى عَنْهُ لِيَكُونَ لَهُ الْحُجَّةُ الْبَالِغَةُ عَلَى خَلْقِهِ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّى عَنْ بَيِّنَةٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

Allah^{azwj} Ended the Prophets^{as} with him^{saww} and made him^{as} a witness to them, and as domineering upon them, and Revealed His^{azwj} Honourable Book unto him^{saww} which **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42]**, with what is permissible and prohibited, and promises and threats, and caution and warning, and he^{saww} instructed with it and forbade from it for it to be a conclusive argument for him^{saww} over His^{azwj} creatures, **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]**.

فَبَلَّغَ عَنِ اللَّهِ رِسَالَتَهُ وَ دَعَا إِلَى سَبِيلِهِ بِمَا أَمَرَهُ بِهِ مِنَ الْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ وَ الْمَجَادَلَةِ بِالَّتِي هِيَ أَحْسَنُ ثُمَّ بِالْجِهَادِ وَ الْغُلْظَةِ حَتَّى قَبَضَهُ اللَّهُ إِلَيْهِ وَ اخْتَارَ لَهُ مَا عِنْدَهُ

He^{saww} delivered on behalf of Allah^{azwj}, His^{azwj} Message and called to His^{azwj} Way with what He^{azwj} had Commanded him^{saww} with it, from the wisdom. And the goodly preaching, and the arguing with that which is best. Then with the Jihad and the difficulties, until Allah^{azwj} Recalled him^{saww} to Him^{azwj} and Chose for him^{saww} what is with Him^{azwj}.

فَلَمَّا انْقَضَتِ النَّبُوَّةُ وَ خَتَمَ اللَّهُ بِمُحَمَّدٍ ص الْوَحْيِ وَ الرِّسَالَةَ جَعَلَ قَوَامَ الدِّينِ وَ نِظَامَ أَمْرِ الْمُسْلِمِينَ بِالْخِلَافَةِ وَ إِمَامَتَهَا وَ عَزَّهَا وَ الْقِيَامَ بِحَقِّ اللَّهِ تَعَالَى فِيهَا بِالطَّاعَةِ الَّتِي بِهَا يُقَامُ قَرَائِصُ اللَّهِ وَ خُلُودُهُ وَ شَرَائِعُ الْإِسْلَامِ وَ سُنَّتُهُ وَ يُجَاهَدُ لَهَا عَدُوُّهُ

When the Prophet-hood was terminated and Allah^{azwj} Ended the Revelation and the Message with Muhammad^{saww}, He^{azwj} Made custodians of the religion and system of the affairs of the Muslims with the caliphate and Completed it and Honoured it and the custodian by the right

of Allah^{-azwj} the Exalted in it with the obedience by which the Obligations of Allah^{-azwj} are established, and His^{-azwj} legal penalties, and Laws of Al Islam, and his^{-saww} Sunnah, and he^{-saww} fought His^{-azwj} enemies for it.

فَعَلَىٰ خُلَفَاءِ اللَّهِ طَاعَتُهُ فِيمَا اسْتَحَقُّهُمْ مِنْ دِينِهِ وَ عِبَادِهِ وَ عَلَى الْمُسْلِمِينَ طَاعَةُ خُلَفَائِهِمْ وَ مُعَاوَنَتُهُمْ عَلَى إِقَامَةِ حَقِّ اللَّهِ وَ عَدْلِهِ وَ أَمْنِ السَّبِيلِ وَ حَقْنِ الدِّمَاءِ وَ صَلَاحِ ذَاتِ الْبَيْنِ وَ جَمْعِ الْأَلْفَةِ

Thus it is upon the caliphs that they obey him in what he^{-saww} had protected them and took care of them from His^{-azwj} religion and His^{-azwj} servants. And it is upon the Muslims to obey their caliphs and assist them upon establishing the Right of Allah^{-azwj} and His^{-azwj} justice, and secure the way, and save the blood, and reconcile between them, and gather the cordiality.

وَ فِي خِلَافِ ذَلِكَ اضْطِرَابُ حَنْبِلِ الْمُسْلِمِينَ وَ اخْتِلَافُ مِلَّتِهِمْ وَ فَهْرُ دِينِهِمْ وَ اسْتِعْلَاءُ عُدُوهِمْ وَ تَفَرُّقُ الْكَلِمَةِ وَ حُسْرَانُ الدُّنْيَا وَ الْآخِرَةِ

And in opposition to that is restlessness of the rope of the Muslims and their differing and differing of their nation, and subduing of their religion, and rising of their enemies, and separation of the words, and loos of the world and the Hereafter.

فَحَقَّقَ عَلَى مَنْ اسْتَخْلَفَهُ اللَّهُ فِي أَرْضِهِ وَ اتَّيَمَّنَهُ عَلَى خَلْقِهِ أَنْ يُجْهَدَ لِلَّهِ نَفْسَهُ وَ يُؤْثِرَ مَا فِيهِ رِضَا اللَّهِ وَ طَاعَتُهُ وَ يَتَّقِيَ لِمَا اللَّهُ مُوَافِقُهُ عَلَيْهِ وَ مُسَائِلُهُ عَنْهُ وَ يَحْكُمَ بِالْحَقِّ وَ يَعْمَلَ بِالْعَدْلِ فِيمَا حَمَلَهُ اللَّهُ وَ قَلَّدَهُ

There is a right upon the one whom Allah^{-azwj} has Made to be a caliph in His^{-azwj} earth, and Entrusted him^{-asws} upon His^{-azwj} creatures that he^{-asws} exerts himself^{-asws} for Allah^{-azwj} and gives preference to what there is Pleasure of Allah^{-azwj} in it, and His^{-azwj} obedience, and prepares for what Allah^{-azwj} has Harmonised him^{-asws} upon it, and His^{-azwj} Questioning him^{-asws} about it, and he^{-asws} would judge with the truth and conduct with the justice in what Allah^{-azwj} had Loaded him^{-asws} with and has Collared him^{-asws} with.

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِنَبِيِّهِ دَاوُدَ ع يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ نُسْأَلُ يَوْمَ الْحِسَابِ

Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-as} Daqwood^{-as}: ***“O Dawood! Surely, We Made you a Caliph in the earth, therefore judge between the people with the Truth and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!” [38:26].***

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَوْ رَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ

And Allah^{-azwj} Mighty and Majestic: ***So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93].***

وَ بَلَّغْنَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ لَوْ ضَاعَتْ سَخْلَةٌ بِشَاطِئِ الْفُرَاتِ لَتَحَوُّثْتُ أَنْ يَسْأَلَنِي اللَّهُ عَنْهَا

And it has reached us that Umar Bin Al-Khattab said, ‘Even if I were to waste a sheep at the banks of the Euphrates, I would be frightened that Allah^{-azwj} would be Asking me about it’.

وَ اَيْمُ اللّٰهِ اِنَّ الْمَسْئُوْلَ عَنْ خَاصَّةِ نَفْسِهِ الْمُؤَقُّوفَ عَلَى عَمَلِهِ فِيمَا بَيْنَ اللّٰهِ وَ بَيْنَهُ لِيُغْرَضَ عَلَى اَمْرٍ كَبِيرٍ وَ عَلَى خَطَرٍ عَظِيمٍ فَكَيْفَ بِالْمَسْئُوْلِ عَنْ رِعَايَةِ الْأُمَّةِ

And I swear by Allah^{-azwj}! The one questioned about the special one of his own self, the one paused upon his deeds in what is between Allah^{-azwj} and him, would be exposed upon a great matter and upon a mighty danger, then how would be the one questioned about citizens of the community?

وَ بِاللّٰهِ الْيَقَةُ وَ اِلَيْهِ الْمَفَرُّغُ وَ الرَّغْبَةُ فِي التَّوْفِيقِ وَ الْعِصْمَةُ وَ التَّسْلِيْدُ وَ الْهُدَايَةُ اِلَى مَا فِيهِ ثُبُوْتُ الْحُجَّةِ وَ الْقُوْرُ مِنَ اللّٰهِ بِالرِّضْوَانِ وَ الرَّحْمَةِ

And with Allah^{-azwj} is the trust, and to Him^{-azwj} is the panic (shelter) and the desire regarding the inclination, and the protection, and the right way, and the guidance to what in it is proof of the argument, and the success from Allah^{-azwj} with the Pleasure and the Mercy.

وَ اَنْظُرْ الْأُمَّةَ لِنَفْسِهِ وَ اَنْصَحْهُمْ لِلّٰهِ فِي دِيْنِهِ وَ عِبَادِهِ مِنْ خَلَائِقِهِ فِي اَرْضِهِ مِنْ عَمَلٍ بِطَاعَةِ اللّٰهِ وَ كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ ص فِي مَدَّةِ اَيَّامِهِ وَ بَعْدَهَا

And the community should look at itself and they should advise each other for the Sake of Allah^{-azwj} in His^{-azwj} religion, and His^{-azwj} servants from His^{-azwj} creatures in His^{-azwj} earth. One who works in obedience of Allah^{-azwj} and His^{-azwj} Book, and Sunnah of His^{-azwj} Prophet^{-saww}, in a period of his^{-saww} days and after it.

وَ اَجْهَدْ رَأْيَهُ وَ نَظَرَهُ فِيمَنْ يُؤَلِّيهِ عَهْدَهُ وَ يَخْتَارُهُ لِإِمَامَةِ الْمُسْلِمِيْنَ وَ رِعَايَتِهِمْ بَعْدَهُ وَ يُنْصِبُهُ عِلْمًا لَهُمْ وَ مَفْرَعًا فِي جَمْعِ اَلْفَتَاهِمِ وَ لَمْ شَعْنِهِمْ وَ حَقْنِ دِمَائِهِمْ وَ الْأَمْنِ بِإِذْنِ اللّٰهِ مِنْ فِرْقَتِهِمْ وَ فُسَادِ ذَاتِ بَيْنِهِمْ وَ اخْتِلَافِهِمْ وَ رَفْعِ نَزْعِ الشَّيْطَانِ وَ كَيْدِهِ عَنْهُمْ

And the most exerting of his view and his consideration is regarding the one he makes to be his heir apparent and chooses for the leadership of the Muslims and their caretaker after him, and nominates him as a flag for them, and a shelter in and entirety of their familiarities, and gathers their scattered ones, and saves their blood, and the security by the Permission of Allah^{-azwj} from their sects, and spoiling of what is between them, and their differing, and raising the incitement of the Satan^{-la} and his^{-la} plots away from them.

فَإِنَّ اللّٰهَ عَزَّ وَ جَلَّ جَعَلَ الْعَهْدَ بَعْدَ الْخِلَافَةِ مِنْ تَمَامِ أَمْرِ الْإِسْلَامِ وَ كَمَالِهِ وَ عِزِّهِ وَ صَلَاحِ أَهْلِهِ وَ أَهْلَهُمْ خُلَفَاءَهُ مِنْ تَوْكِيدِهِ لِمَنْ يَخْتَارُونَهُ لَهُ مِنْ بَعْدِهِمْ مَا عَظُمَتْ بِهِ النِّعْمَةُ وَ شَبَلَتْ فِيهِ الْعَافِيَةُ

Allah^{-azwj} Mighty and Majestic Made the pact after the caliphate from completion of the matter of Al Islam and its perfecting, and Honoured it, and Corrected its people, and Inspired His^{-azwj} caliphs from emphasising it to the one they were choosing him for from after them, what the Bounty would be great by it, and include in it the well-being.

وَ نَقَضَ اللّٰهُ بِذَلِكَ مَكْرَ أَهْلِ الشُّبْحَاقِ وَ الْعَدَاوَةِ وَ السَّعْيِ فِي الْفُرْقَةِ وَ التَّرْبُصِ لِلْفِتْنَةِ وَ لَمْ يَزَلْ أَمِيرُ الْمُؤْمِنِيْنَ مُنْذُ أَقْصَتْ اِلَيْهِ الْخِلَافَةُ فَاخْتَبَرَ بِشَاعَةِ مَذَاقِهَا وَ ثِقَلِ تَحْمِيلِهَا وَ شِدَّةِ مُؤَوَّنَتِهَا وَ مَا يَجِبُ عَلَى مَنْ تَقَلَّدَهَا مِنْ اِزْتِمَاطِ طَاعَةِ اللّٰهِ وَ مُرَاقَبَتِهِ فِيمَا حَمَلَهُ مِنْهَا

And by that, Allah^{-azwj} Broke the plots of the people of wretchedness and the enmity, and the ones striving in sectarianism and watching out for the discord. And commander of the faithful, since the caliphate came to him, has not ceased to test with the experience of its taste, and

the weight of its load, and difficulties of its provisions, and what is obligated upon the one who is collared it, from being tied to the obedience of Allah^{-azwj} and its monitoring in what has been loaded upon him, from it.

فَأَنْصَبَ بَدَنَهُ وَأَسْهَرَ عَيْنَهُ وَأَطَالَ فِكْرَهُ فِيمَا فِيهِ عِزُّ الدِّينِ وَقَمْعُ الْمُشْرِكِينَ وَصَلَاحُ الْأُمَّةِ وَنَشْرُ الْعَدْلِ وَإِقَامَةُ الْكِتَابِ وَالسُّنَّةِ وَمَنْعُهُ ذَلِكَ مِنَ الْخَفْضِ وَالذُّعَى وَمَهْنِ الْعَيْشِ عِلْماً بِمَا اللَّهُ سَائِلُهُ عَنْهُ وَحُبَّةً أَنْ يَلْقَى اللَّهَ مُنَاصِحاً لَهُ فِي دِينِهِ وَعِبَادِهِ

So he established his body and kept his eyes awake, and prolong his thinking in what is in it the honour of the religion, and suppression of the Polytheists, and betterment of the community, and spreading the justice, and establishing the Book and the Sunnah, and that prevented him from the lowering, and his behaviour, and from it is the life of knowledge with what Allah^{-azwj} would be Questioning him about, and love, that he would meet Allah^{-azwj} having been an advisor for Him^{-azwj} in His^{-azwj} Religion, and His^{-azwj} servants.

وَمُخْتَاراً لَوْلَايَةِ عَهْدِهِ وَرِعَايَةِ الْأُمَّةِ مِنْ بَعْدِهِ أَفْضَلَ مَنْ يَقْدِرُ عَلَيْهِ فِي دِينِهِ وَزَعَمِهِ وَعِلْمِهِ وَأَرْجَاهُمْ لِلْقِيَامِ فِي أَمْرِ اللَّهِ وَحَفِيفٍ مُنَاجِياً لِلَّهِ بِالِاسْتِخَارَةِ فِي ذَلِكَ وَمَسْأَلَتِهِ الْهَامَّةِ مَا فِيهِ رِضَاهُ وَطَاعَتُهُ فِي آتَاءِ لَيْلِهِ وَنَهَارِهِ مُعْمِلاً فِي طَلَبِهِ وَالتَّمَسُّكِ فِي أَهْلِ بَيْتِهِ مِنْ وَلَدِ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَعَلِيِّ بْنِ أَبِي طَالِبٍ

And choosing the heir apparent and caretaker of the community from after him the most superior one able upon it in his religion, and his devoutness, and his knowledge and their most hopeful of them for the standing regarding the Commands of Allah^{-azwj} and His^{-azwj} Rights, whispering to Allah^{-azwj} with the choosing (istikhara) in that, and asking Him^{-azwj} the important matters of what is His^{-azwj} Pleasure in it and His^{-azwj} obedience, in the hours of his night and his day, hopeful in its search, and seeking in among his family members, from the sons of Abdullah Bin Al Abbas and Ali Bin Abu Talib^{-asws}.

فِكْرَهُ وَنَظَرَهُ مُقْتَصِراً بِمَنْ عِلْمَ حَالِهِ وَمَذْهَبِهِ مِنْهُمْ عَلَى عِلْمِهِ وَبَالِغاً فِي الْمَسْأَلَةِ عَمَّنْ خَفِيَ عَلَيْهِ أَمْرُهُ جُهْدَهُ وَطَاقَتَهُ حَتَّى اسْتَقْصَى أُمُورَهُمْ مَعْرِفَةً وَابْتَلَى أَحْبَارَهُمْ مُشَاهَدَةً وَاسْتَبْرَأَ أَحْوَالَهُمْ مُعَايَنَةً وَكَشَفَ مَا عِنْدَهُمْ مُسَاءَلَةً

His thinking and his consideration are deficient from the one who knows his state and his doctrine upon his knowledge and reaching in the issues from the one his matter is hidden unto him, his struggles and his strength, until he investigates their affairs, to recognise and test their news, observing and examining their conditions, and uncovering what issues are with them.

فَكَانَتْ خِيَرَتُهُ بَعْدَ اسْتِخَارَتِهِ لِلَّهِ وَاجْتِهَادِهِ نَفْسَهُ فِي قَضَاءِ حَقِّهِ فِي عِبَادِهِ وَبِلَادِهِ فِي الْبَيْتَيْنِ جَمِيعاً عَلَى بَنِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ لِمَا رَأَى مِنْ فَضْلِهِ الْبَارِعِ وَعِلْمِهِ النَّافِعِ وَزَعَمِهِ الظَّاهِرِ وَزُهْدِهِ الْخَالِصِ وَتَحَلُّيهِ مِنَ الدُّنْيَا وَتَسْلُمِهِ مِنَ النَّاسِ

So his choice happened after his seeking the choice of Allah^{-azwj} (Istikhara) and his struggle within himself in fulfilling His^{-azwj} Right among His^{-azwj} servants, and His^{-azwj} country regarding the two allegiances together, Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} due to what he saw from his^{-asws} proficient merits, and his^{-asws} beneficial knowledge, and his^{-asws} apparent devoutness, and his^{-asws} sincere ascetism, and his^{-asws} abstaining from the world and his^{-asws} being safe from the people.

وَقَدْ اسْتَبَانَ لَهُ مَا لَمْ تَزَلِ الْأَخْبَارُ عَلَيْهِ مُتَوَاطِفَةً وَالْأَلْسُنُ عَلَيْهِ مُتَّفِقَةً وَالْكَلِمَةُ فِيهِ جَامِعَةٌ وَلَمَّا لَمْ يَزَلْ يَعْرِفُهُ بِهِ مِنَ الْفَضْلِ يَافِعاً وَ نَاشِئاً وَ حَدَثاً وَ مُكْتَنِهاً

And it has been clarified for him^{-asws} what the news have not ceased upon him^{-asws} consecutively, and the concurring of the tongues upon him^{-asws}, and the unity of the words regarding him^{-asws}. And when he^{-asws} did not cease to be known by it from the merits of a youth, and growing up, and young age, and of the middle age.

فَعَقَّدَ لَهُ بِالْعَقْدِ وَالْخِلَافَةِ مِنْ بَعْدِهِ وَاتِّقَاءَ بِحِزِّهِ اللَّهُ فِي ذَلِكَ إِذْ عَلِمَ اللَّهُ أَنَّهُ فَعَلَهُ إِثَاراً لَهُ وَ لِلدِّينِ وَ نَظراً لِلْإِسْلَامِ وَ الْمُسْلِمِينَ وَ طَلَباً لِلسَّلَامَةِ وَ ثَبَاتِ الْحُجَّةِ وَ النَّجَاةِ فِي الْيَوْمِ الَّذِي يَقُومُ النَّاسُ فِيهِ لِرَبِّ الْعَالَمِينَ

So he (commander of the faithful) tied the tight knot for him^{-asws} and the caliphate from after him with the Choice of Allah^{-azwj} regarding that when Allah^{-azwj} Knew that his^{-asws} deed would be Preference for Him^{-azwj} and the religion, and a consideration for Al Islam and the Muslims, and seeking the safety, and affirmation of the argument, and the salvation during the day in which the people would standing in it to Lord^{-azwj} of the worlds.

وَ دَعَا أَمِيرُ الْمُؤْمِنِينَ وَلَدَهُ وَ أَهْلَ بَيْتِهِ وَ خَاصَّتَهُ وَ قُوَّادَهُ وَ خَدَمَهُ فَبَايَعُوا مُسَارِعِينَ مَسْرُورِينَ عَالِمِينَ بِإِثَارِ أَمِيرِ الْمُؤْمِنِينَ طَاعَةَ اللَّهِ عَلَى الْهَوَى فِي وَلَدِهِ وَ غَيْرِهِمْ مِمَّنْ هُوَ أَشْبَهُكَ مِنْهُ رَجْماً وَ أَقْرَبَ قَرَابَةً وَ سَمَاءَ الرِّضَا إِذْ كَانَ رِضَاً عِنْدَ أَمِيرِ الْمُؤْمِنِينَ

And commander of the faithful called his children and his family members and his special ones, and his leaders, and his servants. They pledged quickly, happily, knowing the impact of commander of the faithful being in the obedience of Allah^{-azwj} over the personal whims regarding his own sons and others, from the ones he was mingling with from the kindred, and the close relatives, and has named him^{-asws} 'Al-Reza', when he^{-asws} was pleasing in the presence of commander of the faithful.

فَبَايَعُوا مَعْشَرَ أَهْلِ بَيْتِ أَمِيرِ الْمُؤْمِنِينَ وَ مَنْ بِالْمَدِينَةِ الْمُخْرُوسَةِ مِنْ قُوَّادِهِ وَ جُنْدِهِ وَ عَامَّةَ الْمُسْلِمِينَ لِأَمِيرِ الْمُؤْمِنِينَ وَ لِلرِّضَا مِنْ بَعْدِهِ عَلَى بَنِي مُوسَى عَلَى اسْمِ اللَّهِ وَ بَرَكَتِهِ وَ حُسْنِ قَضَائِهِ لِدِينِهِ وَ عِبَادِهِ

So the community of the family of commander of the faithful pledged, and so did the ones at Al-Medina, the guarded ones from his leaders, and his soldiers, and the general Muslims to commander of the faithful and to Al-Reza^{-asws} from after him, Ali Bin Musa^{-asws}, upon the Name of Allah^{-azwj} and His^{-azwj} Blessings, and goodness of His^{-azwj} Decrees for His^{-azwj} religion and His^{-azwj} servants.

بِنِعْمَةِ مَبْسُوطَةِ إِلَهِهَا أَيْدِيكُمْ مُنْشَرِحَةً لَهَا صُدُورُكُمْ عَالِمِينَ بِمَا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ بِمَا وَ آثَرَ طَاعَةَ اللَّهِ وَ النَّظَرَ لِنَفْسِهِ وَ لَكُمْ فِيهَا شَاكِرِينَ لِلَّهِ عَلَى مَا أُهِمَّ أَمِيرُ الْمُؤْمِنِينَ مِنْ قَضَاءِ حَقِّهِ فِي رِعَايَتِكُمْ وَ حِرْصِهِ عَلَى رُشْدِكُمْ وَ صَلَاحِكُمْ

An allegiance your hands had extended towards it, your chests had expanded for it, knowing with what commander of the faithful has intended by it, and impact of obedience to Allah^{-azwj}, and the looking out for himself and for you all in it, thanking to Allah^{-azwj} upon what He^{-azwj} has Inspired commander of the faithful from fulfilling His^{-azwj} Right among your citizens, and His^{-azwj} and keenness of your guidance and your betterment.

رَاجِينَ عَائِدَةً ذَلِكَ فِي جَمْعِ أَلْفَتِكُمْ وَ حَقْنِ دِمَائِكُمْ وَ لَمْ شَعْنِكُمْ وَ سَدِّ ثُغُورِكُمْ وَ قُوَّةِ دِينِكُمْ وَ وَفْقِ عِدْوَتِكُمْ وَ اسْتِيفَامَةِ أُمُورِكُمْ وَ سَارِعُوا إِلَى طَاعَةِ اللَّهِ وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ فَإِنَّهُ الْأَمْنُ إِنْ سَارَعْتُمْ إِلَيْهِ وَ حَمَدْتُمْ اللَّهَ عَلَيْهِ وَ عَرَفْتُمْ الْخَطَّ فِيهِ إِنْ شَاءَ اللَّهُ

He is hoping for returning that in entirety of your affiliations, and saving your blood, and not letting you scatter, and blocking your gaps, and strength of your religion, and repressing your enemies, and straightening your affairs. And hurry to the obedience of Allah^{-azwj} and obedience of commander of the faithful, for it is the safety in your being quick to him, and you should praise Allah^{-azwj} upon it, and you shall know the share in it, if Allah^{-azwj} so Desires.

وَ كَتَبَ بِيَدِهِ فِي يَوْمِ الْإِثْنَيْنِ لِسَبْعِ خَلَوْنَ مِنْ شَهْرِ رَمَضَانَ سَنَةَ إِحْدَى وَ مِائَتَيْنِ

And it is written by his hand during the day of Monday of the seventh vacant from the month of Ramazan in the year two hundred and one’.

صُورَةٌ مَا كَانَ عَلَى ظَهَرِ الْعَهْدِ بِخَطِّ الْإِمَامِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْفَعَّالِ لِمَا يَشَاءُ لَا مُعَقَّبَ لِحُكْمِهِ وَ لَا رَادَّ لِقَضَائِهِ يَغْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ

An image of what was upon the back of the pact in the handwriting of the Imam^{-asws} Ali^{-asws} Bin Musa Al-Reza^{-asws}: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} the Doer of whatever He^{-azwj} so Desires, **there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]** nor any repeller of His^{-azwj} Decree. **He Knows the treachery of the eyes and what the chests conceal [40:19]** and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} among the former ones and the latter ones, and upon his^{-saww} goodly progeny^{-asws}.

أَقُولُ وَ أَنَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَصَدَهُ اللَّهُ بِالسَّادَةِ وَ وَفَّقَهُ لِلرِّشَادِ عَرَفَ مِنْ حَقِّنَا مَا جِهَلَهُ غَيْرُهُ فَوَصَلَ أَرْحَامًا قُطِعَتْ وَ آمَنَ نَفُوسًا فَرَعَتْ بَلْ أَخْيَاهَا وَ قَدْ تَلَقَّتْ وَ أَغْنَاهَا إِذِ افْتَقَرَتْ مُبْتَغِيًا رِضًا رَبِّ الْعَالَمِينَ لَا يُرِيدُ جَزَاءً مِنْ غَيْرِهِ وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ وَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ

I^{-asws} am saying, and I^{-asws} am Ali^{-asws} Bin Musa Bin Ja’far^{-asws}, that commander of the faithful, may Allah^{-azwj} Assist him with the Guidance and Harmonise him with the rightful guidance for him to recognise from our^{-asws} rights what others are ignorant of. So he connected the kinship which had been cut off and secured the souls which had feared. But he revived them and turned and enriched them when they had been impoverished, seeking the Pleasure of Lord^{-azwj} of the worlds, not wanting the reward from others: **and Allah would be Recompensing the grateful [3:144]**, and He^{-azwj} **does not Waste a Recompense of the good doers [9:120]**.

وَ إِنَّهُ جَعَلَ إِلَيَّ عَهْدَهُ وَ الْإِمْرَةَ الْكُبْرَى إِنْ بَقِيَتْ بَعْدَهُ فَمَنْ حَلَّ عُقْدَةَ أَمْرِ اللَّهِ بِشِدَّهَا وَ قَصَمَ عُزْوَهُ أَحَبَّ اللَّهُ إِلَيْنَاهَا فَقَدْ أَبَاحَ حَرِيمَهُ وَ أَحَلَّ مُحَرَّمَهُ إِذْ كَانَ بِذَلِكَ زَارِيًا عَلَى الْإِمَامِ مُنْتَهِكًا حُرْمَةَ الْإِسْلَامِ بِذَلِكَ

And he has made his pact to me^{-asws} and the great rule if I^{-asws} were to remain after him. So the one who loosens a knot which Allah^{-azwj} the Exalted has Commanded with tying it and breaks a handhold Allah^{-azwj} Loves its holding, so he as legalised His^{-azwj} Sanctity and permitted His^{-azwj} Prohibition, when he was a visitor to the Imam^{-asws} violating the sanctity of Al-Islam with that.

جَرَى السَّالِفُ فَصَبَرَ مِنْهُ عَلَى الْفَلَتَاتِ وَ لَمْ يَعْزِضْ بَعْدَهَا عَلَى الْعَزَمَاتِ خَوْفًا عَلَى شَتَاتِ الدِّينِ وَ اضْطِرَابِ حَبْلِ الْمُسْلِمِينَ وَ لِقُرْبِ أَمْرِ الْجَاهِلِيَّةِ وَ رَصْدِ فُرْصَةٍ تَنْتَهَزُ وَ بَائِقَةٍ تَبْتَدِرُ وَ قَدْ جَعَلْتُ لِلَّهِ عَلَى نَفْسِي إِذَا اسْتَرْعَانِي أَمْرَ الْمُسْلِمِينَ

The predecessor ran and he was patient from him upon the slips and after it he did not succumb to the intentions fearing from the scattering of the religion, and restlessness carried entirety of the Muslims, and due to the nearness of the matter of the pre-Islamic period, and (the hypocrites) were watching out for the opportunity to seize and pre-empt a management, and Allah^{-azwj} has Made it upon myself^{-asws} that commander of the faithful would make me^{-asws} to take care of the affairs of the Muslims.

وَ قَلَّدَنِي خِلَافَتَهُ الْعَمَلَ فِيهِمْ عَامَّةً وَ فِي بَنِي الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ خَاصَّةً بِطَاعَتِهِ وَ طَاعَةِ رَسُولِهِ ص وَ أَنْ لَا أَسْفِكَ دَمًا حَرَامًا وَ لَا أُبَيِّحَ فَرْجًا وَ لَا مَالًا إِلَّا مَا سَفَكْتُهُ خُدُودُهُ وَ أَبَاحْتُهُ فَرَائِضُهُ وَ أَنْ أَتَخَيَّرَ الْكُفَاةَ جُهْدِي وَ طَاقَتِي

And he has collared me^{-asws} with his caliphate, the working among the general public and among the clan of Al-Abbas Bin Abdul Muttalib in particular, in His^{-azwj} obedience and obedience of His^{-azwj} Rasool^{-saww}, and that I^{-asws} shall neither spill any forbidden blood, nor legalise any marriages, nor wealth except what is spilt by its legal penalties, and I^{-asws} shall permit His^{-azwj} obligations, and that I^{-asws} shall make sufficient of my^{-asws} efforts and my^{-asws} strength.

وَ جَعَلْتُ بِذَلِكَ عَلَى نَفْسِي عَهْدًا مُؤَكَّدًا يَسْأَلُنِي اللَّهُ عَنْهُ فَإِنَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا- وَ إِذَا أَحْدَثْتُ أَوْ عَيَّرْتُ أَوْ بَدَّلْتُ كُنْتُ لِلْغَيْرِ مُسْتَحِقًّا وَ لِلنَّكَالِ مُتَعَرِّضًا

And I^{-asws} have made an emphatic pact to be it upon myself^{-asws} due to that, Allah^{-azwj} would be Questioning me^{-asws} about it, for the Mighty and Majestic Says: ***And do not approach the wealth of the orphan except by which is best until he reaches maturity; and fulfil the oath, surely the oath would always be questioned about [17:34],*** and if I^{-asws} were to innovate, or alter, or replace, I^{-asws} would be rightful of the alteration and be exposed to the verbal abuse.

وَ أَعُوذُ بِاللَّهِ مِنْ سَخَطِهِ وَ إِلَيْهِ أَرْغَبُ فِي التَّوْفِيقِ لِمَطَاعَتِهِ وَ الْحَوْلِ بَيْنِي وَ بَيْنَ مَعْصِيَتِهِ فِي عَافِيَةٍ لِي وَ لِلْمُسْلِمِينَ وَ الْجَامِعَةِ وَ الْجُمْهُرِ يَدْلَانِ عَلَى ضِدِّ ذَلِكَ وَ مَا أَذْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضِي بِالْحَقِّ وَ هُوَ خَيْرُ الْفَاصِلِينَ

And I seek Refuge with Allah^{-azwj} from His^{-azwj} Wrath, and I^{-asws} am desirous to Him^{-azwj} regarding the inclination to obey Him^{-azwj}, and the barrier between me^{-asws} and disobeying Him^{-azwj}, in a well-being for me^{-asws} and for the Muslims, and the (books) 'Al-Jamie' and 'Al-Jafr' are both pointed upon the opposite of that, ***and I don't know what is to transpire with me and with you all. [46:9] The Decision is only for Allah. He - Decrees with - the Truth, and He is the best of the Deciders' [6:57].***

لَكَيْتِي امْتَنَلْتُ أَمْرَ أَمِيرِ الْمُؤْمِنِينَ وَ آثَرْتُ رِضَاهُ وَ اللَّهُ يَعْصِمُنِي وَ إِيَّاهُ وَ أَشْهَدُ اللَّهَ عَلَى نَفْسِي بِذَلِكَ وَ كَفَى بِاللَّهِ شَهِيدًا

But rather, I^{-asws} am complying with the order of commander of the faithful and am preferring his pleasure, and Allah^{-azwj} will Protect me^{-asws} and him. And I^{-asws} testify upon myself with that, and I^{-asws} suffice with Allah^{-azwj} and a Witness.

وَكَتَبْتُ بِحَظِّي بِخُصْرَةِ أَمِيرِ الْمُؤْمِنِينَ أَطَالَ اللَّهُ بَقَاءَهُ وَ الْفَضْلُ بْنُ سَهْلٍ وَ سَهْلُ بْنُ الْفَضْلِ وَ يَحْيَى بْنُ أَكْثَمَ وَ عَبْدُ اللَّهِ بْنُ طَاهِرٍ وَ ثُمَامَةُ بْنُ أَشْرَسَ وَ بَشْرُ بْنُ الْمُعْتَمِرِ وَ حَمَّادُ بْنُ النُّعْمَانِ فِي شَهْرِ رَمَضَانَ سَنَةِ إِحْدَى وَ مِائَتَيْنِ

And I^{asws} have written it in my^{asws} handwriting in the presence of commander of the faithful, may Allah^{azwj} Prolong his remaining, and Al-Fazl Bin Sahl, and Sahl Bin Al-Fazl, and Yahya Bin Aksam, and Abdullah Bin Tahir, and Sumama Bin Ashras, and Bishr Bin Al-Mutamir, and Hammad Bin Al-Numan, in the month of Ramazan of the year two hundred and one’.

الشُّهُودُ عَلَى الْجَانِبِ الْأَيْمَنِ شَهِدَ يَحْيَى بْنُ أَكْثَمَ عَلَى مَضْمُونِ هَذَا الْمَكْتُوبِ ظَهْرَهُ وَ بَطْنِهِ وَ هُوَ يَسْأَلُ اللَّهَ أَنْ يُعْرِفَ أَمِيرَ الْمُؤْمِنِينَ وَ كَافَّةَ الْمُسْلِمِينَ بَرَكَةَ هَذَا الْعَهْدِ وَ الْمِيثَاقِ

The witnessed were upon the right-hand side. Yahya Bin Aksam witnessed upon the content of this writing, its outside and its inside, and he asked Allah^{azwj} to let commander of the faithful and all of the Muslims to know the Blessings of this pact and the covenant.

وَكَتَبَ بِحَظِّي فِي التَّارِيخِ الْمُبَيَّنِ فِيهِ عَبْدُ اللَّهِ بْنُ طَاهِرٍ بْنُ الْحُسَيْنِ أَتَتْ شَهَادَتُهُ فِيهِ بِتَارِيخِهِ شَهِدَ حَمَّادُ بْنُ النُّعْمَانِ بِمَضْمُونِهِ ظَهْرَهُ وَ بَطْنِهِ وَ كَتَبَ بِيَدِهِ فِي تَارِيخِهِ بَشْرُ بْنُ الْمُعْتَمِرِ يَشْهَدُ بِمِثْلِ ذَلِكَ

And Abdullah Bin Tahir Bin Al-Husayn wrote in his handwriting, the date manifested in it, affirming his witnessing in it with his date. Hammad Bin Al-Numan witnessed its contents, its outside and its inside. And Bishr Bin Al-Mutamar wrote by his hand in its date.

الشُّهُودُ عَلَى الْجَانِبِ الْأَيْسَرِ رَسَمَ أَمِيرُ الْمُؤْمِنِينَ أَطَالَ اللَّهُ بَقَاءَهُ قِرَاءَةَ هَذِهِ الصَّحِيفَةِ الَّتِي هِيَ صَحِيفَةُ الْمِيثَاقِ نَرْجُو أَنْ نَجُوزَ بِهَا الصِّرَاطَ ظَهْرَهَا وَ بَطْنَهَا بِحَرَمِ سَيِّدِنَا رَسُولِ اللَّهِ ص بَيْنَ الرُّوضَةِ وَ الْمِنْبَرِ عَلَى رُءُوسِ الْأَشْهَادِ

The witnesses witnessed with similar to that upon the left side, the line of commander of the faithful, may Allah^{azwj} Prolong his remaining, recitation of this parchment which it is the parchment of the covenant. We hope that we shall cross the Bridge (in the Hereafter), its apparent and its esoteric, by the sanctuary of our chief Rasool-Allah^{saww}, between the shrine and the pulpit, on the heads of the witnesses.

بِمَرَأَى وَ مَسْمَعٍ مِنْ وَجْهِ نَبِيِّ هَاشِمٍ وَ سَائِرِ الْأَوْلِيَاءِ وَ الْأَحْفَادِ بَعْدَ اسْتِيفَاءِ شُرُوطِ الْبَيْعَةِ عَلَيْهِ بِمَا أُوجِبَ أَمِيرُ الْمُؤْمِنِينَ الْحُجَّةَ بِهِ عَلَى جَمِيعِ الْمُسْلِمِينَ وَ لِنُبْطِلَ الشُّبُهَةَ الَّتِي كَانَتْ اعْتَرَضَتْ آرَاءَ الْجَاهِلِينَ وَ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ

With my eyes and ears, from the faces of the clan of Hashim^{as} and rest of the friends and the descendants after fulfilment of the conditions of the allegiance upon him with what obligates commander of the faithful, the arguing by it upon entirety of the Muslims, and to invalidate the suspicions which the opinions of the ignorant ones had objected with. And **Allah was not going to leave the Momineen to what you are upon presently [3:179]**.

وَكَتَبَ الْفَضْلُ بْنُ سَهْلٍ بِأَمْرِ أَمِيرِ الْمُؤْمِنِينَ بِالتَّارِيخِ فِيهِ.

And it is written by Al-Fazl Bin Sahl by the orders of commander of the faithful, with the date in it".³⁰¹

26- كشف، كشف الغمة رأيت خطه ع في واسط سنة سبع و سبعين و ستمائة جواباً عما كتبه إليه المأمون و هو بسم الله الرحمن الرحيم وصل كتاب أمير المؤمنين أطال الله بقاءه يذكر ما ثبت من الروايات و رسم أن أكتب له ما صح عندي من حال هذه الشعرة الواحدة و الحشبة التي لرخى اليد لفاطمة بنت رسول الله صلى الله عليها و على أبيها و زوجها و بينها

(The book) 'Kashf Al Ghumma' –

'I saw his^{-asws} handwriting in Wasit in the year six hundred and seventy-seven answering to what had been written to him^{-asws} by Al-Mamoun, and it is: 'In the Name of the Beneficent, the Merciful. The letter of commander of the faithful, may Allah^{-azwj} Prolong his remaining, arrived mentioned what is affirmed from the reports and the writing that I^{-asws} should be writing to him^{-asws} of what is correct in my^{-asws} view, from the state of this one hair, and the wood which was for the hand mill of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}. May Allah^{-azwj} Send Salawaat upon her^{-asws}, and upon her^{-asws} father^{-saww}, and her^{-asws} husband^{-asws}, and her^{-asws} two sons^{-asws}.

فهذه الشعرة الواحدة شعرة من شعر رسول الله ص لا شبهة ولا شك و هذه الحشبة المذكورة لفاطمة ع لا ريب ولا شبهة

So this single hair, is a hair from the hairs of Rasool-Allah^{-saww}. There is neither any suspicion nor doubt, and this mentioned wood was for (Syeda) Fatima^{-asws}, there is neither any doubt nor suspicion.

و أنا قد تفحصت و تحدت و كتبت إليك فاقبل قولي فقد أعظم الله لك في هذا الفحص أجراً عظيماً و بالله التوفيق

And I^{-asws} have checked and challenged, and I^{-asws} have written to you. So, accept my^{-asws} word. May Allah^{-azwj} Magnify for you the mighty Recompense in this verification. And with Allah^{-azwj} is the inclination.

و كتب علي بن موسى بن جعفر عليهما السلام و علي سنة إحدى و مائتين من هجرة صاحب التنزيل جدي ص.

And it is written by Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws}, in the year two hundred and one from the Hijrah of the owner of the Revelation, my^{-asws} grandfather^{-saww}.³⁰²

27- كا، الكافي عدة من أصحابنا عن سهل بن زياد عن معمر بن خلاد قال: قال لي أبو الحسن الرضا ع قال لي المأمون يا أبا الحسن لو كتبت إلى بعض من يطبعك في هذه النواحي التي قد فسدت علينا

(The book) 'Al Kafi' - A number of our companions, from Sahl Bin Ziyad, from Muammar Bin Khallaad who said:

Abu Al-Hassan Al-Reza^{-asws} said to me: 'Al-Ma'moun said to me^{-asws}, 'O Abu Al-Hassan^{-asws}, if you^{-asws} could write to some of the ones who are obedient to you^{-asws} in these areas in which their relationship with us is spoilt'.

³⁰¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 25

³⁰² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 26

قَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي وَفَيْتُ لِي وَفَيْتُ لَكَ إِنَّمَا دَخَلْتُ فِي هَذَا الْأَمْرِ الَّذِي دَخَلْتُ فِيهِ عَلَى أَنَّ لَا أَمْرَ وَلَا أَهْمَ وَلَا أَوْلِيَ وَلَا أَعَزَّ وَلَا مَا زَادَنِي هَذَا الْأَمْرَ الَّذِي دَخَلْتُ فِيهِ فِي التَّعَمَّةِ عِنْدِي شَيْئاً

I^{-asws} said to him: ‘O commander of the faithful! If you fulfil (your commitment) to me^{-asws}, I^{-asws} would (fulfil my^{-asws} commitment) to you, but rather, I^{-asws} have entered into this matter in which I^{-asws} have been entered into, I^{-asws} will not issue commands, nor will I^{-asws} prohibit, nor will I^{-asws} appoint anyone, nor will I^{-asws} dismiss anyone, and this matter which I^{-asws} have entered into has not increased anything for me^{-asws} regarding the bounties.

وَلَقَدْ كُنْتُ بِالْمَدِينَةِ وَكِتَابِي يَنْفُذُ فِي الْمَشْرِقِ وَالْمَغْرِبِ وَلَقَدْ كُنْتُ أَزْكَبُ جِهَارِي وَأَمُرُ فِي سِكَكِ الْمَدِينَةِ وَمَا بِهَا أَعَزُّ مِنِّي وَمَا كَانَ بِهَا أَحَدٌ يَسْأَلُنِي حَاجَةً يُحْكِنُنِي قَضَاؤُهَا لَهُ إِلَّا قَضَيْتُهَا لَهُ فَقَالَ لِي أَبِي بِذَلِكَ.

And I^{-asws} used to be in Al-Medina, and my^{-asws} letter would be established in the east and the west, and I^{-asws} would ride upon my^{-asws} mule and pass by in the markets of Al-Medina, and there would be no one more prestigious than me^{-asws}, and there was none among them who would ask me^{-asws} for a need with the possibility of my^{-asws} fulfilling it, except that I^{-asws} would fulfill it for him’. He said, ‘I will fulfill (my commitment) to you^{-asws} with that’.³⁰³

28- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن المغيرة بن محمد عن هارون القزويني قال: لَمَّا جَاءَنَا بَيْعَةُ الْمَأْمُونِ لِلرِّضَا ع بِالْعَهْدِ إِلَى الْمَدِينَةِ خَطَبَ بِهَا النَّاسَ عَبْدُ الْجَبَّارِ بْنُ سَعِيدٍ بْنُ سُلَيْمَانَ الْمُسَاحِقِيُّ فَقَالَ فِي آخِرِ حُطْبَتِهِ أَتَذَرُونَ مَنْ وَلِيَّ عَهْدِكُمْ هَذَا عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Bayhaqi, from Al Sowly, from Al Mugheira Bin Muhammad, from Haroun Al Qazwiny who said,

‘When the allegiance of Al-Mamoun for Al-Reza^{-asws} with the pact came to us at Al-Medina, Abdul Jabbar Bin Saeed Bin Suleyman Al-Musahiqy addressed the people with it. He said in the end of his sermon, ‘Do you know who is your heir apparent? This is Ali^{-asws} Bin Musa^{-asws} Bin ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}!’

أَخْبِرْ مَنْ يَشْرَبُ صَوْبَ الْعَمَامِ

سَبْعَةَ آبَائِهِمْ مَنْ هُمْ-

أَخْبِرْ مَنْ يَشْرَبُ صَوْبَ الْعَمَامِ

سَبْعَةَ آبَائِهِمْ مَنْ هُمْ-

Seven of his^{-asws} forefathers^{-asws}, who are they^{-asws}? The best ones to have drunk the pouring of the clouds’.³⁰⁴

³⁰³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 27

³⁰⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 13 H 28

CHAPTER 14 – REST OF WHAT TRANSPIRED BETWEEN HIM- asws AND Al-Mamoun AND HIS GOVERNORS

1- ن، عيون أخبار الرضا عليه السلام وَجَدْتُ فِي بَعْضِ الْكُتُبِ نُسخَةَ كِتَابِ الْحَبَاءِ وَ الشَّرْطِ مِنَ الرِّضَا عَلِيِّ بْنِ مُوسَى ع إِلَى الْعُمَالِ فِي شَأْنِ الْفَضْلِ بْنِ سَهْلٍ وَ أَخِيهِ وَ لَمْ أَرَوْ ذَلِكَ عَنْ أَحَدٍ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' –

'I found in one of the books, copy of 'Kitab Al-Hiba Wa Al-Shart', from Ali Reza Ali^{-asws} Bin Musa^{-asws} to the office bearers in the occupation of Al-Fazl Bin sahl and his brother, and that has not been reported from anyone (else)

أَمَّا بَعْدُ فَالْحَمْدُ لِلَّهِ الْبَدِيعِ الْبَدِيعِ الْقَادِرِ الْقَاهِرِ الرَّقِيبِ عَلَى عِبَادِهِ الْمُقِيبِ عَلَى خَلْقِهِ الَّذِي خَضَعَ كُلُّ شَيْءٍ لِمُلْكِهِ وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَ تَوَاضَعَ كُلُّ شَيْءٍ لِسُلْطَانِهِ وَ عَظَمَتِهِ وَ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُهُ وَ أَخْصَاهُ عَدَدَهُ

'As for after, the Praise is for Allah^{-azwj} the Beginner, the Creator, the Powerful, the Watcher over His^{-azwj} servants, the Nourisher upon His^{-azwj} creatures which humbles all things to His^{-azwj} Kingdom, and disgraces all things to His^{-azwj} Mighty, and yields all things to His^{-azwj} Power, and humbles all things to His^{-azwj} Authority and His^{-azwj} Magnificence and encompasses all things in His^{-azwj} Knowledge and counts its number.

فَلَا يَتَوَدُّهُ كَبِيرٌ وَ لَا يَعْزُبُ عَنْهُ صَغِيرٌ الَّذِي لَا تُدْرِكُهُ أَبْصَارُ النَّاطِرِينَ وَ لَا تُحِيطُ بِهِ صِفَةُ الْوَاصِفِينَ لَهُ الْخَلْقُ وَ الْأُمَرُ وَ الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

He^{-azwj} neither Returns the big nor is anything little distant from Him^{-azwj}. The One^{-azwj} Who the sights of the beholders cannot realise, nor can the descriptions of the describers encompass Him^{-azwj}. For Him^{-azwj} is the Creating the affairs, and the lofty example in the skies and the earth, and He^{-azwj} is the Mighty, the Wise.

وَ الْحَمْدُ لِلَّهِ الَّذِي شَرَعَ الْإِسْلَامَ دِيناً فَفَضَّلَهُ وَ عَظَّمَهُ وَ شَرَّفَهُ وَ كَرَّمَهُ وَ جَعَلَهُ الدِّينَ الْقَيِّمَ الَّذِي لَا يَقْبَلُ غَيْرُهُ وَ الصِّرَاطَ الْمُسْتَقِيمَ الَّذِي لَا يَضِلُّ مَنْ لَزِمَهُ وَ لَا يَهْتَدِي مَنْ صَدَفَ عَنْهُ

And the Praise is for Allah^{-azwj} Who Started Al-Islam as a religion. He^{-azwj} Merited it, and Magnified it, and Ennobled it, and Honoured it, and Made it the religion of the Custodian which, He^{-azwj} will not Accept other than it, and the straight path which the one who sticks to it would not stray, nor will he be guided, the one who turns away from it.

وَ جَعَلَ فِيهِ النُّورَ وَ الْبُرْهَانَ وَ النِّفَاءَ وَ الْبَيَانَ وَ بَعَثَ بِهِ مَنْ اصْطَفَى مِنْ مَلَائِكَتِهِ إِلَى مَنْ اجْتَبَى مِنْ رُسُلِهِ فِي الْأُمَمِ الْحَالِيَةِ وَ الْقُرُونِ الْمَاضِيَةِ حَتَّى انْتَهَتْ رِسَالَتُهُ إِلَى مُحَمَّدٍ ص

And He^{-azwj} Made the Noor to be in it, and the proof, and the healing, and the explanation, and He^{-azwj} Sent it with the one He^{-azwj} Chose from His^{-as} Angels to the one He^{-azwj} Selected

from His^{-azwj} Rasools^{-as} among the past communities and the previous generations, until His^{-azwj} Message ended to Muhammad^{-saww}.

فَحَتَمَ بِهِ النَّبِيَّ وَ قَفَّى بِهِ عَلَى آثَارِ الْمُرْسَلِينَ وَ بَعَثَهُ رَحْمَةً لِلْعَالَمِينَ وَ بَشِيرًا لِلْمُؤْمِنِينَ الْمُسَدِّقِينَ وَ نَذِيرًا لِلْكَافِرِينَ الْمُكَذِّبِينَ لَتَكُونَ لَهُ الْحُجَّةُ الْبَالِغَةُ وَ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

He^{-azwj} Ended the Prophets^{-as} with him^{-saww}, and Stopped by him^{-saww} upon the effects of the Messengers^{-as}, and Sent him^{-saww} as a mercy to the worlds, and as a giver of glad tidings to the Momineen, the ratifiers, and as a warner to the Kafirs, the liars, for it to be a conclusive argument for him, **and to destroy the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42].**

وَ الْحَمْدُ لِلَّهِ الَّذِي أَوْزَرْتَ أَهْلَ بَيْتِهِ مَوَارِثَ النَّبُوَّةِ وَ اسْتَوْدَعَهُمُ الْعِلْمَ وَ الْحِكْمَةَ وَ جَعَلَهُمْ مَعْدِنَ الْإِمَامَةِ وَ الْخِلَافَةِ وَ أَوْجَبَ وَلَا يَنْهَهُمْ وَ شَرَّفَ مَنْزِلَهُمْ

And the Praise is for Allah^{-azwj} Who Caused the People^{-asws} of his^{-saww} Household to inherit the inheritances of the Prophets^{-as}, and Entrust them the knowledge, and the wisdom, and Made them^{-asws} the mines of the Imamate and the caliphate, and obligated their^{-asws} Wilayah, and Ennobled their^{-asws} status.

فَأَمَرَ رَسُولُهُ بِمَسْأَلَةِ أُمَّتِهِ مَوَدَّتَهُمْ إِذْ يَقُولُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ مَا وَصَّيَهُمْ بِهِ مِنْ إِذْهَابِ الرِّجْسِ عَنْهُمْ وَ تَطْهِيرِهِ إِيَّاهُمْ فِي قَوْلِهِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا

He^{-azwj} Commanded His^{-azwj} Rasool^{-saww} to ask his^{-saww} community for their cordiality when He^{-azwj} Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** And what He^{-azwj} Described them^{-asws} with, from the keeping the uncleanness away from them, and His^{-azwj} Purifying them^{-asws} in His^{-azwj} Words: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

بَلِّغُوا إِلَى الْمَأْمُونِ بَرَّ رَسُولَ اللَّهِ ص فِي عَثَرَتِهِ وَ وَصَلَ أَرْحَامَ أَهْلِ بَيْتِهِ فَرَدَّ أَلْفَتَهُمْ وَ جَمَعَ فُرْقَتَهُمْ وَ رَأَبَ صَدْعَهُمْ وَ رَتَقَ فَتَقَتَهُمْ وَ أَذْهَبَ اللَّهُ بِهِ الضَّعَائِنَ وَ الْإِخْنَ بَيْنَهُمْ وَ أَسَكَنَ التَّنَاصُرَ وَ التَّوَاضُلَ وَ الْمَحَبَّةَ وَ الْمَوَدَّةَ فُلُوْهُمْ

Then Al-Mamoun was righteous to Rasool-Allah^{-saww} regarding his^{-saww} family and connected the kinship of People^{-asws} of his^{-saww} Household. He reciprocated them and united their groups, and nurtured their chests, and patched their cracks, and Allah^{-azwj} has Removed the grudges by him, and the hostilities between them, and calmed their restlessness, and the connections, and the love, and the cordiality of their hearts.

فَأَصْبَحَتْ يُؤْمِنُهُ وَ حَفِظَهُ وَ بَرَكَتِهِ وَ بَرَهُ وَ صَلَاتِهِ أَيْدِيَهُمْ وَاحِدَةً وَ كَلِمَتُهُمْ جَامِعَةً وَ أَهْوَاؤُهُمْ مُتَّفِقَةٌ وَ رَعَى الْحُقُوقَ لِأَهْلِهَا وَ وَضَعَ الْمَوَارِثَ مَوَاضِعَهَا وَ كَفَأَ إِحْسَانَ الْمُحْسِنِينَ وَ حَفِظَ بَلَاءَ الْمُتَبَلِّغِينَ وَ قَرَّبَ وَ بَاعَدَ عَلَى الدِّينِ

So, it became by his conferment, and his protections, and his blessings, and his act of kindness, and his connecting their hands as one, and their united word, and their concordance of their whims, and taking care of the rights of its people, and placing the inheritances in their places, and sufficing favours of the benefactor, and protecting the afflicted ones from their afflictions, and drawing near the ones distance upon the religion.

ثُمَّ اخْتَصَّ بِالْتَفْضِيلِ وَ التَّقْدِيمِ وَ التَّشْرِيفِ مَنْ قَدَّمْتُهُ مَسَاعِيهِ فَكَانَ ذَلِكَ ذَا الرَّئَاسَتَيْنِ الْفُضْلُ بْنُ سَهْلٍ إِذْ رَأَاهُ لَهُ مُؤَازِرًا وَ بِحَقِّهِ قَائِمًا وَ بِحَقِّهِ نَاطِقًا وَ لِقُبَائِهِ نَقِيبًا وَ لِحِيلُولِهِ قَائِدًا وَ لِحُرُوبِهِ مُدَبِّرًا وَ لِرِعَائِيهِ سَائِسًا وَ إِلَيْهِ دَاعِيًا وَ لِمَنْ أَجَابَ إِلَى طَاعَتِهِ مُكَافِئًا وَ لِمَنْ عِنْدَ عُنْهَا مُبَايِنًا وَ بِنُصْرَتِهِ مُنْقَرِدًا وَ لِمَرْضِ الْقُلُوبِ وَ النِّيَّاتِ مُدَاوِبًا

Then he chose with the preference, and the advancing, and the ennoblement, the one he advanced for his endeavours. So that was Zul Raiyasateyn Al-Fazl Bin Sahl, when he was him to be a minister for him, and a custodian with his rights, and a speaker with his arguments, and a captain for his captains, and a leader for his cavalry, and a manger for his wars, and a politician for his citizens, and a caller to him and a sufficer for the one who answered to his obedience, and a differentiator for the obstinate ones, and an individual with his help, and a healer for the sickness of the hearts and the intentions.

لَمْ يَنْهَهُ عَنْ ذَلِكَ قِلَّةُ مَالٍ وَ لَا عَوَزُ رِجَالٍ وَ لَمْ يَلْ بِهَ طَمَعٌ وَ لَمْ يَلْفُتْهُ عَنْ نِيَّتِهِ وَ بَصِيرَتِهِ وَجَلَّ بَلَّ عِنْدَ مَا يُهَوِّلُهُ الْمُهَوِّلُونَ وَ يُرْعِدُ وَ يُرْثَى بِهِ الْمُرْعُوفُونَ الْمُرْعُوفُونَ وَ كَثُرَتْهُ الْمُخَالِفِينَ وَ الْمَعَانِدِينَ مِنَ الْمُجَاهِدِينَ وَ الْمُخَاتِلِينَ أَتَبْتُ مَا يَكُونُ عَزِيمَةً وَ أَجْرًا جَنَانًا وَ أَنْفَدُ مَكِيدَةً وَ أَحْسَنُ تَدْبِيرًا وَ أَقْوَى تَنْبِيًا فِي حَقِّ الْمَأْمُونِ وَ الدُّعَاءِ إِلَيْهِ

He was not prevented from that by scarcity of wealth, nor the lack of men, and the greed did not incline him, and fright did not turn him around from his intention and his insight. But the terrifier did not terrify him, and the lightning of the emitters of lightning and the thunder of the emitters of thunder, and the large number of adversaries, and the inimical ones from the fighters and the double-dealers. He is as affirmed as can be in determination, and the daring of the crazy ones, and carrying out plots, and goodly management, and strongly affirmed in the right of Al-Mamoun, and the calling to him.

حَتَّى قَصَمَ أَنْيَابَ الضَّلَالَةِ وَ قَلَّ حَدَثُهُمْ وَ قَلَّمَ أَطْفَارَهُمْ وَ حَصَدَ شَوْكَتَهُمْ وَ صَرَعَهُمْ مَصَارِعَ الْمُلْجِدِينَ فِي دِينِهِ النَّكَائِثِينَ لِعَهْدِهِ الْوَانِينَ فِي أَمْرِهِ الْمُسْتَخْفِينَ بِحَقِّهِ الْأَمِينِينَ لِمَا حَذَّرَ مِنْ سَطْوَتِهِ وَ بَأْسِهِ مَعَ آثَارِ ذِي الرَّئَاسَتَيْنِ فِي صُوفِ الْأُمَمِ مِنَ الْمُشْرِكِينَ

Until he broke the canines of straying, and blunted their sharpness, and clipped their nails, and cut down their thorns, and slayed them the slaying of the atheists in his religion, the breakers of his pact, the variety in his orders, the ones taking lightly with his right, the ones safe when there is caution from his anger and his prowess, with the impacts of Zul Raiyasateyn in types of the communities of the Polytheists.

وَ مَا زَادَ اللَّهُ بِهِ فِي حُدُودِ دَارِ الْمُسْلِمِينَ مِمَّا قَدْ وَرَدَتْ أَنْبَاؤُهُ عَلَيْكُمْ وَ قُرِئَتْ بِهِ الْكُتُبُ عَلَى مَنَابِرِكُمْ وَ حَمَلَتْ أَهْلُ الْأَفَاقِ عَنْكُمْ إِلَى غَيْرِكُمْ فَأَنْتَهَى شُكْرُ ذِي الرَّئَاسَتَيْنِ بِلَاءِ أَمِيرِ الْمُؤْمِنِينَ عِنْدَهُ وَ قِيَامِهِ بِحَقِّهِ وَ ابْتِدَالَهُ مُهْجَتَهُ وَ مُهْجَةَ أَخِيهِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ سَهْلٍ الْمُتِمُّونَ النَّقِيبَةَ الْمُخْمُودِ السِّيَاسَةَ إِلَى غَايَةِ تَجَاوَزَ فِيهَا الْأَمَاضِينَ وَ فَاقَ بِهَا الْفَائِزِينَ

And Allah^{-azwj} did not increase with it in me^{-asws}, the limits of the house of Muslims from what has been referred of his news to you all, and the letters have been read out with upon your pulpits, and the people of the outskirts have carried on from you to others. So the thanks be to Zul Riyasateyn to end the afflictions of commander of the faithful with him, and his standing with his rights, and his exerting his love and love of his brother Abu Muhammad Al-Hassan Bin Sahl, the auspicious, the pure, the praise-worthy of the politics to a peak, surpassing the past ones in it, and outperforming the successful ones with it.

وَأَنْتَهَتْ مُكَافَأَةُ أَمِيرِ الْمُؤْمِنِينَ إِتَاءَهُ إِلَى مَا جَعَلَ لَهُ مِنَ الْأَمْوَالِ وَالْقَطَائِعِ وَالْجَوَاهِرِ وَإِنْ كَانَ ذَلِكَ لَا يَفِي بِيَوْمٍ مِنْ أَيَّامِهِ وَلَا مَقَامٍ مِنْ مَقَامَاتِهِ فَتَرَكَهُ زُهْدًا فِيهِ وَارْتِفَاعًا مِنْ هَمِّهِ عَنْهُ وَتَوَفِيرًا لَهُ عَلَى الْمُسْلِمِينَ وَإِطْرَاحًا لِلدُّنْيَا وَاسْتِصْغَارًا لَهَا وَإِثَارًا لِلْآخِرَةِ وَمُنَافَسَةً فِيهَا

And the rewards of commander of the faithful to him ended to what he made the wealth to be for him, and the pieces of land, and the jewels, and if that was not enough for a day from his days, nor a position from his positions, he left it being ascetic in it, and loftier from his concern with it, and his thrift for it upon the Muslims, and dropping of the world and belittling of it, and his preference for the Hereafter and competing regarding it.

وَسَأَلَ أَمِيرَ الْمُؤْمِنِينَ مَا لَمْ يَزَلْ لَهُ سَائِلًا وَإِلَيْهِ رَاغِبًا مِنَ التَّحَلِّيِ وَالتَّزْهِدِ فَعَظَّمَ ذَلِكَ عِنْدَهُ وَعِنْدَنَا لِمَعْرِفَتِنَا بِمَا جَعَلَ اللَّهُ عَزَّ وَجَلَّ فِي مَكَانِهِ الَّذِي هُوَ بِهِ مِنَ الْعِزِّ لِلدِّينِ وَالسُّلْطَانِ وَالْقُوَّةِ عَلَى صَلَاحِ الْمُسْلِمِينَ وَجَهَادِ الْمُشْرِكِينَ وَمَا أَرَى اللَّهُ بِهِ مِنْ تَصَدِيقِ نَبِيِّهِ وَثَمَنِ تَقْيِينِهِ وَصِحَّةِ تَذْيِيرِهِ وَقُوَّةِ رَأْيِهِ وَنُجْحِ طَلَبَتِهِ وَمُعَاوَنَتِهِ عَلَى الْحَقِّ وَالْهُدَى وَالْبِرِّ وَالتَّقْوَى

And commander of the faithful was asked what he was not ceased to be asked about, and being desirous to him from renouncing, and the asceticism. That was great in his presence and in our^{-asws} presence, due to our^{-asws} recognition with what Allah^{-azwj} Mighty and Majestic has Made to be in its place which he is with, from the might of the religion and the authority and the strength upon correcting the Muslims and fighting the Polytheists, and what Allah^{-azwj} has Seen with him, from sincerity of his intention, and correctness of his management, and strength of his view, and the success of his obedience, and his assisting him upon the truth and the guidance, and the righteousness, and the piety.

فَلَمَّا وَثِقَ أَمِيرُ الْمُؤْمِنِينَ وَثِقَنَا مِنْهُ بِالنَّظَرِ لِلدِّينِ وَإِثَارِ مَا فِيهِ صَلَاحُهُ وَأَعْطَيْنَاهُ سُؤْلَهُ الَّذِي يُشْبِهُ قُدْرَهُ وَكَتَبْنَا لَهُ كِتَابَ حِبَاءٍ وَشَرْطٍ قَدْ نَسَخَ فِي أَسْفَلِ كِتَابِي هَذَا

When commander of the faithful trusted, we trusted from him with the consideration of the religion, and preferring what is in it of its betterment, and we^{-asws} gave him his requests which resembled his worth, and we^{-asws} wrote a letter for him as a gift, and conditions have been copied in the bottom of this letter of mine.

وَأَشْهَدُنَا اللَّهُ عَلَيْهِ وَمَنْ حَضَرَنَا مِنْ أَهْلِ بَيْتِنَا وَالْفُقَرَاءِ وَالصَّحَابَةِ وَالْقُضَاةِ وَالْمُقَفَّهَاءِ وَالْخَاصَّةِ وَالْعَامَّةِ

And we^{-asws} keep Allah^{-azwj} as Witness upon him, and the ones who have attended us^{-asws} from the people of our^{-asws} households, and the leaders, and the companion, and the jurists, and the special ones, and the general ones.

وَرَأَى أَمِيرُ الْمُؤْمِنِينَ الْكِتَابَ بِهِ إِلَى الْأَفَاقِ لِتَذْيِيعِ وَتَشْيِيعِ فِي أَهْلِهَا وَيُفْرَأَ عَلَى مَنْابِرِهَا وَيُثَبَّتْ عِنْدَ وُلَايَتِهَا وَقُضَايَا فَسَالَنِي أَنْ أَكْتُبَ بِذَلِكَ وَأُشْرَحَ مَعَانِيَهُ وَهِيَ عَلَى ثَلَاثَةِ أَبْوَابٍ

And commander of the faithful has viewed the writing with it to the horizons in order to broadcast and spread it among its people, and read out upon their pulpits, and affirmed with their governors and their judges. So, he has asked me^{-asws} to write that and explain its meaning. It is upon three chapters.

فَفِي الْبَابِ الْأَوَّلِ الْبَيَانُ عَنْ كُلِّ آثَارِهِ الَّتِي أَوْجَبَ اللَّهُ بِهَا حَقَّهُ عَلَيْنَا وَ عَلَى الْمُسْلِمِينَ وَ الْبَابُ الثَّانِي الْبَيَانُ عَنْ مَرْتَبَتِهِ فِي إِزَاحَةِ عَلَيْهِ فِي كُلِّ مَا دَبَّرَ وَ دَخَلَ فِيهِ وَ لَا سَبِيلَ عَلَيْهِ فِيمَا تَرَكَ وَ كَرِهَ

In the first chapter is the explanation about all his^{-saww} Ahadeeth which Allah^{-azwj} has Obligated his rights upon us^{-asws} and upon the Muslims. And the second chapter is the explanation about his^{-saww} rank in displacing his cause regarding all what he manages and enters into, and there is no way upon him regarding what he neglects and dislikes.

وَ ذَلِكَ مَا لَيْسَ لِحَلْقِي مِمَّنْ فِي عُنُقِهِ بَيْعَةٌ إِلَّا لَهُ وَحْدَهُ وَ لِأَخِيهِ وَ مِنْ إِزَاحَةِ الْعِلَّةِ تَحْكِيمُهُمَا فِي كُلِّ مَنْ بَغَى عَلَيْهِمَا وَ سَعَى بِفَسَادِ عَلَيْنَا وَ عَلَيْهِمَا وَ عَلَى أَوْلِيَانِنَا لِقَالَا يَطْمَعُ طَامِعٌ فِي خِلَافٍ عَلَيْهِمَا وَ لَا مَعْصِيَةَ لَهُمَا وَ لَا اخْتِيَالٍ فِي مَدْخَلٍ بَيْنَنَا وَ بَيْنَهُمَا

And that is what isn't for the people, from the ones in whose neck is an allegiance, except for him along, and for his brother, and from displacement of the cause, judging them regarding everyone who rebels against them both and strives with spoiling upon us^{-asws} and upon them, and upon our^{-asws} friends, let the coveting one should covet in opposing against them, and there is no disobedience to them, nor any fraud in entering between us^{-asws} and them.

وَ الْبَابُ الثَّلَاثُ الْبَيَانُ فِي إِعْطَانِنَا إِيَّاهُ مَا أَحَبَّ مِنْ مِلْكٍ التَّخَلِّي وَ حِلْيَةِ الزُّهْدِ وَ حُجَّةِ التَّحْقِيقِ لِمَا سَعَى فِيهِ مِنْ ثَوَابِ الْآخِرَةِ بِمَا يَتَقَرَّرُ فِي قَلْبٍ مَنْ كَانَ فِي ذَلِكَ مِنْهُ وَ مَا يَلْزُمُنَا لَهُ مِنَ الْكِرَامَةِ وَ الْعِزِّ وَ الْحَيَاءِ الَّذِي بَدَّلْنَاهُ لَهُ وَ لِأَخِيهِ مِنْ مَنَعِهِمَا مَا مَنَعُ مِنْهُ أَنْفُسَنَا وَ ذَلِكَ لِحَيْطٍ بِكُلِّ مَا يَحْتَاطُ فِيهِ مُحْتَاطٌ فِي أَمْرِ دِينٍ وَ دُنْيَا

And the third chapter is the explanation in his awarding us what he likes from renouncing a kingdom, and the garb of ascetism, and investigative arguments to what one can strive regarding it for the rewards of the Hereafter with what would be delightful in the heart of the that would be from him, and what he has necessitated us from the honouring to him and the endearment and the gifts which we spend for him and for his brother, from preventing them what we prevent ourselves from. And that includes all what an included one can be included in the matters of religion and world'.

وَ هَذِهِ نُسَخُّهُ الْكِتَابَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ وَ شَرْطٌ مِنْ عَبْدِ اللَّهِ الْمَأْمُونِ أَمِيرِ الْمُؤْمِنِينَ وَ وَلِيِّ عَهْدِهِ عَلِيِّ بْنِ مُوسَى لِذِي الرِّثَاسَتَيْنِ الْفَضْلِ بْنِ سَهْلٍ فِي يَوْمِ الْإِثْنَيْنِ لِسَنَةِ خَلْوَنٍ مِنْ شَهْرِ رَمَضَانَ مِنْ سَنَةِ إِحْدَى وَ مِائَتَيْنِ

And this is a copy of the letter – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is a letter and a condition from Abdullah Al-Mamoun, commander of the faithful and his heir apparent Ali^{-asws} Bin Musa^{-asws} to Zul Riyasateyn Al-Fazl Bin Sahl, during the day of Monday of the seventh (day) vacant from the month of Ramazan of the year two hundred and one.

وَ هُوَ الْيَوْمُ الَّذِي تَمَّ اللَّهُ فِيهِ دَوْلَةُ أَمِيرِ الْمُؤْمِنِينَ وَ عَقْدَ لَوَلِيِّ عَهْدِهِ وَ أَلْبَسَ النَّاسَ اللَّبَاسَ الْأَخْضَرَ وَ بَلَغَ أَمْلَهُ فِي صَلَاحٍ وَلِيِّهِ وَ الظَّفَرِ بِعَدُوِّهِ إِنَّا دَعَوْنَاكَ إِلَى مَا فِيهِ بَعْضُ مُكَافَأَتِكَ عَلَى مَا قُتِمَتْ بِهِ مِنْ حَقِّ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ حَقِّ رَسُولِهِ وَ حَقِّ أَمِيرِ الْمُؤْمِنِينَ وَ وَلِيِّ عَهْدِهِ عَلِيِّ بْنِ مُوسَى وَ حَقِّ هَاشِمِ الَّذِي بِهَا يُرْجَى صَلَاحُ الدِّينِ وَ سَلَامَةُ ذَاتِ الْبَيْنِ بَيْنَ الْمُسْلِمِينَ إِلَى أَنْ تُبْتَسِيَ التَّعَمُّةُ عَلَيْنَا وَ عَلَى الْعَامَّةِ بِذَلِكَ

And it is the day in which Allah^{-azwj} has Completed the government of commander of the faithful, and tied for his heir apparent, and the people have nor the green clothes, and his hopes regarding the betterment of his governor has reached, and the winning with his enemies. We are calling you to what in it is some of your rewards upon what you shall be

standing with, from the rights of Allah^{-azwj} Blessed and Exalted, and rights of His^{-azwj} Rasool^{saww}, and rights of commander of the faithful, and of his heir apparent Ali^{-asws} Bin Musa^{-asws}, and rights of Hashim, which he hopes for the betterment of the religion and safety between the Muslims until the favours are proven upon us and upon the general public with that.

وَمَا عَاوَنْتَ عَلَيْهِ أَمِيرَ الْمُؤْمِنِينَ مِنْ إِقَامَةِ الدِّينِ وَ السُّنَّةِ وَ إِظْهَارِ الدَّعْوَةِ الثَّانِيَةِ وَ إِثَارِ الْأَوَّلَى مَعَ قَمْعِ الشِّرْكِ وَ كَسْرِ الْأَصْنَامِ وَ قَتْلِ الْغَنَاءِ وَ سَائِرِ
آثَارِ الْمُتَمَلِّلَةِ لِلْأَفْصَارِ فِي الْمَخْلُوعِ وَ فِي الْمُسَمَّى بِالْأَصْفَرِ الْمُكْتَى بِأَبِي السَّرَّاءِ وَ فِي الْمُسَمَّى بِالْمَهْدِيِّ مُحَمَّدِ بْنِ جَعْفَرِ الطَّالِبِيِّ وَ التُّرْكِ الْخَزَلِجِيِّ وَ فِي
طَبْرِسْتَانَ وَ مُلُوكَهَا إِلَى بُنْدَارِ هُرْمُزِ بْنِ شَرُونِ وَ فِي الدَّيْلَمِ وَ مَلِكِهَا وَ فِي كَابُلِ وَ مَلِكِهَا الْمَهَوِزِينَ

And with what he helped commander of the faithful upon it from establishing the religion and the Sunnah, and manifesting the second call and preferring the first with supressing the Shirk, and breaking the idols, and killing the transgressors and rest of your impacts resembled to the cities regarding the renouncement and regarding the ones named as Al-Asfar, teknonymed at Abu Al-Saraya, and regarding the one named at Al-Mahdy, Muhammad Bin Ja'far Al-Taliby, and the Turk Al-Khazlajiya, and in Tabristan and its kingships up to Bundr Hurmuz Bin Sharweyn, and in Al-Daylam and its kingdoms, and in Kabul and its kingdom Al-Mahuzeyn.

ثُمَّ مَلِكِهَا الْأَصْفَهْدِيِّ وَ فِي ابْنِ الْمُبْرَمِ وَ جَبَالِ بَدَارِنْدَه وَ غَرَشِسْتَانَ وَ الْغُورِ وَ أَصْنَافِهَا وَ فِي خُرَّاسَانَ خَاقَانَ وَ مَلُونَ صَاحِبِ جَبَلِ التَّيْبِ وَ فِي كِيْمَانَ وَ
التَّغْرِغَرِ وَ فِي إِزْمِيْنِيَّةَ وَ الْحِجَازِ وَ صَاحِبِ السَّرِيرِ وَ صَاحِبِ الْخَزَرِ وَ فِي الْمَغْرِبِ وَ حُرُوبِهِ

Then it was ruled by Al-Asfabud, and in Ibn Al-Mubram, and the mountains of Badarandah and Gurshistan, and Al-Gowr and its types, and in Khurasan Khaqan, and Maloun companion of the mountain of Tibet, and in Keyman, and Al-Tagargaz, and in Armenia, and Al-Hijaz, and owner of the throne, and owner of the Khazar, and in the west, and its wars.

وَ تَفْسِيرُ ذَلِكَ فِي دِيْوَانِ السِّيَرَةِ وَ كَانَ مَا دَعَوْنَاكَ إِلَيْهِ وَ هُوَ مَعُونَةٌ لَكَ مِائَةَ أَلْفِ أَلْفِ دِرْهَمٍ وَ غَلَّةَ عَشْرَةِ أَلْفِ أَلْفِ دِرْهَمٍ جَوْهَرًا سِوَى مَا أَقْطَعْتَكَ أَمِيرُ
الْمُؤْمِنِينَ قَبْلَ ذَلِكَ وَ قِيَمَةُ مِائَةِ أَلْفِ أَلْفِ دِرْهَمٍ جَوْهَرًا يَسِيرُ عِنْدَ مَا أَنْتَ لَهُ مُسْتَحَقٌّ

And the interpretation of that is in the register of the biographies what we^{-asws} are calling you to, and it is an aid for you of one hundred million Dirhams, and a yield of ten million Dirhams of jewels, besides what commander of the faithful had cut out for you before that, and a value of one hundred million Dirhams of jewels to go to be in the possession of what you are deserving of.

فَقَدْ تَرَكْتَ مِثْلَ ذَلِكَ حِينَ بَدَلَهُ لَكَ الْمَخْلُوعُ وَ آثَرْتَ اللَّهَ وَ دِينَهُ وَ أَنْتَ شَكَرْتَ أَمِيرَ الْمُؤْمِنِينَ وَ وَلِيَّ عَهْدِهِ وَ آثَرْتَ ذَلِكَ كُلَّهُ عَلَى الْمُسْلِمِينَ وَ
جَدْتَ لَهُمْ بِهِ وَ سَأَلْتَنَا أَنْ تَبْلُغَكَ الْخِصْلَةُ الَّتِي لَمْ تَزَلْ إِلَيْهَا تَأْتِقًا مِنَ الرَّهْدِ وَ التَّخَلِّي لِصَبْحِ عِنْدَ مَنْ شَكَ فِي سَعْيِكَ لِلْآخِرَةِ دُونَ الدُّنْيَا

You have neglected the likes of that when the deposed one had spent for you and preferred Allah^{-azwj} and His^{-azwj} religion, and you thanked commander of the faithful and his heir apparent, and preferred the fulfilment of all that upon the Muslims, and you pulled for them by it, and asked us deliver to you the qualities which you did not cease to be yearning for ascetism, and the isolation in order to correct from a doubt regarding your striving for the Hereafter besides the world.

تَرْكُكَ الدُّنْيَا وَمَا عَنْ مِثْلِكَ يُسْتَعْنَى فِي خَالٍ وَلَا مِثْلَكَ رُدَّ عَنْ طَلِبَتِهِ وَلَا أَوْخَرَجْتَنَا طَلِبَتِكَ عَنْ شَطْرِ النِّعَمِ عَلَيْنَا فَكَيْفَ بِأَمْرِ رُفْعَتِ فِيهِ الْمُتَوَنُّةُ وَأَوْجِبَتْ بِهِ الْحُجَّةُ عَلَى مَنْ كَانَ يَزْعُمُ أَنَّ دُعَاكَ إِلَيْنَا لِلدُّنْيَا لَا لِلْآخِرَةِ

Your neglecting the world and what the likes of you would have been rich in the current situation, and nor would the likes of you return from his obedience. And if you were to take us out from the division of the bounties upon us, so how would it be with a matter in which the assistance is raised in it, and the argument is obligated with it upon the one who had determined to call you to us for the sake of the world, not for the Hereafter.

وَقَدْ أَجَبْنَاكَ إِلَى مَا سَأَلْتَ وَجَعَلْنَا ذَلِكَ لَكَ مُؤَكَّدًا بِعَهْدِ اللَّهِ وَبِمِثَاقِهِ الَّذِي لَا تَبْدِيلَ لَهُ وَلَا تَغْيِيرَ وَفَوَضْنَا الْأَمْرَ فِي وَقْتِ ذَلِكَ إِلَيْكَ

And we^{-asws} have answered you to what you had asked, and we^{-asws} have made that to be for you as an emphasis with the pact of Allah^{-azwj} and His^{-azwj} Covenant which there is no replacement for it nor can it be altered, and we^{-asws} have delegated the matter during that time to you.

فَمَا أَقَمْتَ فَعَزِيزٌ مُزَاحُ الْعِلَّةِ مَدْفُوعٌ عَنْكَ الدُّخُولُ فِيمَا تَكْرَهُ مِنَ الْأَعْمَالِ كَائِنًا مَا كَانَ تَمْنَعُكَ بِمَا تَمْنَعُ مِنْهُ أَنْفُسَنَا فِي الْحَالَاتِ كُلِّهَا وَأَنَا [إِذَا] أَرَدْتُ التَّخَلِّيَ فَمَكْرَمٌ مُزَاحُ الْبَدَنِ وَحَقٌّ لِبَدَنِكَ الرَّاحَةُ وَالْكَرَامَةُ

So, whatever you establish, so it should be free from jesting, a cause to defend from you the entering into what you dislike from the deeds, whatever happens, may happen! We shall prevent you from what we are preventing ourselves during the situations, all of them. And whenever you want the renouncement, then the bodily jesting is honourable, and it is a right of your body for the rest and the benevolence.

ثُمَّ نُعْطِيكَ مَا تَتَنَاوَلُهُ بِمَا بَدَلْنَاكَ لَكَ فِي هَذَا الْكِتَابِ فَتَرْكُهُ الْيَوْمَ وَجَعَلْنَا لِلْحَسَنِ بْنِ سَهْلٍ مِثْلَ مَا جَعَلْنَاكَ لَكَ وَنِصْفُ مَا بَدَلْنَاكَ مِنَ الْعُطِيَّةِ وَأَهْلُ ذَلِكَ هُوَ لَكَ وَبِمَا بَدَلْ مِنْ نَفْسِهِ فِي جِهَادِ الْعَنَاءِ وَفَتْحِ الْعِرَاقِ مَرَّتَيْنِ وَتَفْرِيقِ جُمُوعِ الشَّيْطَانِ بِيَدَيْهِ حَتَّى قَوَّى الدِّينَ وَخَاضَ نِيرَانَ الْحُرُوبِ وَقَاءً وَشُكْرًا بِنَفْسِهِ وَأَهْلٍ بَيْنَهُ وَمَنْ سَاسَ مِنْ أَوْلِيَاءِ الْحَقِّ

Then we^{-asws} give you what you shall take from what we^{-asws} shall be spending for you in this letter. You can leave it today, and we^{-asws} shall make to be for Al-Hassan Bin Sahl similar to what we^{-asws} are making it to be for you, and half of what we spend from the award, and the rightful of that, it is for you, and with what he is spending from himself regarding the Jihad, and conquest of Al-Iraq twice, and scattering of the satanic crowd by his hand, until the religion is strengthened and the fires of wars are engaged into as a loyalty, and appreciation of himself and his family members, the one from the friends of the truth who has power.

وَأَشْهَدُنَا اللَّهُ وَمَلَائِكَتُهُ وَخِيَارَ خَلْقِهِ وَكُلَّ مَنْ أَعْطَانَا بَيْعَتَهُ وَصَفَقَةَ يَمِينِهِ فِي هَذَا الْيَوْمِ وَبَعْدَهُ عَلَى مَا فِي هَذَا الْكِتَابِ وَجَعَلْنَا اللَّهُ عَلَيْنَا كَفِيلًا وَأَوْجَبْنَا عَلَى أَنْفُسِنَا الْوَفَاءَ بِمَا شَرَطْنَا مِنْ غَيْرِ اسْتِثْنَاءٍ بَشَرِيٍّ يَنْقُضُهُ فِي سِرٍّ وَعَلَانِيَةٍ

And we^{-asws} keep as witnesses, Allah^{-azwj} and His^{-azwj} Angels, and best of His^{-azwj} creatures, and the ones who have given us his allegiance, and his clap with his right hand during this day and after it, based upon what is in this letter. And we make Allah^{-azwj} to be a Guarantor upon us^{-asws} and we obligate the loyalty to be upon ourselves^{-asws} with what we^{-asws} have stipulated, from without there being any exclusion of anything to break it in the secret or openly.

وَالْمُؤْمِنُونَ عِنْدَ شُرُوطِهِمْ وَالْعَهْدُ فَرَضٌ مَسْئُولٌ وَأَوَّلَى النَّاسِ بِالْوَفَاءِ مَنْ طَلَبَ مِنَ النَّاسِ الْوَفَاءَ وَكَانَ مَوْضِعاً لِلْقُدْرَةِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ وَ أَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

And the Momineen are with their conditions and the pact, being an obligation to be questioned, and the foremost of the people with the loyalty is the one who seeks the loyalty from the people, and it would be instead of the power, as Allah^{-azwj} Blessed and Exalted is Saying: ***And fulfil the Covenant of Allah when you were Covenanted and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]'***

وَكَتَبَ الْحُسَيْنُ بْنُ سَهْلٍ تَوْفِيعَ الْمَأْمُونِ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ أُوجِبَ أَمِيرُ الْمُؤْمِنِينَ عَلَى نَفْسِهِ جَمِيعُ مَا فِي هَذَا الْكِتَابِ وَأَشْهَدُ اللَّهُ تَبَارَكَ وَتَعَالَى وَجَعَلَهُ عَلَيْهِ دَاعِيًا وَكَفِيلًا وَكَتَبَ بِحُطِّهِ فِي صَفَرٍ سَنَةِ اثْنَتَيْنِ وَمِائَتَيْنِ تَشْرِيفًا لِلْجَبَاءِ وَتَوْكِيدًا لِلشَّرِيطَةِ

And Al-Hassan Bin Sahl wrote a note of Al-Mamoun. In it was, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. The commander of the faithful has obligated upon himself entirety of what is in this letter, and he keeps Allah^{-azwj} the Blessed and Exalted as Witness and Makes Him^{-azwj} to be upon him as a Guarantor'. And he wrote by his handwriting in (month of) Safar of the year two hundred and two, in honour of the beloved ones and an emphasis of the stipulated conditions'.

تَوْفِيعُ الرِّضَا ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ أَلَزَمَ عَلِيُّ بْنُ مُوسَى نَفْسَهُ جَمِيعُ مَا فِي الْكِتَابِ عَلَى مَا وَكَّدَ فِيهِ مِنْ يَوْمِهِ وَغَدِهِ مَا دَامَ حَيًّا وَجَعَلَ اللَّهُ عَلَيْهِ رَاعِيًا وَكَفِيلًا وَكَفَى بِاللَّهِ شَهِيدًا

The note of Al-Reza^{-asws}: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Ali^{-asws} Bin Musa^{-asws} necessitates upon himself^{-asws} entirety of what is in the letter based upon what is emphasised in it, from his day and tomorrow for as long as he^{-asws} is alive, and he^{-asws} makes Allah^{-azwj} to be upon him^{-asws} as a Caretaker and a Guarantor, and he^{-asws} sufficed with Allah^{-azwj} as a Witness.

وَكَتَبَ بِحُطِّهِ فِي هَذَا الشَّهْرِ مِنْ هَذِهِ السَّنَةِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

And he^{-asws} writes with his^{-asws} handwriting during this month from this year. And the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and greetings. And Allah^{-azwj} Suffices us^{-asws} and He^{-azwj} is the best Protector".³⁰⁵

2- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن محمد بن يزيد المبرّد قال حدثني الحافظ عن ثمامة بن أسد قال: عرض المأمون يوماً للرّضا ع بالامتنان عليه بأنّ ولّاه العهد فقال له إنّ من أخذ برسول الله خليفاً أن يعطيه به.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Muhammad Bin Yazeed Al Mubarrad who said, 'It is narrated to me by Al Hafiz, from Sumama Bin Ashras who said,

'One day Al-Mamoun presented to Al-Reza^{-asws} with the gratitude to him with having made him^{-asws} his heir apparent. He^{-asws} said to him: 'The one who takes due to Rasool-Allah^{-saww} for people would be given it'.³⁰⁶

3- ن، عيون أخبار الرضا عليه السلام روي أنه قصد الفضل بن سهل مع هشام بن عمرو الرضا ع فقال له يا ابن رسول الله جئتك في سر فأخلى لي المجلس

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' —

'Al-Fazl Bin Sahl, along with Hisham Bin Amro, aimed for Al-Reza^{-asws}. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I have come to you regarding a secret, so vacate the gathering for me'.

فأخرج الفضل ميمناً مكتوبةً بالعنق والطلاق ومالاً كفارة له وقال له إنا جئناك لنقول كلمة حق وصدق وقد علمنا أن الإمامة إمرئكم والحق خفيكم

Al-Fazl brought out a written oath with the freeing (of slaves) and the divorce, and money as an expiation for it, and they said to him^{-asws}, 'We have come to you^{-asws} for us to be saying the word of truth and sincerity, and we have known that the governance is (actually) your^{-asws} governance, and the right is your^{-asws} right.

يا ابن رسول الله والذي نقول بالسياسة عليه صمايرنا وإلا نعتق ما نملك والنساء طوائف وعلي ثلاثون حجة راجلاً إنا على أن نقول المأمون ونخلص لك الأمر حتى يرجع الحق إليك

O son^{-asws} of Rasool-Allah^{-saww}! And that which we are saying with our tongues, our consciences are upon it, or else we shall free whatever (slaves) we own, and the wives are divorced, and there are thirty testaments of foot soldiers, of what we are upon that we would kill Al-Mamoun and finish off the command for you^{-asws} until the right returns to you^{-asws}.

فلم يسمع منهما وشمهما ولعنهما وقال لهما كفرتما النعمة فلا تكون لكما سلامة ولا لي إن رضيتم بما قلتما

He^{-asws} did not listen from them, and insulted them, and cursed them, and said to them both: You two are committing Kufr with the Bounties, so there can neither happen to be safety for you nor for me^{-asws}, if I^{-asws} were to agree with what you are saying'.

فلما سمع الفضل ذلك منه مع هشام علما أنهم أخطأ فقصدا المأمون بعد أن قالوا للرضا ع أردنا بما فعلنا أن نجربك

When Al-Fazl heard that from him^{-asws} with Hisham, they knew that they had erred, so they went to Al-Mamoun afterwards and said to Al-Reza^{-asws}, 'We had intended with what we did to test you^{-asws}'.

فقال لهما الرضا ع كذبتما فإن قلوبكما على ما أخبرتماي إلا أنكما لم تجداني نحو ما أردتما

³⁰⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 2

Al-Reza^{-asws} said to them: 'You are lying, for your hearts are upon what you had informed me^{-asws}, except that you did not find me^{-asws} approximate to what you had wanted'.

فَلَمَّا دَخَلَا عَلَى الْمَأْمُونِ قَالَا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا قَصَدْنَا الرِّضَا وَجَرَيْنَاهُ وَ أَرَدْنَا أَنْ نَقِفَ عَلَى مَا يُضْمِرُهُ لَكَ فَعَلْنَا وَ قَالَ فَقَالَ الْمَأْمُونُ وَفَقْتُمَا

When they entered to see Al-Mamoun, they said, 'O commander of the faithful! We had gone to Al-Reza^{-asws} and tested him^{-asws}, and we want to stand upon what he^{-asws} harbours for you of what we said and he^{-asws} said'. Al-Mamoun said, 'Make to be friends again!'

فَلَمَّا خَرَجَا مِنْ عِنْدِ الْمَأْمُونِ قَصَدَهُ الرِّضَا ع وَ أَخْلَىا الْمَجْلِسَ وَ أَغْلَمَهُ مَا قَالَا وَ أَمَرَهُ أَنْ يَحْفَظَ نَفْسَهُ مِنْهُمَا فَلَمَّا سَمِعَ ذَلِكَ مِنَ الرِّضَا ع عَلِمَ أَنَّ الرِّضَا ع هُوَ الصَّادِقُ.

When they went out from the presence of Al-Mamoun, Al-Reza^{-asws} went to him and they vacated the gathering, and he^{-asws} let him know of what they had both said and instructed him to protect himself from them. When he heard that from Al-Reza^{-asws}, he knew that Al-Reza^{-asws}, he^{-asws} is the truthful".³⁰⁷

4- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن إبراهيم بن محمد الحسني قال: بعث المأمون إلى أبي الحسن الرضا ع جارية فلما أدخلت إليه اشمأزت من الشيب فلما رأى كراهتها ردّها إلى المأمون و كتب إليه بهذه الأبيات

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Ibrahim Bin Muhammad Al Hasany who said,

'Al-Mamoun sent a maid to Abu Al-Hassan Al-Reza^{-asws}. When she entered to see him^{-asws}, she was constricted from the grey-hair (of his). When he^{-asws} saw her abhorrence, he^{-asws} returned her to Al-Mamoun and wrote to him these couplets:

وَعِنْدَ الشَّيْبِ يَتَغَطَّى اللَّيْبُ -	نَعَى نَفْسِي إِلَى نَفْسِي الْمَشَيْبُ -
فَلَسْتُ أَرَى مَوَاضِعَهُ تَقُوبُ -	فَقَدْ وَلَّى الشَّبَابَ إِلَى مَدَا -
وَ أَدْعُوهُ إِلَى عَسَى يُجِيبُ -	سَأُبْكِيهِ وَ أُنْدَبُهُ طَوِيلًا -
تُخَيِّبِي بِهِ النَّفْسَ الْكَذُوبُ -	وَ هَبِّهَاتِ الَّذِي قَدْ فَاتَ مِنْهُ -

'My soul, gave the news to my soul of the old age, and in the presence of the youth the intelligent one exalts himself. The youth has gone to its direction, and I don't see any place of its return. I shall be crying for it and lament it for a long time, and I shall call it back to me^{-asws}, perhaps it would answer. Far be it! That which is lost from him, that it should be hoped for by the lying soul.

وَ مِنْ مَدِّ الْبَقَاءِ لَهُ يَشِيبُ -	وَدَاغِ الْعَانِيَاتِ بَيَاضُ رَأْسِي -
وَ فِي هِجْرَانِهِ لَنَا نَصِيبُ -	أَرَى الْبَيْضَ الْحُسْنَ يَحْدَنْ عَنِّي -
فَإِنَّ الشَّيْبَ أَيْضًا لِي حَبِيبُ -	فَإِنْ يَكُنِ الشَّبَابُ مَضَى حَبِيبًا -
يُفَرِّقُ بَيْنَنَا الْأَجَلَ الْقَرِيبُ -	سَأُصْحَبُهُ بِتَقْوَى اللَّهِ حَتَّى -

Farewell to the female singers due to the whiteness of my head, and the one whose life has been extended for him would go grey. I see the whiteness turning the beauties away from me, and in their desertion, there is a share for us. So, if the youthfulness has gone away as a beloved, then the grey-hair as well is a beloved for me^{-asws}. I shall accompany it with the fear of Allah^{-azwj} until the death separates between us very soon³⁰⁸.

5- ن، عيون أخبار الرضا عليه السلام حمزة العلوي عن علي بن إبراهيم عن ياسر الخادم قال: كَانَ الرضا ع إِذَا خَلَا جَمَعَ حَشَمَهُ كُلَّهُمْ عِنْدَهُ الصَّغِيرَ وَ الْكَبِيرَ فَيُحَدِّثُهُمْ وَيَأْنِسُ بِهِمْ وَيُؤْنِسُهُمْ وَ كَانَ ع إِذَا جَلَسَ عَلَى الْمَائِدَةِ لَا يَدْعُ صَغِيرًا وَ لَا كَبِيرًا حَتَّى السَّائِسَ وَ الْحَجَّامَ إِلَّا أَفْعَدَهُ مَعَهُ عَلَى مَا يَدْرِيهِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Hamza Al Alawy, from Ali Bin Ibrahim, from Yasser the servant who said,

'Al-Reza^{-asws} when he^{-asws} would be alone, he^{-asws} would gather his^{-asws} servant in his^{-asws} presence, all of them, the young and the old. He^{-asws} would narrate to them and be comforted by them (after teaching them). And when he^{-asws} sat upon the meal, he^{-asws} would neither leave out any young nor old, even the politician and the barber, except he^{-asws} would make him sit with him^{-asws} upon his^{-asws} meal.

قَالَ يَاسِرٌ فَبَيْنَا نَحْنُ عِنْدَهُ يَوْمًا إِذْ سَمِعْنَا وَقَعَ الْفُفْلُ الَّذِي كَانَ عَلَى بَابِ الْمَأْمُونِ إِلَى دَارِ أَبِي الْحَسَنِ ع فَقَالَ لَنَا الرضا أَبُو الْحَسَنِ ع قُومُوا تَعْرِفُوا قُفْمَنَا عَنْهُ فَجَاءَ الْمَأْمُونُ وَ مَعَهُ كِتَابٌ طَوِيلٌ فَأَرَادَ الرضا ع أَنْ يَقُومَ فَأَقْسَمَ عَلَيْهِ الْمَأْمُونُ بِحَقِّ رَسُولِ اللَّهِ ص أَنْ لَا يَقُومَ إِلَيْهِ

Yasser (the servant) said, 'While we were in his^{-asws} presence one day, when we heard the fall of the lock which was upon a door of Al-Mamoun to the house of Abu Al-Hassan^{-asws}. Al-Reza Abu Al-Hassan^{-asws} said to us: 'Arise and disperse!' We arose away from him^{-asws}. Al-Mamoun came and there was a long letter with him. Al-Reza^{-asws} wanted to stand but Al-Mamoun vowed upon him^{-asws} by the right of Rasool-Allah^{-saww} that he^{-asws} will not stand to him.

ثُمَّ جَاءَ حَتَّى انْكَبَّ عَلَى أَبِي الْحَسَنِ ع وَ قَبَّلَ وَجْهَهُ وَ قَعَدَ بَيْنَ يَدَيْهِ عَلَى وَسَادَةٍ فَقَرَأَ ذَلِكَ الْكِتَابَ عَلَيْهِ فَإِذَا هُوَ قَتَحَ لِبَعْضِ قُرَى كَابُلَ فِيهِ إِنَّا فَتَحْنَا قَرْيَةً كَذَا وَ كَذَا

Then he came until he devoted to Abu Al-Hassan^{-asws} and kissed his^{-asws} face and sat in front of him^{-asws} upon a pillow. He read out that letter to him^{-asws}, and there was in it the conquest of one of the towns of Kabul, 'We have conquered such and such town'.

فَلَمَّا فَرَغَ قَالَ لَهُ الرضا ع وَ سَرَّكَ فَتْحُ قَرْيَةٍ مِنْ قُرَى الشِّرْكِ فَقَالَ لَهُ الْمَأْمُونُ أ وَ لَيْسَ فِي ذَلِكَ سُورٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اتَّقِ اللَّهَ فِي أُمَّةٍ مُحَمَّدٍ ص وَ مَا وَلَاكَ اللَّهُ مِنْ هَذَا الْأَمْرِ وَ خَصَّكَ بِهِ فَإِنَّكَ قَدْ ضَيَّعْتَ أُمُورَ الْمُسْلِمِينَ وَ فَوَضْتَ ذَلِكَ إِلَى غَيْرِكَ يَحْكُمُ فِيهِمْ بِغَيْرِ حُكْمِ اللَّهِ عَزَّ وَ جَلَّ وَ قَعَدْتَ فِي هَذِهِ الْبِلَادِ

When he was free, Al-Reza^{-asws} said to him: 'And the conquest of a town from the towns of Shirk cheers you?' Al-Mamoun said to him^{-asws}, 'Or isn't there happiness in that?' He^{-asws} said: 'O commander of the faithful! Fear Allah^{-azwj} regarding the community of Muhammad^{-saww}, and Allah^{-azwj} has not Placed you in charge of this command and Specialised you with it, for

³⁰⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 4

you have wasted the affairs of the Muslims and have delegated that to others to judge among them without a Judgment of Allah^{-azwj} Mighty and Majestic, and you are sitting in this city.

و تَرَكْتَ بَيْتَ الْهِجْرَةِ وَ مَهْطَ الْوَحْيِ وَ إِنَّ الْمُهَاجِرِينَ وَ الْأَنْصَارَ يُظَلِّمُونَ دُونَكَ وَ لَا يَقْبَلُونَ فِي مُؤْمِنٍ إِلَّا وَ لَا دِمَّةً وَ يَأْتِي عَلَى الْمَظْلُومِ دَهْرٌ يُنْعَبُ فِيهِ نَفْسُهُ وَ يَعْجُزُ عَنْ نَفَقَتِهِ فَلَا يَجِدُ مَنْ يَشْكُو إِلَيْهِ حَالَهُ وَ لَا يَصِلُ إِلَيْكَ

And you have neglected the house of emigration (Al-Medina), and descent of the Revelation, and the Emigrants and the Helpers are oppressing besides you, **They are not giving any regard for a Momin only nor any guarantee; and these, they are the aggressors [9:10]**, and there shall come a time upon the oppressed he would exhaust himself during it and be unable from his expenditure, and he will not find someone to complain to of his situation nor will he (be able to) arrive to you.

فَاتَّقِ اللَّهَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي أُمُورِ الْمُسْلِمِينَ وَ ارْجِعْ إِلَى بَيْتِ النُّبُوَّةِ وَ مَعْدِنِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَمَا عَلِمْتَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَّ وَالِي الْمُسْلِمِينَ مِثْلُ الْعُمُودِ فِي وَسْطِ الْفُسْطَاطِ مَنْ أَرَادَهُ أَخَذَهُ

Fear Allah^{-azwj}, O commander of the faithful, regarding the affairs of the Muslims, and return to the house of the Prophet-hood and the centre of the Emigrants and the Helpers. Don't you know, O commander of the faithful that the ruler of the Muslims is like the pillar in the middle of the tent? One who wants it, can hold it!

قَالَ الْمَأْمُونُ يَا سَيِّدِي فَمَا تَرَى

Al-Mamoun said, 'O my Master^{-asws}! So what is your^{-asws} view?'

قَالَ أَرَى أَنْ تَخْرُجَ مِنْ هَذِهِ الْبِلَادِ وَ تَتَحَوَّلَ إِلَى مَوْضِعِ آبَائِكَ وَ أَجْدَادِكَ وَ تَنْظُرَ فِي أُمُورِ الْمُسْلِمِينَ وَ لَا تَكَلِّفَهُمْ إِلَى غَيْرِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ سَائِلُكَ عَمَّا وَلَّاكَ

He^{-asws} said: 'I^{-asws} view that you should go out from this city and transfer to the place of your fathers and your grandfathers, and you should look into the affairs of the Muslims and not allocate them to someone else, for Allah^{-azwj} Mighty and Majestic will be Questioning you about what you have ruled (upon).'

فَقَامَ الْمَأْمُونُ فَقَالَ نِعْمَ مَا قُلْتَ يَا سَيِّدِي هَذَا هُوَ الرَّأْيُ وَ خَرَجَ وَ أَمَرَ أَنْ تُقَدَّمَ النَّوَائِبُ وَ بَلَغَ ذَلِكَ ذَا الرِّقَاسَتَيْنِ فَعَمَّهُ عَمًّا شَدِيدًا وَ قَدْ كَانَ غَلَبَ عَلَى الْأَمْرِ وَ لَمْ يَكُنْ لِلْمَأْمُونِ عِنْدَهُ رَأْيٌ فَلَمْ يَجْسُرْ أَنْ يُكَاشِفَهُ

Al-Mamoun stood up and said, 'Good is what you^{-asws} have said, O my Master^{-asws}! This, it is the (correct) view'. And he went out and ordered with advancing the deputies. And that (news) reached Zul Riyasateyn. It saddened with severe sadness, and he had overcome upon the command and there did not happen to be any view for Al-Mamoun in his presence. But he did not dare to express it.

ثُمَّ قَوِيَ الرِّضَا عَ جَدًّا فَجَاءَ ذُو الرِّقَاسَتَيْنِ إِلَى الْمَأْمُونِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الرَّأْيُ الَّذِي أَمَرْتَ بِهِ فَقَالَ أَمَرَنِي سَيِّدِي أَبُو الْحَسَنِ بِذَلِكَ وَ هُوَ الصَّوَابُ

Then Al-Reza^{-asws} was strengthened a lot. Zul Riyasateyn came to Al-Mamoun and said, 'O commander of the faithful! What is this view which you have ordered with?' He said, 'My Master^{-asws} Abu Al-Hassan^{-asws} has instructed me with that, and it is the correct'.

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا بِصَوَابٍ قَتَلْتَ بِالْأَمْسِ أَخَاكَ وَ أَرَزَلْتَ الْخِلَافَةَ عَنْهُ وَ بُنُو أَبِيكَ مُعَادُونَ لَكَ وَ جَمِيعُ أَهْلِ الْعِرَاقِ وَ أَهْلِ بَيْتِكَ وَ الْعَرَبُ ثُمَّ أَخَذْتُ هَذَا الْخَدَثَ

He said, 'O commander of the faithful! This is not with correctness. Yesterday you killed your own brother and snatched the caliphate from him, and the sons of your father are enemies to you, and so are the entire people of Al-Iraq, and your own family members, and the Arabs. Then you are innovating this innovation!

الْبَاقِي أَنَّكَ جَعَلْتَ وَلَايَةَ الْعَهْدِ لِأَبِي الْحَسَنِ وَ أَخْرَجْتَهَا مِنْ بَيْتِي أَبِيكَ وَ الْعَامَّةُ وَ الْعُلَمَاءُ وَ الْفُقَهَاءُ وَ آلُ عَبَّاسٍ لَا يَرْضَوْنَ بِذَلِكَ وَ قُلُوبُهُمْ مُتَنَافِرَةٌ عَنْكَ وَ الرَّأْيُ أَنَّ نُقِيمَ خُرَاسَانَ حَتَّى تَسْكُنَ قُلُوبُ النَّاسِ عَلَى هَذَا وَ يَتَنَاسَوُ مَا كَانَ مِنْ أَمْرِ مُحَمَّدٍ أَخِيكَ

Secondly, you have made the reign (heir apparent) to be for Abu Al-Hassan^{-asws} and took it out from the sons of your father, and the general public, and the scholars, and the jurists, and the progeny of Abbas. They do not agree with that, and their hearts are turned away from you, and the (correct) view is that you should stay at Khurasan until the hearts of the people calm down upon this, until they forget what has happened from the matter of your brother Muhammad (Al-Ameen whom you have killed).

وَ هَاهُنَا يَا أَمِيرَ الْمُؤْمِنِينَ مَشَايِخٌ قَدْ خَدَمُوا الرَّشِيدَ وَ عَرَفُوا الْأَمْرَ فَاسْتَشِيرْتَهُمْ فِي ذَلِكَ فَإِنْ أَشَارُوا بِهِ فَأَقْبُضْ

O commander of the faithful! And there are elders over here who had served Al-Rasheed, and they understand the matter, so consult them regarding that. So, if they were to consult with it, then implement it'.

فَقَالَ الْمَأْمُونُ مِثْلَ مَنْ قَالَ مِثْلَ عَلِيِّ بْنِ أَبِي عِمْرَانَ وَ ابْنِ مُونِسٍ وَ الْجُلُودِيِّ وَ هَؤُلَاءِ هُمُ الَّذِينَ نَقَمُوا بَيْعَةَ أَبِي الْحَسَنِ ع وَ لَمْ يَرْضَوْا بِهِ فَحَبَسَهُمُ الْمَأْمُونُ بِهَذَا السَّبَبِ فَقَالَ الْمَأْمُونُ نَعَمْ

Al-Mamoun said, 'Like who?' He said, 'Like Ali Bin Abu Immran, and Ibn Musa, and Al-Jaloudy, and these people, they are those who are resenting the allegiance of Abu Al-Hassan^{-asws}, and they are not pleased with it, so Al-Mamoun has imprisoned them due to this reason'. Al-Mamoun said, 'Yes'.

فَلَمَّا كَانَ مِنَ الْعَدِ جَاءَ أَبُو الْحَسَنِ ع فَدَخَلَ عَلَى الْمَأْمُونِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَنَعْتَ فَحَكِي لَهُ مَا قَالَ دُو الرِّكَاسَتَيْنِ وَ دَعَا الْمَأْمُونُ بِهَؤُلَاءِ النَّفَرِ فَأَخْرَجَهُمْ مِنَ الْحَبْسِ

When it was the next morning, Abu Al-Hassan^{-asws} came and entered to see Al-Mamoun. He^{-asws} said, 'O commander of the faithful! What did you do?' He told him^{-asws} what Zul Riyasateyn has said. And Al-Mamoun called them, the number (of persons mentioned) and extracted them from the prison.

فَأَوَّلُ مَنْ دَخَلَ عَلَيْهِ عَلِيُّ بْنُ أَبِي عِمْرَانَ فَنَظَرَ إِلَى الرِّضَا عِ بَجَنْبِ الْمَأْمُونِ فَقَالَ أُعِيذُكَ بِاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تُخْرِجَ هَذَا الْأَمْرَ الَّذِي جَعَلَهُ اللَّهُ لَكُمْ وَ خَصَّكُمْ بِهِ وَ جَعَلَهُ فِي أَيْدِي أَعْدَائِكُمْ وَ مَنْ كَانَ أَبَاؤُكُمْ يَقْتُلُوهُمْ وَ يُشْرِدُوهُمْ فِي الْبِلَادِ

The first one to enter to see him was Ali Bin Abu Imran. He looked at Al-Reza^{-asws} being by the side of Al-Mamoun. He said, 'I seek Refuge with Allah^{-azwj}, O commander of the faithful, from your taking this command which Allah^{-azwj} has Made it to be for you (Abbasids) and has Specialised you with it, and your making it to be in the hands of your enemies, and the ones whom your fathers have been killing them and expelling them in the country!'

قَالَ الْمَأْمُونُ لَهُ يَا ابْنَ الزَّانِيَةِ وَ أَنْتَ بَعْدَ عَلَى هَذَا قَدِمَهُ يَا حَرْسِي وَ اضْرِبْ عُنُقَهُ فَضَرَبَتْ عُنُقَهُ

Al-Mamoun said to him, 'O son of the adulteress! And you are still upon this? Bring him forward, O my guards, and strike off his neck!' His neck was struck off.

وَ أَذْجَلَ ابْنُ مُونِسٍ فَلَمَّا نَظَرَ إِلَى الرِّضَا عِ بَجَنْبِ الْمَأْمُونِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا الَّذِي بَجَنْبِكَ وَ اللَّهُ صَنَعَ يُعْبَدُ دُونَ اللَّهِ

And Ibn Munis entered. When he looked at Al-Reza^{-asws} being by the side of Al-Mamoun, he said, 'O commander of the faithful! This one is by your side? By Allah^{-azwj}! He^{-asws} is an idol being worship besides Allah^{-azwj}!'

قَالَ لَهُ الْمَأْمُونُ يَا ابْنَ الزَّانِيَةِ وَ أَنْتَ بَعْدَ عَلَى هَذَا يَا حَرْسِي قَدِمَهُ وَ اضْرِبْ عُنُقَهُ فَضَرَبَتْ عُنُقَهُ

Al-Mamoun said to him, 'O son of the adulteress! And you are still upon this? O my guards! Bring him forward and strike off his neck!' His neck was struck off.

ثُمَّ أَذْجَلَ الْجُلُودِيَّ وَ كَانَ الْجُلُودِيَّ فِي خِلَافَةِ الرَّشِيدِ لَمَّا خَرَجَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ بِالْمَدِينَةِ بَعَثَهُ الرَّشِيدُ وَ أَمَرَهُ أَنْ يَضْرِبَ عُنُقَهُ وَ أَنْ يُغَيِّرَ عَلَى دُورِ آلِ أَبِي طَالِبٍ وَ أَنْ يَسْلُبَ نِسَاءَهُمْ وَ لَا يَدَعَ عَلَى وَاحِدَةٍ مِنْهُمْ إِلَّا ثَوْبًا وَاحِدًا فَفَعَلَ الْجُلُودِيُّ ذَلِكَ

Then Al-Jaloudy entered. And Al-Jaloudy used to be in the caliphate of Al-Rasheed when Muhammad son of Ja'far Bin Muhammad^{-asws} had rebelled at Al-Medina, Al-Rasheed had dispatched him and ordered him if he were to win with him, to strike off his neck, and go around the houses of the progeny of Abu Talib^{-as}, and he should plunder their women and not leave out anyone of them, except with one cloth. So Jaloudy had done that.

وَ قَدْ كَانَ مَضَى أَبُو الْحَسَنِ مُوسَى ع فَصَارَ الْجُلُودِيُّ إِلَى بَابِ أَبِي الْحَسَنِ الرِّضَا ع فَاتَّحَجَمَ عَلَى دَارِهِ مَعَ خِيَلِهِ فَلَمَّا نَظَرَ إِلَيْهِ الرِّضَا ع جَعَلَ النِّسَاءَ كُلَّهُنَّ فِي بَيْتٍ وَ وَقَفَ عَلَى بَابِ الْبَيْتِ

And Abu Al-Hassan Musa^{-asws} had passed away, so Al-Jaloudy had come to the door of Abu Al-Hassan Al-Reza^{-asws} and crowded at his^{-asws} door with his cavalry. When Al-Reza^{-asws} looked him, he^{-asws} made the womenfolk, all of them to be in a room, and he^{-asws} stood at the door of the room.

فَقَالَ الْجُلُودِيُّ لِأَبِي الْحَسَنِ ع لَا بُدَّ مِنْ أَنْ أَدْخُلَ الْبَيْتَ فَأَسْلُبُهُنَّ كَمَا أَمَرَنِي أَمِيرُ الْمُؤْمِنِينَ فَقَالَ الرِّضَا ع أَنَا أَسْلُبُهُنَّ لَكَ وَ أَخْلِفُ أَيْ لَا أَدْخُلُ عَلَيْهِنَّ شَيْئًا إِلَّا أَخَذْتُهُ

Al-Jaloudy had said to Abu Al-Hassan^{-asws}, 'There is no escape from my entering the room and plundering them like what commander of the faithful has ordered me'. Al-Reza^{-asws} said, 'I^{-asws} shall plunder them for you and I^{-asws} swear an oath that I^{-asws} will not leave anything upon them except I^{-asws} shall take it'.

فَلَمْ يَزَلْ يَطْلُبُ إِلَيْهِ وَ يَخْلِفُ لَهُ حَتَّى سَكَنَ فَدَخَلَ أَبُو الْحَسَنِ عَ فَلَمْ يَدَعْ عَلَيْهِمْ شَيْئاً حَتَّى أَفْرَاطَهُمْ وَ خَلَاحِيلَهُمْ وَ إِزَارَهُمْ إِلَّا أَخَذَهُ مِنْهُمْ وَ جَمَعَ مَا كَانَ فِي الدَّارِ مِنْ قَلِيلٍ وَ كَثِيرٍ

He did not cease demanding to him, and he^{-asws} kept swearing to him, until he calmed down. Abu Al-Hassan^{-asws} entered and did not leave anything upon them, to the extent of their earrings, and their anklets, and their clothes, except he^{-asws} had taken it from them, and from the entirety of the ones in the house, from little and more.

فَلَمَّا كَانَ فِي هَذَا الْيَوْمِ وَ أُدْخِلَ الْجُلُودِيُّ عَلَى الْمَأْمُونِ قَالَ الرِّضَا عَ يَا أَمِيرَ الْمُؤْمِنِينَ هَبْ لِي هَذَا الشَّيْخِ فَقَالَ الْمَأْمُونُ يَا سَيِّدِي هَذَا الَّذِي فَعَلَ بِبَنَاتِ رَسُولِ اللَّهِ صَ مَا فَعَلَ مِنْ سَلْبِهِنَّ

When it was this day, Al-Jaloudy entered to see Al-Mamoun. Al-Reza^{-asws} said: 'O commander of the faithful! Gift this old man to me^{-asws}'. Al-Mamoun said, 'O my Master^{-asws}! This is the one who did with the daughters of Rasool-Allah^{-azwj} what he did, from plundering them!'

فَنَظَرَ الْجُلُودِيُّ إِلَى الرِّضَا عَ وَ هُوَ يُكَلِّمُ الْمَأْمُونِ وَ يَسْأَلُهُ عَنْ أَنْ يَغْفُو عَنْهُ وَ يَهَبَهُ لَهُ فَظَنَّ أَنَّهُ يُعِينُ عَلَيْهِ لِمَا كَانَ الْجُلُودِيُّ فَعَلَهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَسْأَلُكَ بِاللَّهِ وَ بِخِدْمَتِي لِلرَّشِيدِ أَنْ لَا تَقْبَلَ قَوْلَ هَذَا فِيَّ

Al-Jaloudy looked at Al-Reza^{-asws}, and he^{-asws} was talking to Al-Mamoun and asking him to pardon him and gift him for him^{-asws}. He thought that he^{-asws} was assisting him due to what Al-Jaloudy had done. He (Al-Jaloudy) said, 'O commander of the faithful! I ask you by Allah^{-azwj}, and by my service to Al-Rasheed, that you should not accept the word of this one regarding me!'

فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ قَدْ اسْتَعْفَى وَ نَحْنُ نُرِي قَسَمَهُ ثُمَّ قَالَ لَا وَ اللَّهُ لَا أَقْبَلُ فِيكَ قَوْلَهُ أَحْفُوهُ بِصَاحِبِيهِ فَقَدِمَ وَ ضَرَبَ عُنُقَهُ

Al-Mamoun said, 'O Abu Al-Hassan^{-asws}! He has excused himself and we shall fulfil his vow'. Then he said, 'No, by Allah^{-azwj}! I shall not accept his^{-asws} words regarding you! Join him with his two companions!' He was brought forward, and his neck was struck off.

وَ رَجَعَ ذُو الرِّيَاسَتَيْنِ إِلَى أَبِيهِ سَهْلٍ وَ قَدْ كَانَ الْمَأْمُونُ أَمَرَ أَنْ تُقَدَّمَ النَّوَائِبُ فَرَدَّهَا ذُو الرِّيَاسَتَيْنِ فَلَمَّا قَتَلَ الْمَأْمُونُ هَؤُلَاءِ عَلِمَ ذُو الرِّيَاسَتَيْنِ أَنَّهُ قَدْ عَزَمَ عَلَى الْخُرُوجِ

And Zul Riyasateyn returned to his father Sahl, and Al-Mamoun had ordered that the deputies be sent ahead. Zul Riyasateyn rebutted it. When Al-Mamoun killed them, Zul Riyasateyn knew that he (Al-Mamoun) was determined upon the going out.

فَقَالَ الرِّضَا عَ يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَنَعْتَ بِتَقْدِيمِ النَّوَائِبِ قَالَ الْمَأْمُونُ يَا سَيِّدِي مُرْتَهَمٌ أَنْتَ بِذَلِكَ فَخَرَجَ أَبُو الْحَسَنِ عَ وَ صَاحَ بِالنَّاسِ قَدِمُوا النَّوَائِبَ قَالَ فَكَأَنَّمَا وَقَعَتْ فِيهِمُ الْبِيرَانُ وَ أَقْبَلَتِ النَّوَائِبُ يَتَقَدَّمُ وَ يَخْرُجُ

Al-Reza^{-asws} said: 'O commander of the faithful! What happened with sending ahead the deputies?' Al-Mamoun said, 'O my Master^{-asws}! You^{-asws} order them with that'. So Abu Al-Hassan^{-asws} went out and shouted at the people! Bring forward the deputies!' It was as if the fires had occurred among them, and the deputies came forward and went out.

وَقَعَدَ ذُو الرِّئَاسَتَيْنِ مَنْزِلَهُ فَبَعَثَ إِلَيْهِ الْمَأْمُومُ فَأَتَاهُ فَقَالَ لَهُ مَا لَكَ قَعَدْتَ فِي بَيْتِكَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ ذَنْبِي عَظِيمٌ عِنْدَ أَهْلِ بَيْتِكَ وَ عِنْدَ الْعَامَّةِ وَ النَّاسِ يَلُومُونِي بِقَتْلِ أَخِيكَ الْمُخْلُوعِ وَ بَيْعَةِ الرِّضَا ع وَ لَا أَمْنُ السُّعَاةِ وَ الْحُسَّادِ وَ أَهْلِ الْبَغْيِ أَنْ يَسْعَوْا بِي فَدَعَنِي أَخْلُفَكَ بِخُرَاسَانَ

And Zul Riyasateyn sat in his house. Al-Mamoun sent for him, and he came to him. He said to him, 'What is the matter with you sitting in your house?' He said, 'O commander of the faithful! My sin is mighty in the presence of your household, and in the presence of the general public, and the people are blaming me for killing your brother, the deposed, and allegiance of Al-Reza^{-asws}, and there is no safety that the evil doers, and the envious ones, and the people of rebellion, that they would strive with me. So leave me to be your replacement at Khurasan'.

فَقَالَ لَهُ الْمَأْمُومُ لَا نَسْتَعْنِي عَنْكَ فَأَمَّا مَا قُلْتَ إِنَّهُ يُسْعَى بِكَ وَ يُبْعَى لَكَ الْعَوَائِلُ فَلَيْسَ أَنْتَ عِنْدَنَا إِلَّا الْثِقَّةُ الْمَأْمُومُ النَّاصِحُ الْمُشْفِقُ فَاصْنُبْ لِنَفْسِكَ مَا تَتَّقِي بِهِ مِنَ الضَّمَانِ وَ الْأَمَانِ وَ أَكِّدْ لِنَفْسِكَ مَا تُكُونُ بِهِ مُطْمَئِنًّا

Al-Mamoun said to him, 'We are not needless from you. And for what you said that there would be evil with you and the dangers would be sought for you, so you aren't in our presence except the trusted one, the adviser, and compassionate. Write out for yourself whatever you trust with from the guarantees, and the amnesty, and emphasise for yourself what you can be reassured with'.

فَذَهَبَ وَ كَتَبَ لِنَفْسِهِ كِتَابًا وَ جَمَعَ عَلَيْهِ الْعُلَمَاءَ وَ أَتَى بِهِ الْمَأْمُومُ فَقَرَأَهُ وَ أَعْطَاهُ الْمَأْمُومُ كُلَّ مَا أَحَبَّ وَ كَتَبَ لَهُ بِخَطِّهِ كِتَابَ الْحَبُوءَةِ إِلَيْ قَدْ حَبُوتِكَ بِكَذَا وَ كَذَا مِنَ الْأَمْوَالِ وَ الصِّيَبِ وَ السُّلْطَانِ وَ بَسَطَ لَهُ مِنَ الدُّنْيَا أَمَلَهُ

He went and wrote an agreement for himself, and he gathered the scholars upon it, and came with it to Al-Mamoun, and read it. Al-Mamoun gave him all what he liked and wrote for him a letter in his own handwriting, a letter of gifts, 'I am gifting to you such and such from the wealth, and the estate, and the authority', and he extended for him his hopes from the world.

فَقَالَ ذُو الرِّئَاسَتَيْنِ يَا أَمِيرَ الْمُؤْمِنِينَ يَجِبُ أَنْ يَكُونَ خَطُّ أَبِي الْحَسَنِ فِي هَذَا الْأَمَانِ يُعْطِينَا مَا أَعْطَيْتَ فَإِنَّهُ وَلِيُّ عَهْدِكَ

Zul Riyasateyn said, 'O commander of the faithful! It obliges that the handwriting of Abu Al-Hassan^{-asws} should be in this amnesty, giving us what you have given, for he^{-asws} is your heir apparent'.

فَقَالَ الْمَأْمُومُ قَدْ عَلِمْتُ أَنَّ أَبَا الْحَسَنِ ع قَدْ شَرَطَ عَلَيْنَا أَنْ لَا يَعْمَلَ مِنْ ذَلِكَ شَيْئًا وَ لَا يُجَدِّثَ حَدَثًا فَلَا نَسْأَلُهُ مَا يَكْرَهُهُ فَاسْأَلُهُ أَنْتَ فَإِنَّهُ لَا يَأْبَى عَلَيْكَ فِي هَذَا فَجَاءَ وَ اسْتَأْذَنَ عَلَى أَبِي الْحَسَنِ ع

Al-Mamoun said, 'You do know that Abu Al-Hassan^{-asws} has stipulated upon us that he^{-asws} will not do anything from that, nor innovate anything, so we cannot ask him^{-asws} for what he^{-asws} dislikes. So you asked him^{-asws}, for he^{-asws} will not refuse to you regarding this'. He came and sought permission to see Abu Al-Hassan^{-asws}.

قَالَ يَاسِرٌ فَقَالَ لَنَا الرِّضَا ع قُومُوا فَتَنْحَوُوا فَتَنْحَوْنَا فَدَخَلَ فَوَقَفَ بَيْنَ يَدَيْهِ سَاعَةً فَرَفَعَ أَبُو الْحَسَنِ ع رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ مَا حَاجَتُكَ يَا فَضْلُ

Yasser said, 'Al-Reza^{asws} said to us: 'Arise and move aside!' We moved aside. He (Zul Riyasateyn) entered and stood in front of him^{asws} for a while. Abu Al-Hassan^{asws} raised his^{asws} head towards him. He^{asws} said to him: 'What is your need, O Fazl!'

قَالَ يَا سَيِّدِي هَذَا مَا كَتَبَهُ لِي أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ أَوَّلَى أَنْ تُعْطِيَنَا مِثْلَ مَا أُعْطِيَ أَمِيرُ الْمُؤْمِنِينَ إِذْ كُنْتُ وَلِيَّ عَهْدِ الْمُسْلِمِينَ

He said, 'O my Master^{asws}! This is what commander of the faithful has written for me, and you^{asws} are foremost in giving us similar to what commander of the faithful has given, since you^{asws} are the heir apparent (sovereign) of the Muslims'.

فَقَالَ لَهُ الرِّضَا ع اقْرَأْهُ وَ كَانَ كِتَابًا فِي أَكْبَرِ جِلْدٍ فَلَمْ يَزَلْ قَائِمًا حَتَّى قَرَأَهُ فَلَمَّا فَرَغَ قَالَ لَهُ أَبُو الْحَسَنِ ع يَا فَضْلُ لَكَ عَلَيْنَا هَذَا مَا اتَّقَيْتَ اللَّهَ عَزَّ وَ جَلَّ

Al-Reza^{asws} said to him: 'Read it out!' And the agreement was in a large skin, so he did not cease to be standing until he had read it. When he was free, Abu Al-Hassan^{asws} said to him: 'O Fazl! This is what I^{asws} had feared Allah^{azwj} Mighty and Majestic for you upon us^{asws}!'

قَالَ يَاسِرٌ فَتَقَضَّ عَلَيْهِ أَمْرُهُ فِي كَلِمَةٍ وَاحِدَةٍ فَخَرَجَ مِنْ عِنْدِهِ وَ خَرَجَ الْمَأْمُونُ وَ خَرَجْنَا مَعَ الرِّضَا ع

Yasser said, 'He^{asws} broke his matter upon him in one phrase, so he went out from his^{asws} presence. And Al-Mamoun went out, and we went out with Al-Reza^{asws}.

فَلَمَّا كَانَ بَعْدَ ذَلِكَ بِأَيَّامٍ وَ نَحْنُ فِي بَعْضِ الْمَنَازِلِ وَرَدَ عَلَى ذِي الرِّئَاسَتَيْنِ كِتَابٌ مِنْ أَخِيهِ الْحَسَنِ بْنِ سَهْلٍ أَنِّي نَظَرْتُ فِي تَحْوِيلِ هَذِهِ السَّنَةِ فِي حِسَابِ النُّجُومِ وَ وَجَدْتُ فِيهِ أَنَّكَ تَذُوقُ فِي شَهْرِ كَذَا يَوْمَ الْأَرْبَعَاءِ حَرَّ الْحَدِيدِ وَ حَرَّ النَّارِ وَ أَرَى أَنَّكَ تَدْخُلُ أَنَّكَ وَ الرِّضَا وَ أَمِيرُ الْمُؤْمِنِينَ الْحَقَّامَ فِي هَذَا الْيَوْمِ فَتَحْتَجِمُ فِيهِ وَ تَصُبُّ الدَّمَ عَلَى بَدَنِكَ لِيُزُولَ نَحْسُهُ عَنْكَ

When it was after that by a few days and we were in one of the houses, there arrived to Zul Riyasateyn a letter from his brother Al-Hassan Bin Sahl, 'I have looked into turning of this year in the calculation of the stars and I found in it that you would be tasking the heat of iron and the heat of fire during such and such month on the day of Wednesday, and I view that you and Al-Reza^{asws} and commander of the faithful should enter the bathhouse during this day. You should get cupping day and pour the blood upon your body in order to remove its inauspiciousness away from you.

فَبَعَثَ الْفَضْلُ إِلَى الْمَأْمُونِ وَ كَتَبَ إِلَيْهِ بِذَلِكَ وَ سَأَلَهُ أَنْ يَدْخُلَ الْحَقَّامَ مَعَهُ وَ يَسْأَلَ أَبَا الْحَسَنِ ع أَيْضًا ذَلِكَ فَكَتَبَ الْمَأْمُونُ إِلَى الرِّضَا ع رُفْعَةً فِي ذَلِكَ وَ سَأَلَهُ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ ع لَسْتُ بِدَاخِلٍ عَدَا الْحَقَّامَ وَ لَا أَرَى لَكَ يَا أَمِيرُ الْمُؤْمِنِينَ أَنْ تَدْخُلَ الْحَقَّامَ عَدَا وَ لَا أَرَى لِلْفَضْلِ أَنْ يَدْخُلَ الْحَقَّامَ عَدَا

Al-Fazl sent someone to Al-Mamoun and wrote to him with that and asked him to enter the bathhouse with him and ask Abu Al-Hassan^{asws} as well (to do) that. Al-Mamoun wrote a note to Al-Reza^{asws} regarding that and asked him^{asws}. Abu Al-Hassan^{asws} wrote to him: 'I^{asws} wouldn't be entering the bathhouse tomorrow, nor do I^{asws} view for you, O commander of the faithful, that you should be entering the bathhouse tomorrow, nor do I^{asws} view for Al Fzal to enter the bathhouse tomorrow'.

فَأَعَادَ إِلَيْهِ الرُّقْعَةَ مَرَّتَيْنِ فَكَتَبَ إِلَيْهِ أَبُو الْحَسَنِ ع لَسْتُ بِدَاخِلٍ غَدَا الْحَمَامَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص فِي النَّوْمِ فِي هَذِهِ اللَّيْلَةِ يَقُولُ لِي يَا عَلِيُّ لَا تَدْخُلِ الْحَمَامَ غَدَاً فَلَا أَرَى لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ لَا لِلْفَضْلِ أَنْ تَدْخُلَا الْحَمَامَ غَدَاً

He returned to the note to him^{-asws} twice, so Abu Al-Hassan^{-asws} wrote to him: 'I^{-asws} will not be entering the bathhouse tomorrow, for I^{-asws} have seen Rasool-Allah^{-azwj} in the dream during this night saying to me^{-asws}: 'O Ali^{-asws}! Do not enter the bathhouse tomorrow, therefore I^{-asws} do not view it for you, O commander of the faithful, nor for Al-Fazl that you should be entering the bathhouse tomorrow'.

فَكَتَبَ إِلَيْهِ الْمَأْمُونُ صَدَقْتَ يَا سَيِّدِي وَ صَدَقَ رَسُولُ اللَّهِ لَسْتُ بِدَاخِلٍ غَدَاً الْحَمَامَ وَ الْفَضْلُ فَهُوَ أَعْلَمُ وَ مَا يَفْعَلُهُ

Al-Mamoun wrote to him^{-asws}, 'You^{-asws} speak the truth, O my Master^{-asws}, and Rasool-Allah^{-saww} spoke the truth! I will not be entering the bathhouse tomorrow, and Al-Fazl, so he is more knowing of what he does'.

قَالَ يَاسِرٌ فَلَمَّا أَمْسَيْنَا وَ غَابَتِ الشَّمْسُ فَقَالَ لَنَا الرِّضَا ع قُولُوا نَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا يَنْزِلُ فِي هَذِهِ اللَّيْلَةِ فَأَقْبَلْنَا نَقُولُ كَذَلِكَ فَلَمَّا صَلَّى الرِّضَا ع الصُّبْحَ قَالَ لَنَا قُولُوا نَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا يَنْزِلُ فِي هَذَا الْيَوْمِ فَمَا زِلْنَا نَقُولُ ذَلِكَ

Yasser said, 'When it was evening and the sun had set, Al-Reza^{-asws} said to us: 'Say, 'We seek Refuge with Allah^{-azwj} from the evil of what is to befall during this night!' We started saying like that. When Al-Reza^{-asws} had prayed the morning Salat, he^{-asws} said to us: 'Say, 'We seek Refuge with Allah^{-azwj} from the evil of what is to befall during this day!' We did not cease to say that.

فَلَمَّا كَانَ قَرِيباً مِنْ طُلُوعِ الشَّمْسِ قَالَ الرِّضَا ع اصْعِدِ السَّطْحَ فَاسْتَمِعْ هَلْ تَسْمَعُ شَيْئاً فَلَمَّا صَعِدْتُ سَمِعْتُ الصَّجَّةَ وَ النَّجِيبَ وَ كَثُرَ ذَلِكَ فَإِذَا بِالْمَأْمُونِ قَدْ دَخَلَ مِنَ الْبَابِ الَّذِي كَانَ إِلَى دَارِهِ مِنْ دَارِ أَبِي الْحَسَنِ ع يَقُولُ يَا سَيِّدِي يَا أَبَا الْحَسَنِ أَجْرَكَ اللَّهُ فِي الْفَضْلِ وَ كَانَ دَخَلَ الْحَمَامَ فَدَخَلَ عَلَيْهِ قَوْمٌ بِالسُّيُوفِ فَقَتَلُوهُ وَ أَحْجَدَ مَنْ دَخَلَ عَلَيْهِ فِي الْحَمَامِ وَ كَانُوا ثَلَاثَةً نَقَرُوا أَحَدَهُمْ ابْنُ خَالَةِ الْفَضْلِ ذُو الْقُلَمَيْنِ -

When it was near from the emergence of the sun, Al-Reza^{-asws} said: 'Ascend to the rooftop and listen, can you hear anything?' When I ascended, I heard the noise and the lamentation, and that was a lot, and there was Al-Mamoun having entered from the door which was to his out from the house of Abu Al-Hassan, saying, 'O my Master^{-asws}! O Abu Al-Hassan^{-asws}! May Allah^{-azwj} Recompense you^{-asws} regarding Al-Fazl, and he had entered the bathhouse, and a group entered to him with the swords, and they killed him, and seized the ones who had entered to it into the bathhouse, and they were three persons, one of the being the son of a maternal uncle of Al-Fazl, Zul Qalameyn'.

قَالَ وَ اجْتَمَعَ الْقَوَادُ وَ الْجُنْدُ وَ مَنْ كَانَ مِنْ رِجَالِ ذِي الرِّئَاسَتَيْنِ عَلَى بَابِ الْمَأْمُونِ فَقَالُوا اغْتَالَهُ وَ قَتَلَهُ فَلَنَطْلُبَنَّ بِدَمِهِ

He (the narrator) said, 'And the leaders and the soldiers, and the ones who were from the men of Zul Riyasateyn, gathered at the door of Al-Mamoun. They said, 'Assassinate him and kill him, for we are seeking his blood!'

فَقَالَ الْمَأْمُونُ لِلرِّضَا ع يَا سَيِّدِي تَرَى أَنْ تُخْرِجَ إِلَيْهِمْ وَ تُفَرِّقَهُمْ

Al-Mamoun said to Al-Reza^{-asws}, 'O my Master^{-asws}! What is your^{-asws} view? If you^{-asws} could go out to them and disperse them!'

قَالَ يَاسِرٌ فَرَكِبَ الرِّضَا ع وَ قَالَ لِي اِرْكَبْ فَلَمَّا خَرَجْنَا مِنَ الْبَابِ نَظَرَ الرِّضَا ع إِلَيْهِمْ وَ قَدِ اجْتَمَعُوا وَ جَاءُوا بِالْبَيْرَانِ لِيُخْرِقُوا الْبَابَ فَصَاحَ بِهِمْ وَ أَوْمَأَ إِلَيْهِمْ يَدِيهِ تَفَرَّقُوا فَتَفَرَّقُوا

Yasser said, 'Al-Reza^{-asws} rode and said to me: 'Ride!' When we went out from the door, Al-Reza^{-asws} looked at them, and they were gathering and coming with the fires in order to burn down the door. He^{-asws} shouted at them and gestured to them with his^{-asws} hand: 'Disperse!' So they dispersed.

قَالَ يَاسِرٌ فَأَقْبَلَ النَّاسُ وَ اللَّهُ يَقَعُ بَعْضُهُمْ عَلَى بَعْضٍ وَ مَا أَشَارَ إِلَى أَحَدٍ إِلَّا رَكَضَ وَ مَرَّ وَ لَمْ يَقِفْ لَهُ أَحَدٌ.

Yasser said, 'The people came. By Allah^{-azwj}, they fell upon each other, and he^{-asws} did not indicate to anyone except he ran and passed by, and no one stopped to him^{-asws}!''³⁰⁹

6- شَأْ، الْإِرْشَادُ ابْنُ قُؤْلَوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ يَاسِرِ الْخَادِمِ قَالَ: لَمَّا عَزَمَ الْمَأْمُونُ الْخُرُوجَ مِنْ خُرَاسَانَ إِلَى بَغْدَادَ خَرَجَ وَ خَرَجَ مَعَهُ الْفَضْلُ بْنُ سَهْلٍ ذُو الرِّثَاسَتَيْنِ وَ خَرَجْنَا مَعَ أَبِي الْحُسَيْنِ الرِّضَا ع فَوَرَدَ عَلَى الْفَضْلِ بْنِ سَهْلٍ كِتَابٌ مِنْ أَخِيهِ الْحُسَيْنِ بْنِ سَهْلٍ وَ نَحْنُ فِي بَعْضِ الْمَنَازِلِ فِي الطَّرِيقِ أَنِّي نَظَرْتُ فِي تَحْوِيلِ السَّنَةِ وَ ذَكَرَ مِثْلَ مَا أَوْرَدْنَا إِلَى آخِرِ الْخَبَرِ.

(The book) 'Al Irshad' – Ibn Qawlawayi, from Al Kulayni, from Ali Bin Ibrahim, from Yasser the servant who said,

'When Al-Mamoun had determined the going out from Khurasan to Baghdad, he went out and there went out with him, Al-Fazl Bin Sahl Zul Riysateyn, and we went out with Abu Al-Hassan^{-asws} Al-Reza. There arrived unto Al-Fazl Bin Sahl, a letter from his brother, and we were in one of the houses in the road. I looked in the changes of the year' – and he mentioned similar to what we have referred to, up to the end of the report''³¹⁰

7- ن، عيون أخبار الرضا عليه السلام الهمداني عَنِ عَلِيِّ بْنِ أَبِيهِ عَنِ الْهَرَوِيِّ قَالَ: جِئْتُ إِلَى بَابِ الدَّارِ الَّتِي حُبِسَ فِيهِ الرِّضَا ع بِسَرَخْسَ وَ قَدْ قُبِدَ فَاسْتَأْذَنْتُ عَلَيْهِ السَّجَانَ فَقَالَ لَا سَبِيلَ لَكُمْ إِلَيْهِ فَقُلْتُ وَ لَمْ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali, from his father, from Al Harwy who said,

'I came to the door of the house in which Al-Reza^{-asws} had been imprisoned at Sarakhsa, and he^{-asws} had been bound. I sought permission to see him^{-asws} from the jailor. He said, 'There is no way for you all to see him'. I said, 'Why not?'

قَالَ لِأَنَّهُ رُبَّمَا صَلَّى فِي يَوْمِهِ وَ لَيْلَتِهِ أَلْفَ رَكْعَةٍ وَ إِنَّمَا يَنْقُطُ مِنْ صَلَاتِهِ سَاعَةً فِي صَدْرِ النَّهَارِ وَ قَبْلَ الزَّوَالِ وَ عِنْدَ اصْفِرَارِ الشَّمْسِ فَهُوَ فِي هَذِهِ الْأَوْقَاتِ قَاعِدٌ فِي مُصَلَّاهُ يُنَاجِي رَبَّهُ

He said, 'Because sometimes he^{-asws} prays a thousand Cycles Salat during his^{-asws} day and his^{-asws} night, and rather he^{-asws} pauses from his^{-asws} Salat for a while in the middle of the day and

³⁰⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 5

³¹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 6

before midday, and at the yellowness of the sun. So, in these timings, he^{-asws} would be seated in his^{-asws} prayer mat whispering to his^{-asws} Lord^{-azwj}.

قَالَ فَقُلْتُ لَهُ فَاطْلُبْ لِي فِي هَذِهِ الْأَوْقَاتِ إِذْنًا عَلَيْهِ فَاسْتَأْذَنْ لِي عَلَيْهِ فَدَخَلْتُ عَلَيْهِ وَهُوَ قَاعِدٌ فِي مُصَلَّاهُ مُتَفَكِّرٌ

He (the narrator) said, 'I said to him, 'Seek permission for me to see him^{-asws} during these timings'. He got permission for me to see him^{-asws}. I entered to see him and he^{-asws} was seated in his^{-asws} prayer mat, thoughtful.

قَالَ أَبُو الصَّلْتِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا شَيْءٌ يَخْكِيهِ عَنْكُمْ النَّاسُ قَالَ وَ مَا هُوَ قُلْتُ يَقُولُونَ إِنَّكُمْ تَدْعُونَ أَنَّ النَّاسَ لَكُمْ عِبِيدٌ

Abu Al-Salt said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this thing the people are telling about you^{-asws}? He^{-asws} said: 'And what is it?' I said, 'They are saying you (Imams^{-asws}) are claiming that the people are your^{-asws} slaves'.

فَقَالَ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ شَاهِدٌ بَأَنِّي لَمْ أَقُلْ ذَلِكَ قَطُّ وَلَا سَمِعْتُ أَحَدًا مِنْ آبَائِي عَ قَالَهُ قَطُّ وَأَنْتَ الْعَالِمُ بِمَا لَنَا مِنَ الْمَظَالِمِ عِنْدَ هَذِهِ الْأُمَّةِ وَأَنَّ هَذِهِ مِنْهَا

He^{-asws} said: '**O Allah! Originator of the skies and the earth, Knower of the unseen and the seen! [39:46].** You^{-azwj} are a Witness that I^{-asws} did not say that at all, nor has anyone heard so from my^{-asws} forefathers^{-asws} having said it at all! And You^{-azwj} are a Knower with is for us^{-asws} grievances with this community, and this is from these (grievances)'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا عَبْدَ السَّلَامِ إِذَا كَانَ النَّاسُ كُلُّهُمْ عِبِيدَنَا عَلَى مَا حَكَّوهُ عَنَّا فِمَنْ نَبِيعُهُمْ

Then he^{-asws} turned to me and he^{-asws} said: 'O Abdul Salam! If the people, all of them were our^{-asws} slaves, based upon what they are telling about us^{-asws}, then from whom would we^{-asws} taking their allegiances?'

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ صَدَقْتَ ثُمَّ قَالَ يَا عَبْدَ السَّلَامِ أَ مُنْكَرٌ أَنْتَ لِمَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ لَنَا مِنَ الْوَلَايَةِ كَمَا يُنْكِرُهُ غَيْرُكَ قُلْتُ مَعَاذَ اللَّهِ بَلْ أَنَا مُؤَيَّرٌ بِوَلَايَتِكُمْ.

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, you^{-asws} speak the truth!' Then he^{-asws} said: 'O Abdul Salam! Are you a denier of the Wilayah what Allah^{-azwj} Mighty and Majestic has Obligated for us^{-asws} just as others are denying it?' I said, 'Allah^{-azwj} Forbid! But I am an acknowledger of your^{-asws} Wilayah'.³¹¹

8- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن عوف بن محمد عن محمد بن أبي عبادَةَ قَالَ: لَمَّا كَانَ مِنْ أَمْرِ الْفَضْلِ بْنِ سَهْلٍ مَا كَانَ وَ قُبِلَ دَخَلَ الْمَأْمُونُ إِلَى الرِّضَا عَ يَبْكِي وَ قَالَ لَهُ هَذَا وَفْتُ حَاجَتِي إِلَيْكَ يَا أَبَا الْحُسَيْنِ فَتَنْظُرُ فِي الْأَمْرِ وَ تُعِينُنِي قَالَ لَهُ عَلَيْكَ التَّذْيِيرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَيْنَا الدُّعَاءُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad, from Muhammad Bin Abu Ubadah who said,

³¹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 7

'When it happened from the matter of Al-Fazl Bin Sahl what happened and he was killed, Al-Mamoun entered to see Al-Reza^{-asws} weeping, and he said to him^{-asws}, 'This is a time of my need to you^{-asws}, O Abu Al-Hassan^{-asws}, so look into the matter and assist me!' He^{-asws} said: 'O commander of the faithful! The management is up to you and upon us^{-asws} is the supplication'.

فَلَمَّا خَرَجَ الْمَأْمُونُ قُلْتُ لِلرِّضَا ع لَمْ أَخْزَرْ أَعَزَّكَ اللَّهُ مَا قَالَ لَكَ أَمِيرُ الْمُؤْمِنِينَ وَ أَتَيْتُهُ

When Al-Mamoun went out, I said to Al-Reza^{-asws}, 'May Allah^{-azwj} Honour you^{-asws}! Why did you^{-asws} delay what commander of the faithful said to you^{-asws} and delayed it?'

فَقَالَ وَيْحَكَ يَا بَا حَسَنٍ لَسْتُ مِنْ هَذَا الْأَمْرِ فِي شَيْءٍ

He^{-asws} said: 'Woe be to you, O Abu Hassan! I^{-asws} am not into anything from this command'.

قَالَ فَرَأَيْتَ قَدْ اعْتَمَمْتُ فَقَالَ وَ مَا لَكَ فِي هَذَا لَوْ آَلَ الْأَمْرُ إِلَيَّ مَا تَقُولُ وَأَنْتَ مَيِّ كَمَا أَنْتَ مَا كَانَتْ نَفَقَتُكَ إِلَّا فِي كُفْمِكَ وَ كُنْتُ كَوَاحِدٍ مِنَ النَّاسِ.

He (the narrator), 'He^{-asws} saw me to have been saddened. He^{-asws} said: 'And what have you to do regarding this, if the matter to be what you are saying, and you are from me^{-asws} like what you are, your expenses would not be except (what you can hold) in your hand, and you would be like one of the (ordinary) people".³¹²

9- كشف، كشف الغمة و مِمَّا تَلَقَّيْتُهُ السَّمَاعُ وَ نَقَلْتُهُ الْأَلْسُنُ فِي بَقَاعِ الْأَصْفَاعِ أَنَّ الْخَلِيفَةَ الْمَأْمُونِ وَجَدَ فِي يَوْمِ عِيدِ انْحِرَافِ مِرَاجٍ أُحْدِثَ عِنْدَهُ ثَقْلًا عَنِ الْخُرُوجِ إِلَى الصَّلَاةِ بِالنَّاسِ فَقَالَ لِأَبِي الْحَسَنِ عَلِيِّ الرِّضَا ع يَا أَبَا الْحَسَنِ قُمْ وَ صَلِّ بِالنَّاسِ

(The book) 'Kashf Al Ghumma' –

'And from what the ears have received, and the tongues have transmitted regarding spots of the (surrounding) areas, the caliphate of Al-Mamoun found his mood turning away. Heaviness occurred with him from the going out to pray Salat with the people. He said to Abu Al-Hassan Al-Reza^{-asws}, 'O Abu Al-Hassan^{-asws}! Stand and pray with the people (leading them)!'

فَخَرَجَ الرِّضَا ع وَ عَلَيْهِ قَمِيصٌ قَصِيرٌ أَبْيَضٌ وَ عِمَامَةٌ بَيْضَاءُ نَظِيفَةٌ وَ هُمَا مِنْ قُطْنٍ وَ فِي يَدِهِ قَضِيبٌ فَأَقْبَلَ مَاشِيًا بِزُؤْمٍ الْمُصَلَّى وَ هُوَ يَقُولُ السَّلَامَ عَلَى أَبَوَيْ آدَمَ وَ نُوحٍ السَّلَامَ عَلَى أَبَوَيْ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ السَّلَامَ عَلَى أَبَوَيْ مُحَمَّدٍ وَ عَلِيِّ السَّلَامَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Al-Reza^{-asws} came out and upon him^{-asws} was a short white shirt, and a clean white turban, and they were of cotton, and in his^{-asws} hand was a cane. He^{-asws} came walking to lead the praying ones and he^{-asws} was saying: 'The greetings be upon my^{-asws} two fathers^{-as} Adam^{-as} and Noah^{-as}! The greetings be upon my^{-asws} two fathers^{-as} Ibrahim^{-as} and Ismail^{-as}! The greetings be upon my^{-asws} two fathers^{-asws} Muhammad^{-saww} and Ali^{-asws}! The greetings be upon the righteous servants of Allah^{-azwj}!'

فَلَمَّا رَأَى النَّاسُ أَهْرَعُوا إِلَيْهِ وَ انْتَالُوا عَلَيْهِ لِتَقْبِيلِ يَدَيْهِ فَأَسْرَعَ بَعْضُ الْخَاشِعَةِ إِلَى الْخَلِيفَةِ الْمَأْمُونِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَذَارِكِ النَّاسَ وَ اخْرِجِ صَلِّ بِهُمْ وَ إِلَّا خَرَجْتَ الْخِلَافَةُ مِنْكَ الْآنَ

³¹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 8

When the people saw him^{-asws}, they hurried to him^{-asws} and thronged to him^{-asws} in order to kiss his^{-asws} hand. One of ones in the procession hastened to the caliph Al-Mamoun. He said, 'O commander of the faithful! Beware of the people and go out and pray Salat with them or else the caliphate would go out from you right now!'

فَحَمَلَهُ عَلَى أَنْ خَرَجَ بِنَفْسِهِ وَ جَاءَ مُسْرِعاً وَ الرِّضَا ع بَعْدُ مِنْ كَثْرَةِ الرِّحَامِ عَلَيْهِ لَمْ يَخْلُصْ إِلَى الْمُصَلَّى فَتَقَدَّمَ الْمَأْمُونُ وَ صَلَّى بِالنَّاسِ.

He carried him upon going out himself, and he came quickly, and Al-Reza^{-asws}, due to being overcrowded, had not yet reached to the prayer mat. Al-Mamoun came forward and prayed with the people (leading them)".³¹³

وَ قَالَ الْآبِيُّ فِي نَفَرٍ الدُّرِّ عَلِيٍّ بِنُ مُوسَى الرِّضَا ع سَأَلَهُ الْفَضْلُ بْنُ سَهْلٍ فِي مَجْلِسِ الْمَأْمُونِ فَقَالَ يَا أَبَا الْحَسَنِ الْخَلْقُ مُجْبَرُونَ فَقَالَ اللَّهُ أَغْدَلُ مِنْ أَنْ يُجْبَرَ ثُمَّ يُعَذَّبُ

And Al Abiyyu said in 'Nasr Al Durr' –

'Ali^{-asws} Bin Musa Al-Reza^{-asws} was asked by Al-Fazl Bin Sahl in a gathering of Al-Mamoun. He said, 'O Abu Al-Hassan^{-asws}! The people are under compulsion!' He^{-asws} said: 'Allah^{-azwj} is more Just than to Compel (the people), then Punish them (for what they do)'.

قَالَ فَمُطْلَقُونَ قَالَ اللَّهُ أَحْكَمُ مِنْ أَنْ يُهْمَلَ عَبْدُهُ وَ يَكْلَهُ إِلَى نَفْسِهِ

He said, 'So they are free (to do whatever they want)!' He^{-asws} said: 'Allah^{-azwj} is Wiser than to ignore His^{-azwj} servant and Allocate him to himself'.

أَبِي الْمَأْمُونُ بِنَصْرَانِيٍّ قَدْ فَجَرَ بِهَا شَيْئَةٍ فَلَمَّا رَأَاهُ أَسْلَمَ فَغَاظَهُ ذَلِكَ وَ سَأَلَ الْفُقَهَاءَ فَقَالُوا هَدَرَ الْإِسْلَامُ مَا قَبْلَهُ

They came to Al-Mamoun with a Christian who had been immoral with a Hashemite woman. When he saw him, he became a Muslim. That enraged him and he asked the jurists. They said, 'Al-Islam nullifies whatever was before it!'

فَسَأَلَ الرِّضَا ع فَقَالَ افْتُلَّهُ لِأَنَّهُ أَسْلَمَ حِينَ رَأَى الْبَاسَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْا بِأَسْنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ إِلَى آخِرِ السُّورَةِ.

He asked Al-Reza^{-asws}. He^{-asws} said: 'Kill him because he became a Muslim when he saw the punishment. Allah^{-azwj} Mighty and Majestic Says: **But when they saw Our Punishment, they said, 'We believe in Allah alone [40:84] – up to the end of the Chapter''**.³¹⁴

قَالَ عَمْرُو بْنُ مَسْعَدَةَ بَعَثَنِي الْمَأْمُونُ إِلَى عَلِيٍّ ع لِأَعْلِمَهُ بِمَا أَمَرَنِي بِهِ مِنْ كِتَابٍ فِي تَقْرِيطِهِ فَأَعْلَمْتُهُ ذَلِكَ فَأَطْرَقَ مَلِيئاً وَ قَالَ يَا عَمْرُو إِنَّ مَنْ أَخَذَ بِرَسُولِ اللَّهِ حَقِيقٌ أَنْ يُعْطِيَ بِهِ.

Amro Bin Mas'adah said,

³¹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 9 a

³¹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 9 b

'Al-Mamoun sent me to Ali^{-asws} to let him^{-asws} know what he had ordered me with, from a letter in his^{-asws} praise. So, I let him^{-asws} know that. He^{-asws} lowered his^{-asws} head for a while and said: 'O Amro! The one who takes the rights by Rasool-Allah^{-azwj} is given it'.³¹⁵

بيان: و حاصل الجواب أنه أخذ الخلافة بسبب الانتساب برسول الله ص فهو حقيق بأن يكرم أهل بيته ع.

Explanation: 'And a result of the answer is that he (Al-Mamoun) had taken the caliphate by an attribution with Rasool-Allah^{-saww}, so it is a right that he should honour People^{-asws} of his^{saww} Household'.

10- كشف، كشف الغمة قال الأبي أَدْخَلَ رَجُلٌ إِلَى الْمَأْمُونِ أَرَادَ ضَرْبَ رَقَبَتِهِ وَ الرِّضَا ع حَاضِرٌ فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَقَالَ أَقُولُ إِنَّ اللَّهَ لَا يَزِيدُكَ بِحُسْنِ الْعَفْوِ إِلَّا عِزًّا فَعَفَا عَنْهُ-

(The book) 'Kashf Al Ghumma' – Al Aaby said,

'A man was entered (brought) to Al-Mamoun intending to strike off his neck, and Al-Reza^{-asws} was present. Al-Mamoun said, 'What are you^{-asws} saying, O Abu Al-Hassan^{-asws}? He^{-asws} said: 'I^{-asws} am saying that if you were to pardon goodly, Allah^{-azwj} will not Increase you except in honour!' So, he pardoned him.

و قَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ أَخْبِرْنِي عَنْ جَدِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ بِأَيِّ وَجْهِ هُوَ قَسِيمُ الْجَنَّةِ وَ النَّارِ

And Al-Mamoun said, 'O Abu Al-Hassan^{-asws}! Inform me about your^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}. By which aspect is he^{-asws} distributor of the Paradise and the Fire?'

فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَمْ تَرَوْهُ عَنْ أَبِيكَ - عَنْ آبَائِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ حُبٌّ عَلَيٍّ إِيْمَانٌ وَ بُغْضُهُ كُفْرٌ فَقَالَ بَلَى

He^{-asws} said: 'O commander of the faithful! Are you not reporting from your father, from his forefathers, from Abdullah Bin Abbas that he said, 'I heard Rasool-Allah^{-saww} saying: 'Loving Ali^{-asws} is Eman and hating him^{-asws} is Kufir'? He said, 'Yes'.

قَالَ الرِّضَا ع فَكَسَمَ الْجَنَّةَ وَ النَّارَ فَقَالَ الْمَأْمُونُ لَا أَبْقَانِي اللَّهُ بِعَدَاكَ يَا أَبَا الْحَسَنِ أَشْهَدُ أَنَّكَ وَارِثُ عِلْمِ رَسُولِ اللَّهِ.

Al-Reza^{-asws} said: 'So he^{-asws} does distribute the Paradise and the Fire'. Al-Mamoun said, 'May Allah^{-azwj} not Cause me to live after you^{-asws}, O Abu Al-Hassan^{-asws}! I testify that you^{-asws} are an inheritor of the knowledge of Rasool-Allah^{-saww}'.³¹⁶

قَالَ أَبُو الصَّلْتِ الْهَرَوِيُّ فَلَمَّا رَجَعَ الرِّضَا إِلَى مَنْزِلِهِ أَتَيْتُهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَحْسَنَ مَا أَجَبْتَ بِهِ أَمِيرَ الْمُؤْمِنِينَ

Abu Al Salt Al Harwy said,

'When Al-Reza^{-asws} returned to his^{-asws} house, I came to him^{-asws}. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! How excellent is what you answered commander of the faithful with!'

³¹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 9 c

³¹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 10 a

فَقَالَ يَا أَبَا الصَّلْتِ أَنَا كَلَّمْتُهُ مِنْ حَيْثُ هُوَ وَ لَقَدْ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ لِي رَسُولُ اللَّهِ يَا عَلِيُّ أَنْتَ قَسِيمُ الْجَنَّةِ وَالنَّارِ يَوْمَ الْقِيَامَةِ تَقُولُ لِلنَّارِ هَذَا لِي وَ هَذَا لَكَ.

He^{-asws} said: 'O Abu Salat! I^{-asws} spoke to him from where he was, and I^{-asws} have head my^{-asws} father^{-asws} narrating from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said to me^{-asws}: 'O Ali^{-asws}! You^{-asws} are distributor of the Paradise and the Fire on the Day of Qiyamah. You^{-asws} shall be saying to the Fire: 'This one is for me^{-asws}, and this one is for you!'”³¹⁷

11- ن، عيون أخبار الرضا عليه السلام علي بن الحسين بن شاذويه و جعفر بن محمد بن مسرور عن الحميري عن أبيه عن الرئان بن الصلت قال: حضر الرضا ع مجلس المأمون بمرو و قد اجتمع في مجلسه جماعة من علماء أهل العراق و خراسان فقال المأمون أخبروني عن معنى هذه الآية ثم أوزنا الكتاب الذين اصطفينا من عبادنا

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Ali Bin Al Husayn Bin Shazawiya, and Ja'far Bin Muhammad Bin Masrour, from Al Himeyri, from his father, from Al Rayyan Bin Al Salt who said,

'Al-Reza^{-asws} presented at a gathering of Al-Mamoun at Merv, and there had been gathering in his gathering, a group of scholars from the people of Al-Iraq and Khurasan. Al-Mamoun said, 'Inform me about the meaning of this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**'.

فَقَالَتِ الْعُلَمَاءُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْأُمَّةَ كُلَّهَا فَقَالَ الْمَأْمُونُ مَا تَقُولُ يَا أَبَا الْحُسَيْنِ فَقَالَ الرِّضَا ع لَا أَقُولُ كَمَا قَالُوا وَ لَكِنِّي أَقُولُ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْعِرَّةَ الطَّاهِرَةَ

The scholars said, 'Allah^{-azwj} Mighty and Majestic Intends by that, the whole of the community'. Al-Mamoun said, 'And what are you^{-asws} saying, O Abu Al-Hassan^{-asws}?' Al-Reza^{-asws} said: 'I^{-asws} am not saying as what they are saying, but I^{-asws} say: 'Allah^{-azwj} Mighty and Majestic Intends by that, the Purified Progeny^{-asws}'.

ثُمَّ اسْتَدَلَّ ع بِالآيَاتِ وَ الرِّوَايَاتِ إِلَى أَنْ قَالَ الْمَأْمُونُ وَ الْعُلَمَاءُ جَزَأَكُمْ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الْأُمَّةِ خَيْرًا فَمَا نَحْدُ الشَّرْحَ وَ الْبَيَانَ فِيمَا اشْتَبَهَ عَلَيْنَا إِلَّا عِنْدَكُمْ.

Then he^{-asws} evidenced with the Verses and the reports until Al-Mamoun and the scholars said, 'May Allah^{-azwj} Recompense you^{-asws} all goodly, People^{-asws} of the Household of your Prophet^{-saww}, on behalf of the community. We have not found the commentary and the explanation regarding what is confusing upon us except with you^{-asws} all!'”³¹⁸

12- ن، عيون أخبار الرضا عليه السلام جعفر بن علي بن أحمد الفقيه القمي عن الحسن بن محمد بن علي بن صدقة عن محمد بن عمر بن عبد العزيز الأنصاري قال حدثني من سمع الحسن بن محمد النوفلي ثم الهاشمي يقول لما قدم علي بن موسى الرضا ع على المأمون أمر الفضل بن سهل أن يجتمع له أصحاب المقالات مثل الجاثليقي و رأس الجالوت و رؤساء الصائين و الهزبي الأكر و أصحاب زردشت و نسطاس الرومي و المتكلمين ليسمع كلامه و كلامهم

³¹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 10 b

³¹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 11

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ja'far Bin Ali Bin Ahmad the jurist of Qumm, from Al-Hassan Bin Muhammad Bin Ali Bin Sadaqah, from Muhammad Bin Umar Bin Abdul Aziz Al Ansary who said, 'It is narrated to me by the one who heard Al-Hassan Bin Muhammad Al Nowfaly, then Al Hashimy saying,

'When Ali^{-asws} Bi Musa Al-Reza^{-asws} arrived to Al-Mamoun, he ordered Al-Fazl Bin Sahl to gather the masters of the words like the Catholics, and Ra's Al Jalout (Rabbi), and the Sabeian chiefs, and Al-Hirbiz the great, and companions of Zardahusht, and Nestas the Roman, and the speakers to listen to his^{-asws} speech and their speeches.

فَجَمَعَهُمُ الْفَضْلُ بْنُ سَهْلٍ ثُمَّ أَعْلَمَ الْمَأْمُونُ بِاجْتِمَاعِهِمْ فَقَالَ أَدْخِلْهُمْ عَلَيَّ فَفَعَلَ فَرَحَّبَ بِهِمُ الْمَأْمُونُ ثُمَّ قَالَ لَهُمْ إِنِّي إِنَّمَا جَمَعْتُكُمْ لِحَيٍّ وَ أَحَبُّتُ أَنْ تُنَاطِرُوا ابْنَ عَمِّي هَذَا الْمَدَنِيَّ الْقَادِمَ عَلَيَّ فَإِذَا كَانَ بُكْرَةً فَأَعِدُّوا عَلَيَّ وَ لَا يَتَخَلَّفَ مِنْكُمْ أَحَدٌ

Al-Fazl Bin Sahl gathered them, then he let Al-Mamoun know of their having gathered. He said, 'Enter them to see me!' He did so. Al-Mamoun was welcoming with them, then said to them, 'I have rather gathered you all for good, and I would love it if you would debate son^{-asws} of an uncle of mine, this Medinite who has arrived to me. When it is morning, then come early to me and not one of you should stay behind'.

فَقَالُوا السَّمْعُ وَ الطَّاعَةُ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ مُبَكِّرُونَ إِنْ شَاءَ اللَّهُ تَعَالَى

They said, 'The hearing and the obeying, O commander of the faithful! We shall be coming in the morning if Allah^{-azwj} the Exalted so Desires!'

قَالَ الْحُسَيْنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ قَبِينَا نَحْنُ فِي حَدِيثٍ لَنَا عِنْدَ أَبِي الْحُسَيْنِ الرِّضَا ع إِذْ دَخَلَ عَلَيْنَا يَاسِرٌ وَ كَانَ يَتَوَلَّى أَمْرَ أَبِي الْحُسَيْنِ ع فَقَالَ يَا سَيِّدِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ فِدَاكَ أَهْلُكَ إِنَّهُ اجْتَمَعَ إِلَيَّ أَصْحَابُ الْمَقَالَتِ وَ أَهْلُ الْأَدْيَانِ وَ الْمُتَكَلِّمُونَ مِنْ جَمِيعِ الْمِلَلِ فَرَأَيْتُكَ فِي الْبُكُورِ عَلَيْنَا إِنْ أَحْبَبْتَ كَلَامَهُمْ وَ إِنْ كَرِهْتَ ذَلِكَ فَلَا تَنْجَسْهُمْ وَ إِنْ أَحْبَبْتَ أَنْ نَصِيرَ إِلَيْكَ خَفَّ ذَلِكَ عَلَيْنَا

Al-Hassan Bin Muhammad Al-Nowfaly said, 'While we were in a discussion of our in the presence of Abu Al-Hassan Al-Reza^{-asws}, when Yasser entered, and he was in charge of the matter of Abu Al-Hassan^{-asws}. He said, 'O my Master^{-asws}! Commander of the faithful conveys the greetings to you^{-asws} and says, 'May your^{-asws} brother be sacrificed for you^{-asws}! There have gathered to me, the masters of the speeches, and the people of religions, and the speakers from entirety of the religions, so I view you^{-asws} to come early to us. I would love you^{-asws} to speak to them, and if you^{-asws} dislike that, then do not take the trouble, and if you^{-asws} like, we can come to you^{-asws}. That would be light upon us'.

فَقَالَ أَبُو الْحُسَيْنِ ع أَلْبَعُهُ السَّلَامَ وَ لَنْ لَهُ قَدْ عَلِمْتُ مَا أَرَدْتَ وَ أَنَا صَائِرٌ إِلَيْكَ بُكْرَةً إِنْ شَاءَ اللَّهُ تَعَالَى

Abu Al-Hassan^{-asws} said: 'deliver the greetings to him and say to him: 'I^{-asws} know what you want and I^{-asws} shall be coming to you early morning, if Allah^{-azwj} the Exalted so

قَالَ الْحُسَيْنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَلَمَّا مَضَى يَاسِرٌ التَّفْتُ إِلَيْنَا ثُمَّ قَالَ لِي يَا نَوْفَلِيُّ أَنْتَ عِرَاقِي وَ رَقَّةُ الْعِرَاقِيِّ غَيْرُ غَلِيظَةٍ فَمَا عِنْدَكَ فِي جَمْعِ ابْنِ عَمِّكَ عَلَيْنَا أَهْلَ الشِّرْكَ وَ أَصْحَابِ الْمَقَالَتِ

Al-Hassan Bin Muhammad Al-Nowfaly said, 'When Yasser went, he^{-asws} turned towards us then said to me: 'O Nowfaly! You are an Iraqi, and the friendliness of the Iraqis is not harsh.

So, what is with you regarding the gathering of the son of your uncle to us the people of Shirk, and masters of the words?’

فَقُلْتُ جُعِلْتُ فِدَاكَ يُرِيدُ الْإِمْتِحَانَ وَ يُحِبُّ أَنْ يَعْرِفَ مَا عِنْدَكَ وَ لَقَدْ بَنَى عَلَى أَسَاسٍ غَيْرِ وَثِيقِ الْبُتَيْنِ وَ يَفْسُ وَ اللَّهُ مَا بَنَى

I said, ‘May I be sacrificed for you^{-asws}! He intended the test and would love to know what is with you^{-asws}, and he has built upon a foundation which is not strongly built, and by Allah^{-azwj}, evil is what he has built’.

فَقَالَ لِي وَ مَا بَنَاؤُهُ فِي هَذَا الْبَابِ قُلْتُ إِنَّ أَصْحَابَ الْكَلَامِ وَ الْبِدْعِ خِلَافَ الْعُلَمَاءِ وَ ذَلِكَ أَنَّ الْعَالِمَ لَا يُنْكِرُ غَيْرَ الْمُنْكَرِ وَ أَصْحَابُ الْمَقَالَاتِ وَ الْمُتَكَلِّمُونَ وَ أَهْلُ الشِّرْكِ أَصْحَابُ انْكَارٍ وَ مُبَاهَاةٍ إِنْ اخْتَجَجْتَ عَلَيْهِمْ بِأَنَّ اللَّهَ تَعَالَى وَاحِدٌ قَالُوا صَحِّحْ وَ خَدَائِثُهُ

He^{-asws} said to me: ‘And what is his building regarding this subject?’ I said, ‘The companions of the theology and innovations oppose the scholars, and that is because the scholar does not deny what others deny, and the companions of the words, and the speakers, and people of the Shirk and companions of denials and show-offs. If you^{-asws} were to argue against them that Allah^{-azwj} the Exalted is One, they would say, ‘Give His^{-azwj} correct Oneness!’

وَ إِنْ قُلْتَ إِنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص قَالُوا نَبَتْ رَسُولَهُ ثُمَّ يُبَاهَتُونَ الرَّجُلَ وَ هُوَ يُبْطِلُ عَلَيْهِمْ بَحْجَتَهُ وَ يُغَالِطُونَهُ حَتَّى يَتْرَكَ قَوْلَهُ فَآخِذَهُمْ جُعِلْتُ فِدَاكَ

And if you^{-asws} were to say that Muhammad^{-saww}, they would say, ‘Prove his^{-saww} Messenger-ship!’ Then they would defame the man and he would invalidate his own argument upon them, and they would make him out to be wrong until he leaves his word. So be cautious of them. May I be sacrificed for you^{-asws}!’

قَالَ فَتَبَسَّمَ ع ثُمَّ قَالَ يَا نَوْفَلِيُّ أَ فَتَخَافُ أَنْ يَقْطَعُونِي عَلَى حُجَّتِي قُلْتُ لَا وَ اللَّهُ مَا خِفْتُ عَلَيْكَ قَطُّ وَ إِنِّي لَأَرْجُو أَنْ يُظْفِرَكَ اللَّهُ بِهِمْ إِنْ شَاءَ اللَّهُ تَعَالَى

He (the narrator) said, ‘He^{-asws} smiled, then said: ‘O Nowfaly! Are you fearing that they might cut my^{-asws} arguments upon me^{-asws}?’ I said, ‘No, by Allah^{-azwj}! I do not fear upon you^{-asws} at all, and I hope that Allah^{-azwj} would Make you^{-asws} win with them if Allah^{-azwj} the Exalted so Desires’.

فَقَالَ لِي يَا نَوْفَلِيُّ أَ تُحِبُّ أَنْ تَعْلَمَ مَتَى يَنْدَمُ الْمَأْمُونُ قُلْتُ نَعَمْ قَالَ إِذَا سَمِعَ اخْتِجَاجِي عَلَى أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ وَ عَلَى أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ وَ عَلَى أَهْلِ الزَّبُورِ بِزُبُورِهِمْ وَ عَلَى الصَّابِيِّينَ بِعِبْرَانِيَّتِهِمْ وَ عَلَى أَهْلِ الْهَرَابِذَةِ بِفَارِسِيَّتِهِمْ وَ عَلَى أَهْلِ الرُّومِ بِرُومِيَّتِهِمْ وَ عَلَى أَصْحَابِ الْمَقَالَاتِ بِلُغَاتِهِمْ

He^{-asws} said to me: ‘O Nowfaly! Would you like to know when Al-Mamoun would regret?’ I said, ‘Yes’. He^{-asws} said: ‘When he hears my^{-asws} argumentation against the people of the Torah by their own Torah, and against the people of the Evangel by their own Evangel, and against the people of the Psalms with their own Psalms, and against the Sabians in their own Hebrew, and against the people of Harabiza in their own Persian, and against the people of Rome with their own Roman, and against the companions of the words in their own languages.

فَإِذَا قَطَعْتُ كُلَّ صِنْفٍ وَ دَخَضْتُ حُجَّتَهُ وَ تَرَكْتُ مَقَالَاتَهُ وَ رَجَعْتُ إِلَى قَوْلِي عِلْمُ الْمَأْمُونِ أَنَّ الْمَوْضِعَ الَّذِي هُوَ بِسَبِيلِهِ لَيْسَ بِمُسْتَحَقٍّ لَهُ فَعِنْدَ ذَلِكَ تَكُونُ النَّدَامَةُ مِنْهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

So, when every type has been cut, and his argument has been disproved, and his word has been left and he is returned to my^{-asws} word, Al-Mamoun would know that the place which he is with its way, he isn't deserving for it. Thus, during that the regret would occur from him, and there is neither any might nor any strength except with Allah^{-azwj} the Exalted, the Magnificent'.

فَلَمَّا أَصْبَحْنَا أَنَا الْفَضْلُ بْنُ سَهْلٍ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ ابْنُ عَمِّكَ يَنْتَظِرُكَ وَ قَدْ اجْتَمَعَ الْقَوْمُ فَمَا رَأَيْكَ فِي إِثْبَانِهِ فَقَالَ لَهُ الرِّضَا ع تَقَدَّمْنِي وَ إِنِّي صَائِرٌ إِلَى نَاحِيَّتِكُمْ إِنْ شَاءَ اللَّهُ

When it was morning, Al-Fazl Bin Sahl came to us. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! The son of your^{-asws} uncle awaits you^{-asws}, and the people have gathered, so what is your^{-asws} view in going to him?' Al-Reza^{-asws} said to him: 'Go ahead of me^{-asws} and I^{-asws} shall be coming towards you if Allah^{-azwj} so Desires'.

ثُمَّ تَوَضَّأَ ع وَضُوءَهُ لِلصَّلَاةِ وَ شَرِبَ شَرْبَةً سَوِيقًا وَ سَقَانَا مِنْهُ ثُمَّ خَرَجَ وَ خَرَجْنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى الْمَأْمُونِ فَإِذَا الْمَجْلِسُ غَاصَّ بِأَهْلِهِ وَ مُحَمَّدُ بْنُ جَعْفَرٍ فِي جَمَاعَةِ الطَّالِبِيِّينَ وَ الْهَاشِمِيِّينَ وَ الْقَوَادُ حُضُورًا

Then he^{-asws} performed wud'u, and his^{-asws} wud'u was for the Salat, and he^{-asws} drank a drink of Suweyq and quenched us from it. Then he^{-asws} went out and we went out along with him^{-asws} until we entered unto Al-Mamoun. There, the gathering was crammed with its people. And Muhammad son of Ja'far^{-asws} was in a group of Talibeen and the Hashemites, and the leaders were present.

فَلَمَّا دَخَلَ الرِّضَا ع قَامَ الْمَأْمُونُ وَ قَامَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ جَمِيعُ بَنِي هَاشِمٍ فَمَا زَالُوا وَقُوفًا وَ الرِّضَا ع جَالِسٌ مَعَ الْمَأْمُونِ حَتَّى أَمَرَهُمْ بِالْجُلُوسِ فَجَلَسُوا

When Al-Reza^{-asws} entered, Al-Mamoun stood up, and Muhammad son of Ja'far^{-asws} and entirety of the clan of Hashim^{-as} stood up. They did not cease to be standing, and Al-Reza^{-asws} sat down with Al-Mamoun, until he ordered them with sitting down. So, they sat down.

فَلَمْ يَزَلِ الْمَأْمُونُ مُقْبِلًا عَلَيْهِ يُحَدِّثُهُ سَاعَةً ثُمَّ التَفَتَ إِلَى الْجَائِلِيِّ فَقَالَ يَا جَائِلِي هَذَا ابْنُ عَمِّي عَلِيُّ بْنُ مُوسَى بْنِ جَعْفَرٍ وَ هُوَ مِنْ وَلَدِ فَاطِمَةَ بِنْتِ نَبِيِّنَا وَ ابْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَأَجِبْ أَنْ تُكَلِّمَهُ وَ تُحَاجَّهُ وَ تُنْصِفَهُ

Al-Mamoun did not cease facing towards him^{-asws}, discussing with him^{-asws} for a while, then he turned to the Catholic (priest). He said, 'O Catholic! This is a son^{-asws} of an uncle of mine, Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws}, and he^{-asws} is from the sons^{-asws} of (Syeda) Fatima^{-asws}, daughter^{-asws} of our Prophet^{-sawww} and son of Ali^{-asws} Bin Abu Talib^{-asws}. I would love it if you could speak to him^{-asws} and argue with him and be fair to him^{-asws}'.

فَقَالَ الْجَائِلِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ أَحَاجُّ رَجُلًا يَحْتَجُّ عَلَيَّ بِكِتَابٍ أَنَا مُنْكَرُهُ وَ نَبِيِّ لَا أُوْمِنُ بِهِ

The Catholic said, 'O commander of the faithful! How can I argue with a man who would argue against me by the Book I am a denier of, and a Prophet^{-sawww} I do not believe in?'

فَقَالَ الرِّضَا ع يَا نَصْرَانِي فَإِنْ احْتَجَجْتُ عَلَيْكَ بِإِنْجِيلِكَ أَتَقَرُّ بِهِ قَالَ الْجَائِلِيُّ وَ هَلْ أَقْدِرُ عَلَى دَفْعِ مَا نَطَقَ بِهِ الْإِنْجِيلُ نَعَمْ وَ اللَّهُ أَفَرُّ بِهِ عَلَى رَعْمٍ أَنْفِي

Al-Reza^{-asws} said: 'O Chrisitan! Supposing I^{-asws} were to argue against you with your Evangel, would you accept it?' The Catholic said, 'And can I defend against what the Evangel speaks with? Yes, by Allah^{-azwj}! I shall accept it upon the rubbing of my nose!'

ثُمَّ قَرَأَ الرِّضَا عَ عَلَيْهِ الْإِنْجِيلَ وَ أَثْبَتَ عَلَيْهِ أَنَّ نَبِيَّنَا ص مَذْكُورٌ فِيهِ ثُمَّ أَحْبَرَهُ بِعَدَدِ حَوَارِي عِيسَى ع وَ أَحْوَائِهِمْ وَ اِخْتَجَّ بِمُحْجَجٍ كَثِيرَةٍ أَقَرَّ بِهَا ثُمَّ قَرَأَ عَلَيْهِ كِتَابَ شُعْبَا وَ غَيْرَهُ إِلَى أَنْ قَالَ الْجَائِلِيُّ لَيْسَ أَلَاكَ غَيْرِي فَلَا وَ حَقِّ الْمَسِيحِ مَا ظَنَنْتُ أَنَّ فِي عُلَمَاءِ الْمُسْلِمِينَ مِثْلَكَ

Then Al-Reza^{-asws} read the Evangel to him and proved to him that our Prophet^{-saww} is mentioned in it. Then he^{-asws} informed him the number of the disciples of Isa^{-asws} and their situations, and he^{-asws} argued with a lot of argument he acknowledged with it. Then he^{-asws} recited to him the book of Sha'ya and others, until the Catholic said, 'Let others question you'^{asws}! No, by the right of the Messiah^{-as}! I did not think that there would be like of you among the Muslim scholars!'

فَالْتَفَتَ الرِّضَا عَ إِلَى رَأْسِ الْحَالُوتِ وَ اِخْتَجَّ عَلَيْهِ بِالتَّوْرَةِ وَ الزَّبُورِ وَ كِتَابِ شُعْبَا وَ حَيْثُوقَ حَتَّى أَفْجَمَ وَ لَمْ يُجِرْ جَوَابًا

Al-Reza^{-asws} turned to Ra's Al-Jaout (Rabbi) and argued against him with the Torah and the Psalms, and the book of Sha'ya, and Hayqouq, until he was thrown and could not respond an answer.

ثُمَّ دَعَا عَ بِالْهَرَبِذِ الْأَكْبَرِ وَ اِخْتَجَّ عَلَيْهِ حَتَّى انْقَطَعَ هَرَبِذُ مَكَانِهِ فَقَالَ الرِّضَا عَ يَا قَوْمُ إِنْ كَانَ فِيكُمْ أَحَدٌ يُخَالِفُ الْإِسْلَامَ وَ أَرَادَ أَنْ يَسْأَلَ فَلْيَسْأَلْ غَيْرَ مُحْتَشِمٍ

Then he^{-asws} called for Al-Hirbiz the great and argued against him until Hirbiz was cut down. Al-Reza^{-asws} said: 'O people! If there was anyone among you opposing Al-Islam and wants to ask, so let him ask without any uneasiness!'

فَقَامَ إِلَيْهِ عِمْرَانُ الصَّابِيُّ وَ كَانَ وَاحِدًا فِي الْمُتَكَلِّمِينَ فَقَالَ يَا عَالَمُ النَّاسِ لَوْ لَا أَنَّكَ دَعَوْتَ إِلَى مَسْأَلَتِكَ لَمْ أَقْدِمَ عَلَيْكَ بِالْمَسَائِلِ فَلَقَدْ دَخَلْتُ الْكُوفَةَ وَ الْبَصْرَةَ وَ الشَّامَ وَ الْحَزِيرَةَ وَ لَقِيتُ الْمُتَكَلِّمِينَ فَلَمْ أَقْعُ عَلَى أَحَدٍ يُثْبِتُ لِي وَاحِدًا لَيْسَ غَيْرُهُ قَائِمًا بِوَحْدَانِيَّتِهِ أَ فَتَأْدُنُ أَنْ أَسْأَلَكَ

Imran the Sabeian stood up, and he was one among the speakers. He said, 'O scholar of the people! Had you^{-asws} not invited to ask you^{-asws}, I would not have come forward to you^{-asws} with the questions, for I had entered Al-Kufa and Al-Basra and Syria and Al-Jazeera, and I have met the speakers, but I did not find anyone who could prove to me One, there isn't another standing with His^{-azwj} Oneness'.

قَالَ الرِّضَا عَ إِنْ كَانَ فِي الْجَمَاعَةِ عِمْرَانُ الصَّابِيُّ فَأَنْتَ هُوَ قَالَ أَنَا هُوَ قَالَ سَلْ يَا عِمْرَانُ وَ عَلَيْكَ بِالنِّصْفَةِ وَ إِيَّاكَ وَ الْخُطْلَ وَ الْحُورَ

Al-Reza^{-asws} said: 'If there was Imran the Sabeian in the gathering, then you are he'. He said, 'I am he'. He^{-asws} said: 'Ask, O Imran, and upon you is to be with the fairness, and beware of the impertinence and the tyranny'.

فَقَالَ وَ اللَّهُ يَا سَيِّدِي مَا أُرِيدُ إِلَّا أَنْ تُثْبِتَ لِي شَيْئًا أَتَعْلُقُ بِهِ فَلَا أَجُورُهُ قَالَ سَلْ عَمَّا بَدَا لَكَ فَارْزَحِمِ النَّاسَ وَ انْصَمِّ بَعْضُهُمْ إِلَى بَعْضٍ فَاحْتَجَّ الرِّضَا عَ عَلَيْهِ وَ طَالَ الْكَلَامُ بَيْنَهُمَا إِلَى الزَّوَالِ

He said, 'By Allah^{-azwj}, O my Master^{-asws}! I do not intend except that you^{-asws} prove something to me I can relate with and do not exceed it'. He^{-asws} said: 'Ask about whatever comes to you'. The people thronged and crowded to each other. Al-Reza^{-asws} argued against him and the talk between them was prolonged up to the midday.

فَالْتَفَتَ الرِّضَا ع إِلَى الْمَأْمُونِ فَقَالَ الصَّلَاةُ قَدْ حَضَرَتْ فَقَالَ عِمْرَانُ يَا سَيِّدِي لَا تَقْطَعْ عَلَيَّ مَسْأَلَتِي فَقَدْ رَقَّ قَلْبِي قَالَ الرِّضَا ع نُصَلِّي وَ نَعُودُ فَتَهَضَّ وَ تَهَضَّ الْمَأْمُونُ فَصَلَّى الرِّضَا ع دَاخِلًا وَ صَلَّى النَّاسُ خَارِجًا خَلْفَ مُحَمَّدِ بْنِ جَعْفَرٍ ثُمَّ خَرَجَا فَعَادَ الرِّضَا ع إِلَى مَجْلِسِهِ وَ دَعَا بِعِمْرَانَ فَقَالَ سَلْ يَا عِمْرَانُ

Al-Reza^{-asws} turned to Al-Mamoun and said: 'The Salat has presented'. Imran said, 'O my Master^{-asws}! Do not cut off my questions upon me, for my heart is soft'. Al-Reza^{-asws} said: 'We shall pray and return'. He^{-asws} got up, and Al-Mamoun got up. Al-Reza^{-asws} prayed Salat inside, and the people prayed Salat outside behind Muhammad son of Ja'far^{-asws}. Then they came out, and Al-Reza^{-asws} returned to his^{-asws} seat and called for Imran. He^{-asws} said: 'Ask, O Imran!'

فَسَأَلَهُ عَنِ الصَّانِعِ تَعَالَى وَ صِفَاتِهِ وَ أَجِيبَ إِلَى أَنْ قَالَ أَ فَهِمْتَ يَا عِمْرَانُ قَالَ نَعَمْ يَا سَيِّدِي قَدْ فَهِمْتُ وَ أَشْهَدُ أَنَّ اللَّهَ عَلَى مَا وَصَفْتَ وَ وَحَدَّثَ وَ أَنَّ مُحَمَّدًا عَبْدُهُ الْمُبْعُوثُ بِالْهَدَى وَ دِينِ الْحَقِّ ثُمَّ خَرَّ سَاجِدًا نَحْوَ الْقِبْلَةِ وَ أَسْلَمَ-

He asked him^{-asws} about the Making of the Exalted and His^{-azwj} Attributes, and was answered until he^{-asws} said: 'Do you understand, O Imran?' He said, 'Yes, my Master^{-asws}! I have understood, and I testify that Allah^{-azwj} is upon what you^{-asws} have described and narrated, and that Muhammad^{-saww} is His^{-azwj} servant, the one Sent with the guidance and the religion of truth'. Then he fell into Sajdah towards the Qiblah and became a Muslim'.

قَالَ الْحُسَيْنُ بْنُ مُحَمَّدٍ التَّوْقَلِي فَلَمَّا نَظَرَ الْمُتَكَلِّمُونَ إِلَى كَلَامِ عِمْرَانَ الصَّائِي وَ كَانَ جَدِّلاً لَمْ يَقْطَعُهُ عَنْ حُجَّتِهِ أَحَدٌ قَطُّ لَمْ يَدُنْ مِنَ الرِّضَا ع أَحَدٌ مِنْهُمْ وَ لَمْ يَسْأَلُوهُ عَنْ شَيْءٍ وَ أَمْسَيْنَا فَتَهَضَّ الْمَأْمُونُ وَ الرِّضَا ع فَدَخَلَا وَ انْصَرَفَ النَّاسُ

Al-Hassan Bin Muhammad Al-Nowfaly said, 'When the speakers looked at the talk of Imran the Sabeen, and he was a prolific arguer whom no one could cut him from his arguments at all, not one of them went near to Al-Reza^{-asws} and did not ask him^{-asws} about anything. And we came to the evening, so Al-Mamoun and Al-Reza^{-asws} got up and the entered, and the people dispersed.

وَ كُنْتُ مَعَ جَمَاعَةٍ مِنْ أَصْحَابِنَا إِذْ بَعَثَ إِلَيَّ مُحَمَّدُ بْنُ جَعْفَرٍ فَأَتَيْتُهُ فَقَالَ لِي يَا تَوْقَلِي أَمَا رَأَيْتَ مَا جَاءَ بِهِ صَدِيقُكَ لَا وَ اللَّهُ مَا ظَنَنْتُ أَنَّ عَلِيَّ بْنَ مُوسَى خَاضَ فِي شَيْءٍ مِنْ هَذَا قَطُّ وَ لَا عَرَفْنَاهُ بِهِ إِنَّهُ كَانَ يَتَكَلَّمُ بِالْمَدِينَةِ أَوْ يَجْتَمِعُ إِلَيْهِ أَصْحَابُ الْكَلَامِ

And I was with a group of our companions when Muhammad son of Ja'far^{-asws} sent for me, so I went to him. He said to me, 'O Nowfaly! Did you not see what your friend came with? No, by Allah^{-azwj}, I did not think that Ali^{-asws} Bin Musa^{-asws} would have engaged in any of this at all, nor had we recognised him^{-asws} with it. He^{-asws} used to speak at Al-Medina, or the companions of theology would gather to him^{-asws}'.

قُلْتُ قَدْ كَانَ الْحَاجُّ يَأْتُونَهُ فَيَسْأَلُونَهُ عَنْ أَشْيَاءٍ مِنْ خِلَالِهِمْ وَ حَرَامِهِمْ فَيُجِيبُهُمْ وَ زُبْمًا كَلَّمَ مَنْ يَأْتِيهِ يُحَاجُّهُ

I said, 'The pilgrims had been coming to him^{-asws}, and they were asking him^{-asws} about things from the Permissible(s) and their prohibitions, and he^{-asws} was answering them, and sometimes he^{-asws} would speak to the one who would come to him^{-asws} to argue with him^{-asws}'.

فَقَالَ مُحَمَّدُ بْنُ جَعْفَرٍ يَا أَبَا مُحَمَّدٍ إِنِّي أَخَافُ عَلَيْهِ أَنْ يَحْسُدَهُ هَذَا الرَّجُلُ فَيَسْمُمَهُ أَوْ يَفْعَلَ بِهِ بَلِيَّةً فَأَشِيرُ عَلَيْهِ بِالْإِمْسَاكِ عَنْ هَذِهِ الْأَشْيَاءِ

Muhammad son of Ja'far^{-asws} said, 'O Abu Muhammad! I fear upon him^{-asws} that this man (Al-Mamoun) would envy him^{-asws}, so he would poison him^{-asws} or do something calamitous with him^{-asws}, so consult to him^{-asws} with withholding from these things!'

قُلْتُ إِذَا لَا يَقْبَلُ مِنِّي وَ مَا أَرَادَ الرَّجُلُ إِلَّا امْتِحَانَهُ لِيَعْلَمَ هَلْ عِنْدَهُ شَيْءٌ مِنْ عُلُومِ آبَائِهِ ع

I said, 'Then he^{-asws} will not accept from me, and the man (Al-Mamoun) did not intend except to test him^{-asws} in order to know whether there is anything with him^{-asws} from the knowledge of his^{-asws} forefathers^{-asws}'.

فَقَالَ لِي قُلْ لَهُ إِنَّ عَمَّكَ قَدْ كَرِهَ هَذَا الْبَابَ وَ أَحَبَّ أَنْ تُمْسِكَ عَنْ هَذِهِ الْأَشْيَاءِ لِحِصَالِ شَيْءٍ

He said to me, 'Say to him^{-asws}, 'Your^{-asws} uncle has disliked this subject and he would love it if you^{-asws} could withhold from these things, for various reasons'.

فَلَمَّا انْتَقَلَبْتُ إِلَى مَنْزِلِ الرِّضَا ع أَخْبَرْتُهُ بِمَا كَانَ مِنْ عَمِّهِ مُحَمَّدِ بْنِ جَعْفَرٍ فَتَبَسَّمَ ع ثُمَّ قَالَ حَفِظَ اللَّهُ عَمِّي مَا أَعْرِفَنِي بِهِ لَمْ كَرِهَ ذَلِكَ يَا غُلَامُ صِرْ إِلَى عِمْرَانَ الصَّابِي فَأَتَنِي بِهِ

When I went to the house of Al-Reza^{-asws}, I informed him^{-asws} with what had happened from his^{-asws} uncle Muhammad son of Ja'far^{-asws}. He^{-asws} smiles, then said, 'May Allah^{-azwj} Protect my^{-asws} uncle of having let me^{-asws} know with that he dislikes that. O slave! Go to Imran the Sabeen and come to me^{-asws} with him!'

فَقُلْتُ جُعِلْتُ فِدَاكَ أَنَا أَعْرِفُ مَوْضِعَهُ وَ هُوَ عِنْدَ بَعْضِ إِخْوَانِنَا مِنَ الشَّيْبَةِ قَالَ فَلَا بَأْسَ قَرَّبُوا إِلَيْهِ ذَابَّةً فَصَرْتُ إِلَى عِمْرَانَ فَأَتَيْتُهُ بِهِ فَرَحَّبَ بِهِ وَ دَعَا بِكِسْنَةٍ فَخَلَعَهَا عَلَيْهِ وَ حَمَلَهُ وَ دَعَا بِعَشْرَةِ آلَافٍ دِرْهَمٍ فَوَصَّلَهُ بِهَا

I said, May I be sacrificed for you^{-asws}! I am more knowing of his place, and he is with one of our brethren from the Shias'. He^{-asws} said, 'So there is no problem. Draw an animal closer to him!' I went to Imran and came to him^{-asws} with him. He^{-asws} was welcoming with him and called for a garment and made it to be upon him and had him carried (on a riding animal), and call for ten thousand Dirhams and connected to him with these.

فَقُلْتُ جُعِلْتُ فِدَاكَ حَكَيْتُ فِعْلَ جَدِّكَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ هَكَذَا يَجِبُ ثُمَّ دَعَا ع بِالْعَشَاءِ فَأَجْلَسَنِي عَنْ يَمِينِهِ وَ أَجْلَسَ عِمْرَانَ عَنْ يَسَارِهِ حَتَّى إِذَا فَرَعْنَا قَالَ لِعِمْرَانَ انْصَرِفْ مُصَاحِباً وَ بَكِّرْ عَلَيْنَا نَطْعَمَكَ طَعَامَ الْمَدِينَةِ

I said, 'May I be sacrificed for you^{-asws}! You^{-asws} have recounted the deed of your^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}'. He^{-asws} said: 'That is how it obligates'. Then he^{-asws} called for the dinner and seated me on his^{-asws} right and seated Imran on his^{-asws} left until when we were free, he^{-asws} said to Imran: 'Leave accompanied and come early to us, we^{-asws} shall feed you the food of Al-Medina'.

فَكَانَ عِمْرَانُ بَعْدَ ذَلِكَ يَجْتَمِعُ إِلَيْهِ الْمُتَكَلِّمُونَ مِنْ أَصْحَابِ الْمَقَالَاتِ فَيُبْطِلُ أَمْرَهُمْ حَتَّى اجْتَنَبُوهُ وَ وَصَلَهُ الْمَأْمُونُ بِعَشْرَةِ آلَافٍ دِرْهَمٍ وَ أَغْطَاهُ الْفَضْلُ مَالاً وَ حَمَلَهُ وَ وَلَّاهُ الرِّضَا ع صَدَقَاتٍ بَلُغَ فَأَصَابَ الرِّغَائِبَ.

It so happened after there used to gather to him the speakers from the masters of the words, and he would invalidate their matters to the extent that they shunned him, and Al-Mamoun connected to him with ten thousand Dirhams, and Al-Fazl gave him some wealth and had him carried (on a riding animal), and Al-Reza^{asws} placed him in charge of the charities of Balkh. So, he achieved what he liked”³¹⁹.

13- ن، عيون أخبار الرضا عليه السلام بالإسناد المتقدم عن الحسن بن محمد النوفلي قال: قديم سليمان المروزي متكلم خراسان على المأمون فأكرمه ووصله ثم قال له إن ابن عمي علي بن موسى ع قديم علي من الحجاز وهو يحب الكلام وأصحابه فلا عليك أن تصير إلينا يوم الروية لمناظرة

(The book) ‘Uyoon Akhbar Al-Reza^{asws}’ – By the preceding chain, from Al-Hassan Bin Muhammad Al Nowfaly who said,

‘Suleyman Al-Marouzy, speaker of Khurasan, arrived to Al-Mamoun. He honoured him and connected to him. Then he said to him, ‘The son^{asws} of my uncle, Ali^{asws} Bin Musa^{asws}, has arrived to me from Al-Hijaz, and he^{asws} loves the theology and its companions, so is it not upon you that you come to us on the day of Al-Tarwiyya (8th Zul Hijja) to debate him^{asws}?’

فقال سليمان يا أمير المؤمنين إني أكره أن أسأل مثله في مجلسك في جماعة من بني هاشم فينتقص عند القوم إذا كلمني ولا يجوز الاستقصاء عليه

Suleyman said, ‘O commander of the faithful! I dislike to ask the like of him^{asws} in your gathering among a group from the clan of Hashim^{as}, for he^{asws} would diminish me in the presence of the people when he^{asws} speaks to me, and the investigation is not allowed upon him^{asws}’.

قال المأمون إنما وجهت إليك لمعرفتي بقوتك وليس مرادي إلا أن تقطعه عن حجة واحدة فقط فقال سليمان حسبك يا أمير المؤمنين أجمع بينه و بيني و خليي و الدم-

Al-Mamoun said, ‘But rather, I turned to you due to my understand of your strength, and it isn’t my purpose except you should cut him^{asws} in one argument only!’ Suleyman said, ‘It suffices you, O commander of the faithful! Have a gathering between him^{asws} and me and leave me and the discrediting’.

فوجه المأمون إلى الرضا ع فقال إنه قد قدم علينا رجل من أهل مرو وهو واحد خراسان من أصحاب الكلام فإن خفت عليك أن نتجشم المصير إلينا فعلت

Al-Mamoun diverted him to Al-Reza^{asws}. He said, ‘A man from the people of Merv has arrived to us, and he is one in Khurasan being from the companions of theology. If it is light upon you^{asws}, if you^{asws} could take the trouble to come to us, then do so’.

فنهض ع للوضوء و قال لنا تقدموني و عمران الصابي معنا فصرنا إلى الباب فأخذ ياسر و خالد بيدي فأدخلاني على المأمون فلما سلمت قال أين أخي أبو الحسن أبغاه الله فلت خلفته يلبس ثيابه و أمرنا أن نتقدم

He^{asws} got up for the wud’u and said to us: ‘Go ahead of me^{asws}!’ And Imran the Sabeen was with us. We came to the door, and Yasser and Khalid held my hand and made me enter to see

³¹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 14 H 12

Al-Mamoun. When I had greeted, he said, 'Where is my brother^{-asws} Abu Al-Hassan^{-asws}? May Allah^{-azwj} Cause him^{-asws} to remain!' I said, 'I left him^{-asws} changing into his^{-asws} clothes, and he^{-asws} instructed us to precede'.

ثُمَّ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ عِمْرَانَ مَوْلَاكَ مَعِيَ وَهُوَ بِالْبَابِ فَقَالَ مَنْ عِمْرَانُ قُلْتُ الصَّائِبُ الَّذِي أَسْلَمَ عَلَى يَدَيْكَ قَالَ فَلْيَدْخُلْ فَدَخَلَ فَرَحَّبَ بِهِ الْمَأْمُونُ ثُمَّ قَالَ لَهُ يَا عِمْرَانُ لَمْ تَمُتْ حَتَّى صِرْتَ مِنْ بَنِي هَاشِمٍ قَالَ الْحَمْدُ لِلَّهِ الَّذِي شَرَّفَنِي بِكُمْ يَا أَمِيرَ الْمُؤْمِنِينَ

Then I said, 'O commander of the faithful! Your friend Imran is with me, and he is at the door!' He said, 'Who Imran?' I said, 'The Sabeian who became a Muslim upon your hands'. He said, 'Let him enter!' He entered, and Al-Mamoun was welcoming with him. Then he said to him, 'O Imran! You did not die until you came to be from the clan of Hashim^{-as}'. He said, 'The Praise is for Allah^{-azwj} Who Ennobled me with you all, O commander of the faithful!'

فَقَالَ لَهُ الْمَأْمُونُ يَا عِمْرَانُ هَذَا سُلَيْمَانُ الْمَرْوَزِيُّ مُتَكَلِّمٌ خُرَاسَانَ قَالَ عِمْرَانُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ يَزْعُمُ أَنَّهُ وَاحِدٌ خُرَاسَانَ فِي النَّظَرِ وَ يُنْكِرُ الْبَدَاءَ قَالَ فَلِمَ لَا تُنَاطِئُهُ قَالَ عِمْرَانُ ذَلِكَ إِلَيْهِ

Al-Mamoun said to him, 'O Imran! This is Suleyman Al-Marouzy, speaker of Khurasan'. Imran said, 'O commander of the faithful! He claims that he is along in Khurasan regarding the consideration, and he denies Al-Bad'a (Change of Decision by Allah^{-azwj})'. He said, 'Then why don't you debate him?' He said, 'That is up to you'.

فَدَخَلَ الرِّضَا ع فَقَالَ فِي أَيِّ شَيْءٍ كُنْتُمْ قَالَ عِمْرَانُ يَا ابْنَ رَسُولِ اللَّهِ هَذَا سُلَيْمَانُ الْمَرْوَزِيُّ فَقَالَ سُلَيْمَانُ أ تَرْضَى بِأَبِي الْحَسَنِ وَ يَقُولُهُ فِيهِ فَقَالَ عِمْرَانُ قَدْ رَضِيتُ بِقَوْلِ أَبِي الْحَسَنِ فِي الْبَدَاءِ عَلَى أَنْ يَأْتِيَنِي فِيهِ بِحُجَّةٍ أَحْتَجُّ بِهَا عَلَى نُظَرَائِي مِنْ أَهْلِ النَّظَرِ

Al-Reza^{-asws} entered. He^{-asws} said: 'Which thing are you (engaging) in?' Imran said, 'O son^{-asws} of Rasool-Allah^{-saww}! This is Suleyman Al-Marouzy'. Suleyman said, 'Would you agree with Abu Al-Hassan^{-asws} and his^{-asws} word regarding it?' Imran said, 'I agree with the word of Abu Al-Hassan^{-asws} regarding Al-Bad'a, based upon the he^{-asws} gives me an argument regarding it I can argue with against my debaters from the people of insight'.

فَاخْتَجَّ ع عَلَيْهِ فِي الْبَدَاءِ وَ الْإِرَادَةِ وَ غَيْرِهِمَا مِنْ مَسَائِلِ التَّوْحِيدِ حَتَّى انْقَطَعَ سُلَيْمَانُ وَ لَمْ يُجِرْ جَوَاباً فَقَالَ الْمَأْمُونُ عِنْدَ ذَلِكَ يَا سُلَيْمَانُ هَذَا أَعْلَمُ هَاشِمِيٍّ ثُمَّ تَفَرَّقَ الْقَوْمُ.

He^{-asws} argued against him regarding Al-Bad'a and the Will (of Allah^{-azwj}, and other issues of Tawheed until Suleyman was cut down and could not respond an answer. Al-Mamoun said during that, 'O Suleyman! This is the most learned of the Hashemites!' Then group dispersed".³²⁰

قَالَ الصَّدُوقُ رَحِمَهُ اللَّهُ كَانَ الْمَأْمُونُ يَجْلِبُ عَلَى الرِّضَا ع مِنْ مُتَكَلِّمِي الْفَرَقِ وَ أَهْلِ الْأَهْوَاءِ الْمُضِلَّةِ كُلِّ مَنْ سَمِعَ بِهِ جِرْصاً عَلَى انْقِطَاعِ الرِّضَا ع عَنِ الْحُجَّةِ مَعَ وَاحِدٍ مِنْهُمْ وَ ذَلِكَ حَسِداً مِنْهُ لَهُ وَ لِمَنْزِلَتِهِ مِنَ الْعِلْمِ

Al-Sadouq, may Allah^{-azwj} have Mercy on him, said,

³²⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 13 a

'Al-Mamoun pulled to Al-Reza^{-asws}, from the speakers of the sects, and people of straying opinions, all of them had been heard to have been coveting upon cutting down Al-Reza^{-asws} from the arguments, with (at least) one of them, and that was due to envy from him to him^{-asws}, and due to his^{-asws} status from the knowledge.

فَكَانَ لَا يُكَلِّمُهُ أَحَدٌ إِلَّا أَقْرَبَ لَهُ بِالْفَضْلِ وَ اتَّزَمَ الْحُجَّةَ لَهُ عَلَيْهِ لِأَنَّ اللَّهَ تَعَالَى ذِكْرُهُ يَأْتِي إِلَّا أَنْ يُعْلِي كَلِمَتَهُ وَ يُمِثُّ نُورَهُ وَ يَنْصُرَ حُجَّتَهُ

It was so that he^{-asws} would not speak to anyone except he would acknowledge to him^{-asws} with the merit and he^{-asws} would necessitate the argument for him^{-asws} upon him, because Allah^{-azwj}, Exalted is His^{-azwj} Mention, Refused except that He^{-azwj} would Exalt His^{-azwj} Word and Complete His^{-azwj} Noor, and Help His^{-azwj} Divine Authorities.

وَ هَكَذَا وَعَدَ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ فَقَالَ إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا يَغْنِي بِالَّذِينَ آمَنُوا الْأَيُّمَةَ الْمُتَدَاعِ عَ وَ أَتْبَاعَهُمُ الْعَارِفِينَ وَ الْأَخِيذِينَ عَنْهُمْ يَنْصُرُهُم بِالْحُجَّةِ عَلَى مُخَالَفَتِهِمْ مَا دَامُوا فِي الدُّنْيَا وَ كَذَلِكَ يَفْعَلُ بِهِمْ فِي الْآخِرَةِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخْلِفُ وَعْدَهُ.

And that is how the Blessed and Exalted has Promised in His^{-azwj} Book. He^{-azwj} Said: ***Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]***, meaning by '***those who believe***', the Imams^{-asws} of guidance, and their^{-asws} followers, the spiritualists, and the ones taking from them^{-asws}, helping them^{-asws} with the arguments against their^{-asws} adversaries, for as long as there are in world, and like that He^{-azwj} would Deal with them in the Hereafter, and Allah^{-azwj} Mighty and Majestic does not Break His^{-azwj} Promise".³²¹ (Opinion)

14- ن، عيون أخبار الرضا عليه السلام الحمدايي و المكاتيب و الوراق جميعاً عن علي بن إبراهيم عن القاسم بن محمد البرمكي عن الهروي قال: لما جمع المأمون لعلني بن موسى الرضا ع أهل المقالات من أهل الإسلام و الديانات من اليهود و النصارى و المجوس و الصابئين و سائر أهل المقالات فلم يبق أحد إلا و قد ألزمه حجة كأنه أقيم حجراً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany and Al Mukattib, and Al Warraq, altogether from Ali Bin Ibrahim, from Al Qasim Bin Muhammad Al Barmakky, from Al Harwy who said,

'When Al-Mamoun gathered to Ali^{-asws} Bin Musa Al-Reza^{-asws}, the people of the words, from the people of Syrian, and the religions from the Jews and the Christians and the Magians and the Sabeans, and rest of the people of words, no one stood except he^{-asws} necessitated his^{-asws} argument to him, as if he had swallowed a stone.

قَامَ إِلَيْهِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ الْجَهْمِ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَتَقُولُ بِعِصْمَةِ الْأَنْبِيَاءِ قَالَ نَعَمْ قَالَ فَمَا نَعْمَلُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَصَى آدَمُ رَبَّهُ فَغَوَى إِلَى آخِرِ مَا قَالَ

Ali Bin Muhammad Al-Jahm stood up to him^{-asws}. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Are you saying (believing) in the infallibility of the Prophets^{-as}?' He^{-asws} said: 'Yes'. He said, 'So what would you^{-asws} do regarding the Word of Allah^{-azwj} Mighty and Majestic: ***And Adam disobeyed his Lord, so he strayed [20:121]***' – up to the end of what he said.

³²¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 13 b

فَأَجَابَهُ ع عَنْ جَمِيعِ ذَلِكَ حَتَّى بَكَى عَلَيْهِ بْنُ مُحَمَّدٍ بْنُ الْجَهْمِ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَنَا تَائِبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ أَنْطِقَ فِي أَنْبِيَاءِ اللَّهِ ع بَعْدَ يَوْمِي هَذَا إِلَّا بِمَا ذَكَرْتَهُ.

He^{-asws} answered him about entirety of that until Ali Bin Muhammad cried and said, 'O son^{-asws} of Rasool-Allah^{-saww}! I am repenting to Allah^{-azwj} Mighty and Majestic from speaking regarding the Prophets^{-as} of Allah^{-azwj} after this day of mine except with what you^{-asws} have mentioned'.³²²

15- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن حمدان بن سليمان عن علي بن محمد بن الجهم قال: حضرت مجلس المأمون وعنده الرضا علي بن موسى ع فسأله المأمون عن الأخبار الموهمة لعدم عصمة الأنبياء ع فأجاب ع عن كل منها

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – Tameem Al Qureyshi, from his father, from Hamdan Bin Suleyman, from Ali Bin Muhammad Bin Al Jahm who said,

'I attended a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{-asws} Bin Musa^{-asws}. Al-Mamoun asked him^{-asws} about the important Ahadeeth for the negation of the infallibility of the Prophets^{-as}. He^{-asws} answered about all from it.

فَكَانَ الْمَأْمُونُ يَقُولُ أَشْهَدُ أَنَّ ابْنَ رَسُولِ اللَّهِ ص حَقًّا وَقَدْ كَانَ يَقُولُ لِلَّهِ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ وَقَدْ كَانَ يَقُولُ بَارَكَ اللَّهُ فِيكَ يَا أَبَا الْحَسَنِ وَقَدْ كَانَ يَقُولُ جَزَاكَ اللَّهُ عَنْ أَنْبِيَائِهِ خَيْرًا يَا أَبَا الْحَسَنِ

Al-Mamoun was saying, 'I testify that you^{-asws} are a son^{-asws} of Rasool-Allah^{-saww} truly!' And he^{-asws} was saying, 'For Allah^{-azwj} is your^{-asws} correctness, O son^{-asws} of Rasool-Allah^{-saww}!' And he was saying, 'May Allah^{-azwj} Bless you^{-asws}, O Abu Al-Hassan^{-asws}!' And he^{-asws} was saying, 'May Allah^{-azwj} Recompense you goodly on behalf of His^{-azwj} Prophets^{-as}, O Abu Al-Hassan^{-asws}!'

فَلَمَّا أَجَابَ ع عَنْ كُلِّ مَا أَرَادَ أَنْ يَسْأَلَهُ قَالَ الْمَأْمُونُ لَقَدْ شَفَيْتَ صَدْرِي يَا ابْنَ رَسُولِ اللَّهِ وَأَوْضَحْتَ لِي مَا كَانَ مُلْتَبِسًا عَلَيَّ فَجَزَاكَ اللَّهُ عَنْ أَنْبِيَائِهِ وَ عَنِ الْإِسْلَامِ خَيْرًا

When he^{-asws} had answered about all what he wanted to ask him, Al-Mamoun said, 'You^{-asws} have healed my chest, O son^{-asws} of Rasool-Allah^{-saww} and have clarified for me what had been confusing upon me. May Allah^{-azwj} Recompense you^{-asws} goodly on behalf of His^{-azwj} Prophets^{-as} and Al-Islam'.

قَالَ عَلِيُّ بْنُ مُحَمَّدٍ [بْن] الْجَهْمِ فَقَامَ الْمَأْمُونُ إِلَى الصَّلَاةِ وَ أَخَذَ بِيَدِ مُحَمَّدِ بْنِ جَعْفَرٍ وَ كَانَ حَاضِرَ الْمَجْلِسِ وَ تَبِعُهُمَا فَقَالَ لَهُ الْمَأْمُونُ كَيْفَ رَأَيْتَ ابْنَ أَخِيكَ فَقَالَ عَالِمٌ وَ لَمْ تَرَهُ يَخْتَلِفُ إِلَى أَحَدٍ مِنْ أَهْلِ الْعِلْمِ

Ali Bin Muhammad Bin Al-Jahm said, 'Al-Mamoun stood up to pray the Salat and held a hand of Muhammad son of Ja'far^{-asws}, and he was presented in the gathering, and I followed them. Al-Mamoun said to him, 'How did you see the son^{-asws} of your brother^{-asws}? He said, 'Learned, and we have not seen him^{-asws} go to anyone from the people of knowledge (to learn)'.

³²² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 14

فَقَالَ الْمَأْمُونُ إِنَّ ابْنَ أَخِيكَ مِنْ أَهْلِ بَيْتِ النَّبِيِّ الَّذِي قَالَ فِيهِمْ النَّبِيُّ صَ لَا إِنْ أَبْرَارَ عَثَرْتَنِي وَأَطَابَتِ أَرْوَمَتِي أَحْلَمَ النَّاسِ صِغَارًا وَأَعْلَمَ النَّاسِ كِبَارًا لَا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ لَا يُخْرِجُونَكُمْ مِنْ بَابِ هُدًى وَلَا يُدْخِلُونَكُمْ فِي بَابِ ضَلَالٍ

Al-Mamoun said, 'The son^{-asws} of your brother^{-asws} is from the People^{-asws} of the Household of the Prophet^{-saww}, those the Prophet^{-saww} said regarding them: 'Indeed! The righteous ones of my^{-asws} family, and the best of my^{-asws} strain would be the most forbearing of the people when young, and most knowledgeable of the people when old. Do not (try to) teach them^{-asws}, for they^{-asws} would be more knowledgeable than you all! They^{-asws} will not exit you from a door of guidance, nor enter you into any door of straying!'

وَ انصَرَفَ الرِّضَا ع إِلَى مَنْزِلِهِ فَلَمَّا كَانَ مِنَ الْغَدِ عَدَوْتُ عَلَيْهِ وَ أَعْلَمْتُهُ مَا كَانَ مِنْ قَوْلِ الْمَأْمُونِ وَ جَوَابِ عَمِّهِ مُحَمَّدِ بْنِ جَعْفَرٍ لَهُ فَصَحَّحَكَ ع ثُمَّ قَالَ يَا ابْنَ الْجَهْمِ لَا يَغُرَّنَّكَ مَا سَمِعْتَهُ مِنْهُ فَإِنَّهُ سَيَعْتَالُنِي وَ اللَّهُ يَنْتَقِمُ لِي مِنْهُ.

And Al-Reza^{-asws} left to go to his^{-asws} house. When it was the next morning, I went early to him^{-asws} and let him^{-asws} know what had happened from the words of Al-Mamoun and the answer of his^{-asws} uncle Muhammad son of Ja'far^{-asws}, to him. He^{-asws} laughed, then said: 'O Ibn Al-Jahm! Do not let it deceive you what you have heard from him, for he will be assassinating me^{-asws}, and Allah^{-azwj} will Take revenge for me^{-asws}, from him". 323

قال الصدوق رحمه الله هذا الحديث غريب من طريق علي بن محمد بن الجهم مع نصبه و بغضه و عداوته لأهل البيت ع.

Notes: *Al Sadouq, may Allah^{-azwj} have Mercy on him, said, 'This Hadeeth is strange, from the way of Ali Bin Muhammad Bin Al-Jahm, with his hostility and his hatred and his enmity to People^{-asws} of the Household'.*

أقول قد أوردت تلك الأخبار بتمامها في كتاب الاحتجاجات و كتاب النبوة و إنما أوردت منها هاهنا ما يناسب المقام.

I (Majlisi) am saying, 'Those Ahadeeth have been referred to with their completeness in the book of argumentations, and the book of Prophet-hood, and rather I have referred from these what is appropriate for the place'.

16- ن، عيون أخبار الرضا عليه السلام المفسر بإسناده إلى أبي محمد العسكري عن أبيه عن جدّه ع أَنَّ الرِّضَا عَلِيَّ بْنَ مُوسَى ع لَمَّا جَعَلَهُ الْمَأْمُونُ وَلِيَّ عَهْدِهِ احْتَبَسَ الْمَطَرُ فَجَعَلَ بَعْضُ خَاشِيَةِ الْمَأْمُونِ وَ الْمُتَعَصِّبِينَ عَلَى الرِّضَا ع يَقُولُونَ انْظُرُوا لَمَّا جَاءَنَا عَلِيُّ بْنُ مُوسَى وَ صَارَ وَلِيَّ عَهْدِنَا فَحَبَسَ اللَّهُ تَعَالَى عَنَّا الْمَطَرُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Mufasssir, by his chain to,

Abu Muhammad Al Askari^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}: 'Al-Reza (Ali^{-asws} Bin Musa^{-asws}), when Al-Mamoun made him^{-asws} his heir apparent, the rains were withheld. One of the people of Al-Mamoun, and hostile ones against Al-Reza^{-asws} said, 'Look, when Ali^{-asws} Bin Musa^{-asws} came to us as heir apparent, Allah^{-azwj} the Exalted Withheld the rains from us'.

وَاتَّصَلَ ذَلِكَ بِالْمَأْمُونِ فَاشْتَدَّ عَلَيْهِ فَقَالَ لِلرِّضَا ع قَدْ احْتَبَسَ الْمَطَرُ فَلَوْ دَعَوْتَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُمِطِرَ النَّاسَ قَالَ الرِّضَا ع نَعَمْ

That was transmitted to Al-Mamoun, and that was difficult upon him. He said to Al-Reza^{-asws}, 'The rains are withheld. If you^{-asws} could supplicate to Allah^{-azwj} Mighty and Majestic to (Send) rain to the people!' Al-Reza^{-asws} said: 'Yes'.

قَالَ فَمَتَى تَفْعَلُ ذَلِكَ وَ كَانَ ذَلِكَ يَوْمَ الْجُمُعَةِ قَالَ يَوْمَ الْإِثْنَيْنِ فَإِنَّ رَسُولَ اللَّهِ ص أَتَانِي الْبَارِحَةَ فِي مَنَامِي وَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ يَا بُنَيَّ انْتَظِرْ يَوْمَ الْإِثْنَيْنِ فَابْتَزُّ إِلَى الصَّحْرَاءِ وَ اسْتَسْقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ سَيَسْقِيهِمْ وَ أَخْبَرَهُمْ بِمَا يُرِيدُكَ اللَّهُ بِمَا لَا يَعْلَمُونَ حَالَهُ لِيَزِدَّادَ عِلْمَهُمْ بِفَضْلِكَ وَ مَكَانِكَ مِنْ رَبِّكَ عَزَّ وَ جَلَّ

He said, 'So when will you^{-asws} be doing that?' And that was the day of Friday. He^{-asws} said: 'The day of Monday, for Rasool-Allah^{-saww} came to me^{-asws} last night and Amir Al-Momineen^{-asws} was with him^{-saww}, and he^{-saww} said: 'O my^{-saww} son^{-asws}! Await the day of Monday, then go out to the desert and pray for rain, for Allah^{-azwj} Mighty and Majestic would Quench them and inform them with what Allah^{-azwj} Shows you^{-asws}, from what they are not knowing of its state, in order to increase their knowledge with your^{-asws} merits and your^{-asws} position from your^{-asws} Lord^{-azwj} Mighty and Majestic'.

فَلَمَّا كَانَ يَوْمَ الْإِثْنَيْنِ عَدَا إِلَى الصَّحْرَاءِ وَ خَرَجَ الْخَلَائِقُ يَنْظُرُونَ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ اللَّهُمَّ يَا رَبِّ أَنْتَ عَظَّمْتَ حَقَّنَا أَهْلَ الْبَيْتِ فَتَوَسَّلُوا بِنَا كَمَا أَمَرْتَ وَ أَمَلُوا فَضْلَكَ وَ رَحْمَتَكَ وَ تَوَقَّعُوا إِحْسَانَكَ وَ نِعْمَتَكَ

When it was the day of Monday, he^{-asws} went early morning to the desert, and the people went out as beholders. He^{-asws} ascended the pulpit. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O Allah^{-azwj}! O Lord^{-azwj}! You^{-azwj} Magnified our^{-asws} rights, of People of the Household, so they are making intermediaries with us^{-asws} like what You^{-azwj} have Commanded, and they are hoping for Your^{-azwj} Grace and Your^{-azwj} Mercy, and they are anticipating Your^{-azwj} Favour and Your^{-azwj} Bounty!

فَاسْقِهِمْ سَقِيًّا نَافِعًا عَامًّا غَيْرَ زَائِتٍ وَ لَا ضَائِرٍ وَ لِيَكُنْ ابْتِدَاءُ مَطَرِهِمْ بَعْدَ انْصِرَافِهِمْ مِنْ مَشْهَدِهِمْ هَذَا إِلَى مَنَازِلِهِمْ وَ مَقَارِهِمْ-

Quench them a beneficial quenching, general without measurement nor harm, and let the beginning of their rain be after their leaving from their witnessing this to go to their houses and their residences!'

قَالَ فَوَ اللَّهُ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَقَدْ نَسَجَتِ الرِّيحُ فِي الْهَوَاءِ الْغُيُومَ وَ أَرَعَدَتْ وَ أَتْرَقَتْ وَ تَحَرَّكَ النَّاسُ كَأَنَّهُمْ يَرَوْنَ السَّحَابَ عَنِ الْمَطَرِ فَقَالَ الرِّضَا ع عَلَى رِسْلِكُمْ أَيُّهَا النَّاسُ فَلَيْسَ هَذَا الْغَيْمُ لَكُمْ إِنَّمَا هُوَ لِأَهْلِ بَلَدِكُمْ كَذَا

He (the narrator) said, 'By Allah^{-azwj} Who Sent Muhammad^{-saww} with the truth as a Prophet^{-saww}! The wind spun the clouds in the air, and there was thunder and lightning, and the people moved as if they were seeing the descent of the rain. Al-Reza^{-asws} said: 'Be upon your calmness, O you people, for this cloud isn't for you all! But rather, it is for such and such city!'

فَمَضَتْ السَّحَابَةُ وَ عَبَثَتْ ثُمَّ جَاءَتْ سَحَابَةٌ أُخْرَى تَشْتَمِلُ عَلَى رَعْدٍ وَ بَرْقٍ فَتَحَرَّكُوا فَقَالَ عَلَى رِسْلِكُمْ فَمَا هَذِهِ لَكُمْ إِنَّمَا هِيَ لِأَهْلِ بَلَدِكُمْ كَذَا

The cloud passed by and crossed over. Then another cloud came inclusive upon the thunder and lightning. They moved. He^{-asws} said: 'Be upon your calmness, for this is not for you all. But rather, it is for the people of such and such city!'

فَمَا زَالَ حَتَّى جَاءَتْ عَشْرُ سَحَابَاتٍ وَعَبَّرَتْ وَ يَقُولُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع فِي كُلِّ وَاحِدَةٍ عَلَى رِسْلِكُمْ لَيْسَتْ هَذِهِ لَكُمْ إِنَّمَا هِيَ لِأَهْلِ بَلَدٍ كَذَا ثُمَّ أَقْبَلَتْ سَحَابَةٌ حَادِيَّةٌ عَشْرَ فَقَالَ أَتَيْهَا النَّاسُ هَذِهِ بَعَثَهَا اللَّهُ عَزَّ وَ جَلَّ لَكُمْ فَاشْكُرُوا اللَّهَ تَعَالَى عَلَى تَفَضُّلِهِ عَلَيْكُمْ وَ قُومُوا إِلَى مَنَازِلِكُمْ وَ مَقَارِكُمْ فَإِنَّهَا مُسَامِتَةٌ لَكُمْ وَ لِرُءُوسِكُمْ مُسَكَّةٌ عَنْكُمْ إِلَى أَنْ تَدْخُلُوا مَقَارِكُمْ ثُمَّ يَأْتِيكُمْ مِنَ الْخَيْرِ مَا يَلِيقُ بِكُمْ اللَّهُ تَعَالَى وَ جَلَالُهُ

It did not cease to be so until ten clouds had come and crossed over, and Ali^{-asws} Bin Musa Al-Reza^{-asws} kept saying during each one: 'Be upon your calmness! This isn't for you all. But rather, it is for the people of such and such city!' Then an eleventh cloud came. He^{-asws} said: 'O you people! Allah^{-azwj} Mighty and Majestic has Sent this one for you, so thank Allah^{-azwj} the Exalted upon His^{-azwj} Grace and stand to go to your houses and your residences, for it would be on the horizon for you and be withholding (rain) from your heads until you enter into your residences. Then there shall come to you the news of what would follow with the Benevolence of Allah^{-azwj} the Exalted and His^{-azwj} Majesty!'

وَ نَزَلَ مِنَ الْمَنِيرِ فَانْصَرَفَ النَّاسُ فَمَا زَالَتِ السَّحَابَةُ مُسَكَّةً إِلَى أَنْ قَرُبُوا مِنْ مَنَازِلِهِمْ ثُمَّ جَاءَتْ بِوَابِلِ الْمَطَرِ فَمَلَأَتِ الْأَوْدِيَةَ وَ الْحَيَاضَ وَ الْعُذْرَانَ وَ الْقُلُوعَاتِ فَجَعَلَ النَّاسُ يَقُولُونَ هَنِيئًا لَوْلَدِ رَسُولِ اللَّهِ ص كَرَامَاتُ اللَّهِ عَزَّ وَ جَلَّ

And he^{-asws} descended from the pulpit, and the people left. The cloud did not cease to withhold until they were near from their houses. Then it came with the torrential rain, and it filled up the valleys, and the fountains, and the ponds, and the wildernesses. The people went on to say, 'Congratulations to the son^{-asws} of Rasool-Allah^{-saww} for the Benevolence of Allah^{-azwj} Mighty and Majestic!'

ثُمَّ بَرَزَ إِلَيْهِمُ الرِّضَا ع وَ حَضَرَتِ الْجَمَاعَةُ الْكَثِيرَةُ مِنْهُمْ فَقَالَ أَتَيْهَا النَّاسُ اتَّقُوا اللَّهَ فِي نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تُنْفِرُوهَا عَنْكُمْ بِعَاصِيهِ بَلِ اسْتَلْبِطُوهَا بِطَاعَتِهِ وَ شُكْرِهِ عَلَى نِعَمِهِ وَ أَيَادِيهِ

Then Al-Reza^{-asws} came out to them and a large community from them were present. He^{-asws} said: 'O you people! Fear Allah^{-azwj} regarding the Favour of Allah^{-azwj} upon you! Do not turn it away from you all by disobeying Him^{-azwj}, and keep it as permanent by obeying Him^{-azwj} and thank Him^{-azwj} upon His^{-azwj} Bounties and His^{-azwj} Hands (Favours).

وَ اعْلَمُوا أَنَّكُمْ لَا تَشْكُرُونَ اللَّهَ عَزَّ وَ جَلَّ بِشَيْءٍ بَعْدَ الْإِيمَانِ بِاللَّهِ وَ بَعْدَ الْإِعْتِرَافِ بِخُفُوقِ أَوْلِيَاءِ اللَّهِ مِنْ آلِ مُحَمَّدٍ رَسُولِ اللَّهِ أَحَبَّ إِلَيْكُمْ مِنْ مُعَاوَنَتِكُمْ لِإِخْوَانِكُمُ الْمُؤْمِنِينَ عَلَى دُنْيَاهُمْ الَّتِي هِيَ مَعْبُورَةٌ إِلَى جَنَانِ رَبِّهِمْ

And know that you should not associate anything with Allah^{-azwj} Mighty and Majestic after the Eman with Allah^{-azwj}, and after acknowledging the rights of the friends of Allah^{-azwj}, from the Progeny^{-asws} of Muhammad^{-saww}, the Rasool^{-saww} of Allah^{-azwj}, it would be more beloved to you all than your assisting your Momineen brethren upon their world (matters) which it is their cross over to the Gardens of their Lord^{-azwj}.

فَإِنَّ مَنْ فَعَلَ ذَلِكَ كَانَ مِنْ خَاصَّةِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ قَدْ قَالَ رَسُولُ اللَّهِ ص فِي ذَلِكَ قَوْلًا مَا يَنْبَغِي لِغَائِلٍ أَنْ يَزْهَدَ فِي فَضْلِ اللَّهِ تَعَالَى عَلَيْهِ إِنْ تَأَمَّلَهُ وَ عَمِلَ عَلَيْهِ

So the one who does that would be from the special ones of Allah^{-azwj} Blessed and Exalted. And Rasool-Allah^{-saww} had said a word regarding that what would befit the speaker that he abstains in the Grace of Allah^{-azwj} the Exalted upon him, contemplating it, and working upon it'.

قِيلَ يَا رَسُولَ اللَّهِ هَلْكَ فُلَانٌ يَعْمَلُ مِنَ الذُّنُوبِ كَثِيرًا وَكَثِيرًا

It was said, 'O Rasool-Allah^{-saww}! So and so died having perpetrated such and such from the sins!'

فَقَالَ رَسُولُ اللَّهِ ص بَلْ قَدْ نَجَا وَ لَا يَحْتُمِ اللَّهُ تَعَالَى عَمَلَهُ إِلَّا بِالْحَسَنَى وَ سَيَمْحُو اللَّهُ عَنْهُ السَّيِّئَاتِ وَ يُبَدِّلُهَا لَهُ حَسَنَاتٍ

Rasool-Allah^{-saww} said: 'But he has attained salvation, and Allah^{-azwj} the Exalted did not End his deeds except with the good, and Allah^{-azwj} shall be Deleting his evil deeds away from him and Replace for him with the good deeds!'

إِنَّهُ كَانَ مَرَّةً يَمُرُّ فِي طَرِيقٍ عَرَضَ لَهُ مُؤْمِنٌ قَدْ انْكَشَفَتْ عَوْرَتُهُ وَ هُوَ لَا يَشْعُرُ فَسَتَرَهَا عَلَيْهِ وَ لَمْ يُخَيِّرْهُ بِهَا خَافَةً أَنْ يَحْجَلَ ثُمَّ إِنَّ ذَلِكَ الْمُؤْمِنَ عَرَفَهُ فِي مَهْوَاةٍ فَقَالَ لَهُ أَجَزَلَ اللَّهُ لَكَ الثَّوَابَ وَ أَكْرَمَ لَكَ الْمَأْتَبَ وَ لَا تَأْفِسْكَ الْحِسَابَ

He had passed by one day in the road and a Momin presented to him (sleeping), and his bareness had been exposed, and he did not know. So he veiled it upon him and did not inform him with it fearing that he might be ashamed. Then that Momin recognise him in a place. He said to him, 'May Allah^{-azwj} Make the Rewards to be plentiful for you and Make the Hereafter to be honourable for you, and not dispute the Reckoning!'

فَاسْتَجَابَ اللَّهُ لَهُ فِيهِ فَهَذَا الْعَبْدُ لَا يُحْتَمُّ لَهُ إِلَّا بِخَيْرٍ بِدُعَاءِ ذَلِكَ الْمُؤْمِنِ

Allah^{-azwj} Answered for him regarding him. So this is the servant, He^{-azwj} did not End for him except with goodness due to the supplication of that Momin'.

فَأَنْصَلَ قَوْلَ رَسُولِ اللَّهِ ص بِهَذَا الرَّجُلِ قَتَابَ وَ أَنْابَ وَ أَقْبَلَ عَلَى طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ فَلَمْ يَأْتِ عَلَيْهِ سَبْعَةُ أَيَّامٍ حَتَّى أُغِيرَ عَلَى سَرِحِ الْمَدِينَةِ فَوَجَّهَ رَسُولُ اللَّهِ ص فِي أَتْرِهِمْ جَمَاعَةً ذَلِكَ الرَّجُلُ أَخَذَهُمْ فَاسْتُشْهِدَ فِيهِمْ

The words of Rasool-Allah^{-azwj} was transmitted to this man. He repented and was penitent, and he came to be upon the obedience of Allah^{-azwj} Mighty and Majestic. Even seven days had not come upon him until there was an (enemy) incursion upon Al-Medina. So Rasool-Allah^{-saww} sent a group in their tracks. That man was one of them, and he was martyred among them'.

قَالَ الْإِمَامُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُوسَى ع وَ أَعْظَمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْبَرَكَةَ فِي الْبِلَادِ بِدُعَاءِ الرِّضَا ع وَ قَدْ كَانَ لِلْمَأْمُونِ مَنْ يُرِيدُ أَنْ يَكُونَ هُوَ وَلِيُّ عَهْدِهِ مِنْ دُونِ الرِّضَا ع وَ حُسَّادًا كَانُوا بِحَضْرَةِ الْمَأْمُونِ لِلرِّضَا ع

The Imam Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws} said: 'And Allah^{-azwj} Blessed and Exalted Magnified the Blessings in the city due to the supplication of Al-Reza^{-asws}. There was someone for Al-Mamoun who wanted to be his heir apparent, from besides Al-Reza^{-asws}, and ones envying Al-Reza^{-asws} who were in the presence of Al-Mamoun.

فَقَالَ لِلْمَأْمُونِ بَعْضُ أَوْلِيكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَعِيدُكَ بِاللَّهِ أَنْ تَكُونَ تَارِيخَ الْخُلَفَاءِ فِي إِخْرَاجِكَ هَذَا الشَّرَفَ الْعَظِيمَ وَالْفَخْرَ الْعَظِيمَ مِنْ بَيْتِ وَلَدِ الْعَبَّاسِ إِلَى بَيْتِ وَلَدِ عَلِيٍّ وَ لَقَدْ أَغْنَتْ عَلَى نَفْسِكَ وَ أَهْلِكَ جُمْتُ بِهَذَا السَّاحِرِ وَلَدِ السَّحْرَةِ وَ قَدْ كَانَ خَامِلًا فَأَظْهَرْتُهُ وَ مُتَضِعًا فَرَفَعْتُهُ وَ مُنْسِيًا

One of them said to Al-Mamoun, 'O commander of the faithful! I seek your Refuge with Allah^{azwj} for the history of the caliphs to be regarding your expulsion of this grand nobility, and the magnificent pride, to go out from the house of the sons of Al-Abbas to the house of the sons of Ali^{-asws}, and you have assisted against yourself and your family. You have come with this sorcerer son^{-asws} of a sorceress, and he^{-asws} had been inactive. You made him^{-asws} appear humble, and you raised him^{-asws} and forgot (us).

فَدَكَّرْتُ بِهِ وَ مُسْتَحَقًّا فَتَوَقَّعْتُ بِهِ قَدْ مَلَأَ الدُّنْيَا حَزَنَةً وَ تَشَوُّقًا بِهَذَا الْمَطَرِ الْوَارِدِ عِنْدَ دُعَائِهِ مَا أَخُوْفِي أَنْ يُخْرِجَ هَذَا الرَّجُلُ هَذَا الْأَمْرَ عَنْ وَلَدِ الْعَبَّاسِ إِلَى وَلَدِ عَلِيٍّ بَلْ مَا أَخُوْفِي أَنْ يَتَوَصَّلَ بِسِحْرِهِ إِلَى إِزَالَةِ نِعْمَتِكَ وَ التَّوَكُّبِ عَلَى مَمْلَكَتِكَ هَلْ جِئْتُ أَحَدًا عَلَى نَفْسِهِ وَ مُلْكِهِ مِثْلَ جُنَايَتِكَ

You remembered him^{-asws} and called him^{-asws}, and he^{-asws} has filled the world obsessively and aggressively with this rain which arrived during his^{-asws} supplication. It does not scare me that this man would take this command out from the sons of Al-Abbas to the sons of Ali^{-asws}, but what scares me is that he^{-asws} would arrive with his^{-asws} sorcery to decline your bounties and would pounce upon your kingdom. Has anyone created a crime upon himself and his kingdom like your crime?'

فَقَالَ الْمَأْمُونُ قَدْ كَانَ هَذَا الرَّجُلُ مُسْتَتِرًا عَنَّا يَدْعُو إِلَى نَفْسِهِ فَأَرَدْنَا أَنْ نَجْعَلَهُ وَلِيَّ عَهْدِنَا لِيَكُونَ دُعَاؤُهُ لَنَا وَ لِيُعْرِفَ بِالْمُلْكِ وَ الْخِلَافَةِ لَنَا وَ لِيَعْتَقِدَ فِيهِ الْمُفْتُونُونَ بِهِ أَنَّهُ لَيْسَ بِمَا ادَّعَى فِي قَلِيلٍ وَ لَا كَثِيرٍ وَ أَنَّ هَذَا الْأَمْرَ لَنَا مِنْ دُونِهِ

Al-Mamoun said, 'This man^{-asws} had been concealing from us, calling (the people) to himself^{-asws}, so we intended to make him^{-asws} our heir apparent for his^{-asws} call to be for us, and let him^{-asws} be known with the kingdom and the caliphate is for us, and let him^{-asws} be tied up in it, being fascinated with it. He^{-asws} isn't from what he^{-asws} has claimed, neither little nor more, and this command is for us rather than him^{-asws}.

وَ قَدْ خَشِينَا إِنْ تَرَكْنَاهُ عَلَى تِلْكَ الْحَالِ أَنْ يَنْفَتِقَ عَلَيْنَا مِنْهُ مَا لَا نَسُدُّهُ وَ يَأْتِي عَلَيْنَا مِنْهُ مَا لَا نُطِيقُهُ وَ الْآنَ فَإِذَا قَدْ فَعَلْنَا بِهِ مَا فَعَلْنَا وَ أَخْطَأْنَا فِي أَمْرِهِ بِمَا أَخْطَأْنَا وَ أَشْرَفْنَا مِنَ الْهَلَاكِ بِالتَّنَوُّيَةِ بِهِ عَلَى مَا أَشْرَفْنَا

And we feared that if we were to leave him^{-asws} upon that state, it would give rise to a rift upon us from him^{-asws} what we cannot block, and there would come upon us from him^{-asws} what we cannot tolerate, and now, so we have done with him^{-asws} what we have done, and we have erred regarding his^{-asws} matter with what have erred, and we are ennobled from the destruction with promoting him^{-asws} upon what we are ennobled.

فَلَيْسَ يَجُوزُ التَّهَاقُوتُ فِي أَمْرِهِ وَ لَكِنَّا نَحْتَاجُ أَنْ نَضَعَ مِنْهُ قَلِيلًا قَلِيلًا حَتَّى نُصَوِّرَهُ عِنْدَ الرَّعِيَّةِ بِصُورَةٍ مَنْ لَا يَسْتَحِقُّ لِهَذَا الْأَمْرِ ثُمَّ نُدَبِّرُ فِيهِ بِمَا يَحْسِمُ عَنَّا مَوَادَّ بَلَاءِهِ

So the weakness is not allowed regarding his^{-asws} matter, but we are needy to place down from him^{-asws}, little by little, until we image him^{-asws} in the presence of the citizens with an image of the one who is not rightful for this command. Then we shall decide regarding him^{-asws} with what would bring an end from us the substances of his^{-asws} afflictions'.

قَالَ الرَّجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ قَوْلِي مُجَادَلَتُهُ فَإِنِّي أَفْجِمُهُ وَأَصْحَابُهُ وَأَضْعُ مِنْ قَدْرِهِ قُلُو لَا هَيْبَتِكَ فِي صَدْرِي لِأَنْزَلْتُهُ مَنْزِلَتَهُ وَبَيَّنْتَ لِلنَّاسِ قُصُورَهُ عَمَّا رَسَّخْتَهُ لَهُ

The man said, 'O commander of the faithful! Place me in charge of arguing with him^{-asws}, for I shall confound (confuse) him^{-asws} and his^{-asws} companions, and I shall drop his^{-asws} worth. Had it not been for your awe in my chest, I would have descended him^{-asws} to his^{-asws} status and manifest to the people his^{-asws} shortcomings from what I am recommending for him^{-asws}'.

قَالَ الْمَأْمُونُ مَا شَيْءٌ أَحَبَّ إِلَيَّ مِنْ هَذَا قَالَ فَاجْمَعْ وُجُوهَ أَهْلِ مَمْلَكَتِكَ وَالْقَوَادِ وَالْقُضَاةَ وَخِيَارَ الْفُقَهَاءِ لِأَتَيْنَ نَفْسَهُ بِحَضْرَتِهِمْ فَيَكُونُ أَخْذًا لَهُ عَنْ مَحَلِّهِ الَّذِي أَخْلَلْتَهُ فِيهِ عَلَى عِلْمٍ مِنْهُمْ بِصَوَابِ فِعْلِكَ

Al-Mamoun said, 'There is nothing more beloved to me than this!' He said, 'Gather faces of the people of your kingdom, and the leaders, and the judges, and the best jurists in order to reveal his^{-asws} shortcomings in their presence, so he^{-asws} would be seized for it about his^{-asws} place which you have permitted regarding him^{-asws}, based upon knowledge from them of the correctness of your deed'.

قَالَ فَجَمَعَ الْخُلُقَ الْفَاضِلِينَ مِنْ رَعِيَّتِهِ فِي مَجْلِسٍ وَاسِعٍ قَعَدَ فِيهِ لَهُمْ وَأَقْعَدَ الرِّضَا ع بَيْنَ يَدَيْهِ فِي مَرْتَبَتِهِ الَّتِي جَعَلَهَا لَهُ

He (the narrator) said, 'He gathered the meritorious people from his citizens in a vast gathering. He sat in it to them and seated Al-Reza^{-asws} in front of him, in his^{-asws} rank which he had made to be for him^{-asws}'.

فَابْتَدَأَ هَذَا الْحَاجِبُ الْمُنْصَتِمِينَ لِلْوَضْعِ مِنَ الرِّضَا ع وَ قَالَ لَهُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا عَنْكَ الْحِكَايَاتِ وَ اسْتَرْفُوا فِي وَصْفِكَ بِمَا أَرَى أَنَّكَ إِنْ وَقَفْتَ عَلَيْهِ بَرُئْتَ إِلَيْهِمْ مِنْهُ

This guard began, the one responsible for bringing down Al-Reza^{-asws}, and said to him^{-asws}, 'The people are talking a lot about you^{-asws} and they are being extravagant in describing you^{-asws} what I see that you were to pause upon it, you^{-asws} would be disavowed to them from it'.

فَأَوَّلَ ذَلِكَ أَنَّكَ دَعَوْتَ اللَّهَ فِي الْمَطَرِ الْمَغْنَدِ مَحْيِيَهُ فَجَاءَ فَجَعَلُوهُ آيَةً لَكَ مُعْجَزَةً أَوْجَبُوا لَكَ بِهَا أَنْ لَا نَطِيرَ لَكَ فِي الدُّنْيَا وَ هَذَا أَمِيرُ الْمُؤْمِنِينَ أَدَامَ اللَّهُ مُلْكَهُ وَ بَقَاءَهُ لَا يُوَازَنُ بِأَحَدٍ إِلَّا رَجَحَ بِهِ وَ قَدْ أَحْلَلْتَ الْمَحَلَّ الَّذِي عَرَفْتَ فَلَيْسَ مِنْ حَقِّهِ عَلَيْكَ أَنْ تُسَوِّغَ الْكَادِبِينَ لَكَ وَ عَلَيْهِ مَا يَتَكَدَّبُونَهُ

The first of that is that you supplicated to Allah^{-azwj} regarding the rain, its coming was normal, but it was made to be a sign for you^{-asws}, a miracle obligating for you by it that there is no match for you^{-asws} in the world. And this is commander of the faithful, may Allah^{-azwj} Make his kingdom to be permanent and his remaining, he does not get weighed with anyone except he outweighs him, and he has permitted you the position which you^{-asws} know of. It isn't for his right upon you^{-asws} to justify the liars to be for you and against him what they are belying'.

فَقَالَ الرِّضَا ع مَا أَذْفَعُ عِبَادَ اللَّهِ عَنِ التَّحَدُّثِ بِنِعَمِ اللَّهِ عَلَيَّ وَ إِنْ كُنْتُ لَا أَنْبِئُ أَشْرًا وَ لَا بَطْرًا

Al-Reza^{-asws} said: 'I^{-asws} will not push the servants of Allah^{-azwj} away from discussing the Favours of Allah^{-azwj} upon me^{-asws}, and even though I^{-asws} am neither seeking evil nor arrogance.

وَأَمَّا ذِكْرُكَ صَاحِبَكَ الَّذِي أَخْلَنِي فَمَا أَخْلَنِي إِلَّا الْمَحَلَّ الَّذِي أَخْلَهُ مَلِكُ مِصْرَ يُوسُفَ الصِّدِّيقِ ع وَكَانَتْ خَالَهُمَا مَا قَدْ عَلِمْتَ

And as for your mentioning your companion who has given me^{-asws} a position. He has not given me^{-asws} except the position which the governor of Egypt have given to Yusuf^{-as} the truthful, and their situation transpires what you have known’.

فَعَضِبَ الْحَاجِبُ عِنْدَ ذَلِكَ فَقَالَ يَا ابْنَ مُوسَى لَقَدْ عَدَوْتَ طُورَكَ وَتَجَاوَزْتَ قُدْرَكَ أَنْ بَعَثَ اللَّهُ تَعَالَى بِمَطَرٍ مُقَدَّرٍ وَقَفْتُهُ لَا يَتَقَدَّمُ وَلَا يَتَأَخَّرُ جَعَلْتُهُ آيَةً تَسْتَطِيلُ بِهَا وَصَوْلَةٌ تَصُولُ بِهَا

The guard was angered at that. He said, ‘O son^{-asws} of Musa^{-asws}! You^{-asws} have run your^{-asws} course and have exceeded your^{-asws} worth. Allah^{-azwj} the Exalted Sent the rain at its pre-determined time. It could neither have been brought forwards nor delayed. You^{-asws} made it to be a sign to prolong with and an influence you^{-asws} can connect with.

كَأَنَّكَ جُمْتَ بِمِثْلِ آيَةِ الْحَلِيلِ إِبْرَاهِيمَ ع لَمَّا أَخَذَ رُءُوسَ الطَّيْرِ بِيَدِهِ وَدَعَا أَعْضَاءَهَا الَّتِي كَانَ قَرَّبَهَا عَلَى الْجِبَالِ فَأَتَتْهُنَّ سَعِيًّا وَتَرَكْنَ عَلَى الرُّءُوسِ وَخَفْنَ وَ طَرْنَ بِإِذْنِ اللَّهِ

You^{-asws} have come with a sign like Ibrahim^{-as} the friend (of the Beneficent), when he^{-as} took the heads of the birds in his^{-as} hand and called their body parts which he^{-saww} had scattered upon the mountain. So these came hurriedly and installed upon the heads, and they flapped and flew away by the Permission of Allah^{-azwj}.

فَإِنْ كُنْتَ صَادِقًا فِيمَا تَوَهَّمُ فَأُخْبِرْ هَذَيْنِ وَ سَلِّطْهُمَا عَلَيَّ فَإِنَّ ذَلِكَ يَكُونُ حِينَئِذٍ آيَةً مُعْجَزَةً فَأَمَّا الْمَطَرُ الْمُعْتَادُ فَيُؤَدُّ فَلَسْتُ أَحَقُّ بِأَنْ يَكُونَ جَاءَ بِدُعَائِكَ مِنْ غَيْرِكَ الَّذِي دَعَا كَمَا دَعَوْتَ

If you^{-asws} were truthful in what you^{-asws} are imagining, then revive these two (images of lions upon a pillow of Al-Mamoun) and cause them to overcome upon me, for that would be a sign, a miracle on the day. As for the rain, its coming was normal, so you^{-asws} aren’t more rightful than its coming happened by your^{-asws} supplication than anyone else who supplicated just as you^{-asws} supplicated’.

وَكَانَ الْحَاجِبُ قَدْ أَشَارَ إِلَى أَسَدَيْنِ مُصَوَّرَيْنِ عَلَى مَسْنَدِ الْمَأْمُونِ الَّذِي كَانَ مُسْتَنَدًا إِلَيْهِ وَكَانَا مُتَقَابِلَيْنِ عَلَى الْمَسْنَدِ

And the guard had indicated to two lions imaged upon a pillow of Al-Mamoun which had been set up for him, and they were facing upon the pillow.

فَعَضِبَ عَلَيَّ بَنُ مُوسَى الرِّضَا ع وَصَاحَ بِالصُّورَتَيْنِ دُونَكُمَا الْفَاجِرَ فَافْتَرِسَاهُ وَ لَا تُبْقِيَا لَهُ عَيْنًا وَ لَا أَثَرًا

Ali^{-asws} Bin Musa was angered and shouted at the two images: ‘Deal with the mischief-maker! Devour him and do not let neither an eye nor any trace for him!’

فَوَثَبَتِ الصُّورَتَانِ وَ قَدْ عَادَتَا أَسَدَيْنِ فَتَنَاولَا الْحَاجِبَ وَ عَضَّاهُ وَ رَضَّاهُ وَ هَشَمَاهُ وَ أَكَلَاهُ وَ لَحَسَا دَمَهُ وَ الْقَوْمُ يَنْظُرُونَ مُنَحَرِّينَ مِمَّا يُبْصِرُونَ

The two images pounced, and they had become two lions. They devoured the guard, and bit him, and scratched him, and broke him, and ate him, and licked his blood, while the people were looking on, stunned from what they were seeing.

فَلَمَّا فَرَغَا مِنْهُ أَقْبَلَا عَلَى الرِّضَا ع وَ قَالَا يَا وَلِيَّ اللَّهِ فِي أَرْضِهِ مَاذَا تَأْمُرُنَا نَفْعَلُ بِهَذَا أَمْ نَفْعَلُ بِهِ فَعَلْنَا بِهَذَا يُشِيرَانِ إِلَى الْمَأْمُونِ فَعُشِي عَلَى الْمَأْمُونِ مِمَّا سَمِعَ مِنْهُمَا فَقَالَ الرِّضَا ع فَقَا فَوْقَهَا

When they were free from him, they came to Al-Reza^{-asws} and said, 'O friend of Allah^{-azwj} in His^{-azwj} earth! What are you^{-asws} ordering us to do with this one, should we deal with him as we have dealt with him (guard)?' – indicating to Al-Mamoun. Al-Mamoun fainted from what he heard from them. Al-Reza^{-asws} said: 'Stop!' They stopped.

ثُمَّ قَالَ الرِّضَا ع صُبُّوا عَلَيْهِ مَاءً وَزِدْ وَ طَيِّبُوهُ فَفَعَلُوا ذَلِكَ بِهِ وَ عَادَ الْأَسَدَانِ يَقُولَانِ أَ تَأْذُنُ لَنَا أَنْ نُلْجِعَهُ بِصَاحِبِهِ الَّذِي أَفْتَيْنَاهُ

Then Al-Reza^{-asws} said: 'Pour rose water upon him and perfume him!' That was done with him, and the two lions returned saying, 'Will you permit us to join him with his companion whom we have annihilated?'

قَالَ لَا فَإِنَّ لِلَّهِ عِزٌّ وَ جَلٌّ فِيهِ تَذْيِيرٌ هُوَ مُضَيِّبُهُ فَقَالَا مَاذَا تَأْمُرُنَا فَقَالَ عُدَا إِلَى مَقَرِّكُمَا كَمَا كُنْتُمَا فَعَادَا إِلَى الْمَسْنَدِ وَ صَارَا صُورَتَيْنِ كَمَا كَانَتَا

He^{-asws} said: 'No, for there is an arrangement for Allah^{-azwj} Mighty and Majestic regarding him. He^{-asws} will Accomplish it'. They said, 'What are you^{-asws} ordering us with?' He^{-asws} said: 'Return to your settlement just as you had been!' They returned to the pillow and became two images just as they had been.

فَقَالَ الْمَأْمُونُ الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي سَرَّ مُحَمَّدٍ بْنِ مِهْرَانَ يَغْنِي الرَّجُلَ الْمُفْتَرَسَ ثُمَّ قَالَ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ ص هَذَا الْأَمْرُ لِحُجَّتِكُمْ رَسُولُ اللَّهِ ص ثُمَّ لَكُمْ فَلَوْ شِئْتُ لَنَزَلْتُ عَنْهُ لَكَ

Al-Mamoun said, 'The Praise is for Allah^{-azwj} Who Sufficed me of the evil of Humejd Bin Mihran', meaning the preyed man. Then he said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! This command is for your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, then for you (Imams^{-asws}). If you^{-asws} so desire, I can descend from it for you^{-asws}'.

فَقَالَ الرِّضَا ع لَوْ شِئْتُ لَمَا نَاطَرْتُكَ وَ لَمْ أَسْأَلْكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَعْطَانِي مِنْ طَاعَةِ سَائِرِ خَلْقِهِ مِثْلَ مَا رَأَيْتَ مِنْ طَاعَةِ هَاتَيْنِ الصُّورَتَيْنِ إِلَّا جُهَالًا بَنِي آدَمَ فَإِنَّهُمْ وَ إِنْ حَسِرُوا خُطُوطَهُمْ فَلِلَّهِ عِزٌّ وَ جَلٌّ فِيهِمْ تَذْيِيرٌ

Al-Reza^{-asws} said: 'If I^{-asws} had so desired, I^{-asws} would not have debated you and not asked you, for Allah^{-azwj} Mighty and Majestic has Given me^{-asws}, from the obedience of rest of His^{-azwj} creatures similar to what you have seen from the obedience of these two images, except the ignoramuses from the children of Adam^{-as}, for they, and even if they were to lose their shares, for there is an arrangement for Allah^{-azwj} Mighty and Majestic regarding them.

وَ قَدْ أَمَرَنِي بِتَرْكِ الْإِعْتِرَاضِ عَلَيْكَ وَ إِظْهَارِ مَا أَظْهَرْتُهُ مِنَ الْعَمَلِ مِنْ تَحْتِ يَدِكَ كَمَا أَمَرَ يُوسُفَ ع بِالْعَمَلِ مِنْ تَحْتِ يَدِ فِرْعَوْنَ مِصْرَ

And He^{-azwj} has Commanded me^{-asws} to leaving the displaying to you and revealing what I^{-asws} have revealed from the deed from under your hand, like what He^{-azwj} had Commanded Yusuf^{-as} with the deed from under the hand of Pharaoh of Egypt’.

قَالَ فَمَا زَالَ الْمَأْمُونُ ضَيْئَالًا إِلَى أَنْ قَضَى فِي عَلِيِّ بْنِ مُوسَى الرِّضَا ع مَا قَضَى.

He (the narrator) said, ‘Al-Mamoun did not cease to be insignificant until he decreed regarding Ali^{-asws} Bin Musa Al-Reza^{-asws} what he decreed’³²⁴.

17- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي قال حدثنا الغلابي عن أحمد بن عيسى بن زبد أن المأمون أمرني بقتل رجل فقال استبني فإن لي شكرًا فقال ومن أنت وما شكرك

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Bayhaqi, from Al Sowly who said, ‘It is narrated to us by Al Galaby, from Ahmad Bin Isa Bin Zayd,

(The narrator says) ‘Al-Mamoun ordered me with killing a man. He said, ‘Let me live, for there is thanking for me’. He said, ‘And who are you and what is your thanks?’

فَقَالَ عَلِيُّ بْنُ مُوسَى ع يَا أَمِيرَ الْمُؤْمِنِينَ أَنْشُدَكَ اللَّهَ أَنْ تَتَرَفَعَ عَنْ شُكْرِ أَحَدٍ وَ إِنْ قَالَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ عِبَادَهُ بِشُكْرِهِ فَشَكَرُوهُ فَعَفَا عَنْهُمْ.

Ali^{-asws} Bin Musa^{-asws} said (who was happened to be there): ‘O commander of the faithful! I^{-asws} adjure you with Allah^{-azwj} not to raise anyone from thanking, and even if it is little. Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} servants to thank Him^{-asws}, so they are thanking Him^{-azwj} and He^{-azwj} is Pardoning them’³²⁵.

18- ن، عيون أخبار الرضا عليه السلام السنائي عن الأسدي عن محمد بن خلف عن هزيمة بن أعين قال: دخلت على سيدي و مولاي يعني الرضا ع في دار المأمون وكان قد ظهر في دار المأمون أن الرضا ع قد ثوبى و لم يصح هذا القول فدخلت أريد الإذن عليه

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Sinany, from Al Asady, from Muhammad Bin Khalaf, from Harsama Bin Ayn who said,

‘I entered to see my chief and my Master^{-asws}, meaning Al-Reza^{-asws} in the house of Al-Mamoun, and it was apparent in the house of Al-Mamoun that Al-Reza^{-asws} had expired, and this word had not been proven correct. I entered intend to get permission to see him^{-asws}.

قَالَ وَ كَانَ فِي بَعْضِ ثِقَاتِ خَدَمِ الْمَأْمُونِ غُلَامٌ يُقَالُ لَهُ صَبِيحُ الدَّيْلَمِيِّ وَ كَانَ يَتَوَلَّى سَيِّدِي حَقَّ وَ لَائِيهِ وَ إِذَا صَبَحَ قَدْ خَرَجَ فَلَمَّا رَأَى قَالَ لِي يَا هَزْمَةُ أَ لَسْتَ تَعْلَمُ أَنِّي ثِقَةٌ الْمَأْمُونِ عَلَى سِرِّهِ وَ عَلَانِيَتِهِ قُلْتُ بَلَى

He (the narrator) said, ‘And among the ones serving Al-Mamoun, there was a slave call Sabeeh Al-Daylami, and he used to befriend my Master^{-asws} as was the right of his^{-asws} Wilayah. And Sabeeh was coming. When he saw me, said to me, ‘O Harsama! Don’t you know that I am a trusted one of Al-Mamoun upon his secrets and his announcements?’ I said, ‘Yes’.

³²⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 16

³²⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 17

قَالَ اعْلَمُ يَا هَرْثَمَةَ أَنَّ الْمَأْمُونِ دَعَانِي وَ ثَلَاثِينَ غُلَاماً مِنْ ثِقَاتِهِ عَلَى سِرِّهِ وَ عَلَانِيَتِهِ فِي الثُّلُثِ الْأَوَّلِ مِنَ اللَّيْلِ فَدَخَلْتُ عَلَيْهِ وَ قَدْ صَارَ لَيْلُهُ نَهَاراً مِنْ كَثْرَةِ الشُّمُوعِ وَ بَيْنَ يَدَيْهِ سَيْوْفٌ مَسْلُوكَةٌ مَشْحُودَةٌ مَسْمُومَةٌ

He said, 'Know, O Harsama! Al-Mamoun summoned me and thirty slaves from his trusted ones upon his secrets and his announcements during the first third of the night. I entered to see him, and his night had become a day from the large numbers of candles, and there were unsheathed swords in front of him, sharpened, poisoned.

فَدَعَا بَنِي غُلَاماً غُلَاماً وَ أَخَذَ عَلَيْنَا الْعَهْدَ وَ الْمِيثَاقَ بِلسَانِهِ وَ لَيْسَ بِحَضْرَتِنَا أَحَدٌ مِنْ خَلْقِ اللَّهِ غَيْرِنَا فَقَالَ لَنَا هَذَا الْعَهْدُ لَا يَزِمُ لَكُمْ أَنْتُمْ تَفْعَلُونَ مَا أَمَرْتُكُمْ بِهِ وَ لَا تُخَالِفُوا مِنْهُ شَيْئاً

He called us slave by slave, and he took the pact upon us and the covenant with his tongue, and there isn't anyone from the creatures of Allah^{-azwj} who was present, apart from us. He said, 'This is a pact (and) is necessary for you all. You will be doing what I am ordering you with will not be opposing anything from it'.

قَالَ فَحَلَقْنَا لَهُ فَقَالَ بِأَخَذِ كُلُّ وَاحِدٍ مِنْكُمْ سَيْفاً يَبْدِيهِ وَ امْضُوا حَتَّى تَدْخُلُوا عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا فِي حُجْرَتِهِ فَإِنْ وَجَدْتُمُوهُ قَائِماً أَوْ قَاعِداً أَوْ نَائِماً فَلَا تُكَلِّمُوهُ وَ ضَعُوا أَسْيَافَكُمْ عَلَيْهِ وَ اخْلُطُوا لَحْمَهُ وَ دَمَهُ وَ شَعْرَهُ وَ عَظْمَهُ وَ نَحْهُ

He (the narrator) said, 'We swore oaths for him. He said, 'Each one of you should take a sword in his hand and go until they enter to (the presence of) Ali^{-asws} Bin Musa Al-Reza^{-asws} in his^{-asws} chamber. Whether you find him^{-asws} standing, or seated, or sleeping, do not speak to him^{-asws} and place your swords upon him^{-asws}, and mix up his^{-asws} flesh, and his^{-asws} blood, and his^{-asws} hair, and his^{-asws} bones, and his^{-asws} brain.

ثُمَّ أَقْلَبُوا عَلَيْهِ بِسَاطِهِ وَ امْسَحُوا أَسْيَافَكُمْ بِهِ وَ صَبَرُوا إِلَيَّ وَ قَدْ جَعَلْتُ لِكُلِّ وَاحِدٍ مِنْكُمْ عَلَى هَذَا الْفِعْلِ وَ كَيْثَمَانِهِ عَشْرَ بِدَرٍ ذَرَاهِمَ وَ عَشْرَ ضِيَاعٍ مُنْتَجِبَةٍ وَ الْخُضُوطَ عِنْدِي مَا حُيِّثُ وَ بَقِيثُ

Then fold his carpet upon him^{-asws} and wipe your swords with it and come back to me. And I have made to be for each one of you, based upon this deed and its concealing, ten large sums of Dirhams, and ten selected estates, and the shares with me for as long as you live and remain!'

قَالَ فَأَخَذْنَا الْأَسْيَافَ بِأَيْدِينَا وَ دَخَلْنَا عَلَيْهِ فِي حُجْرَتِهِ فَوَجَدْنَاهُ مُصْطَجِعاً يُقَلِّبُ طَرْفَ يَدَيْهِ وَ يَتَكَلَّمُ بِكَلَامٍ لَا نَعْرِفُهُ

He (the narrator) said, 'We took the swords in our hands, and we entered to (attack) him^{-asws} in his^{-asws} chamber. We found him^{-asws} lying down, turning an end of his^{-asws} hand and speaking with a speech we did not recognise'.

قَالَ فَبَادَرَ الْعِلْمَانُ إِلَيْهِ بِالسُّيُوفِ وَ وَضَعْتُ سَيْفِي وَ أَنَا قَائِمٌ أَنْظُرُ إِلَيْهِ وَ كَأَنَّهُ قَدْ كَانَ عَلِمَ بِمَصِيرِنَا إِلَيْهِ فَلَيْسَ عَلَى بَدَنِهِ مَا لَا تَعْمَلُ فِيهِ السُّيُوفُ فَطَوَرُوا عَلَيْهِ بِسَاطِهِ وَ خَرَجُوا حَتَّى دَخَلُوا عَلَى الْمَأْمُونِ

He (the narrator) said, 'The slaves rushed towards him^{-asws} with the swords, and I placed down my sword, and I was standing looking at him^{-asws}. And it was as if he^{-asws} had known of our coming to him^{-asws} for he^{-asws} was wearing upon his^{-asws} body what the swords could not work

in it. They folded his^{-asws} carpet upon him^{-asws}, and they went out until they entered to Al-Mamoun.

فَقَالَ مَا صَنَعْتُمْ قَالُوا فَعَلْنَا مَا أَمَرْتَنَا بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَا تُعِيدُوا شَيْئاً مِمَّا كَانَ فَلَمَّا كَانَ عِنْدَ تَبَلُّجِ الْفَجْرِ خَرَجَ الْمَأْمُونُ فَجَلَسَ مَجْلِسَهُ مَكْشُوفَ الرَّأْسِ مُحَلَّلَ الْأَرْزَارِ وَأَظْهَرَ وَفَاتَهُ وَقَعَدَ لِلتَّعْزِيَةِ

He said, 'What did you do?' They said, 'We did what you had ordered us with, O commander of the faithful!' He said, 'Do not repeat anything from what has happened!' When it was during the approach of dawn, Al-Mamoun came out and sat in his seat, uncovered of head, loosened of trouser, and revealed his^{-asws} expiry, and sat for the consoling.

ثُمَّ قَامَ خَائِفاً فَمَشَى لِيَنْظُرَ إِلَيْهِ وَأَنَا بَيْنَ يَدَيْهِ فَلَمَّا دَخَلَ عَلَيْهِ حُجْرَتُهُ سَمِعَ هَمَمَةً فَأَرْعَدَ ثُمَّ قَالَ مَنْ عِنْدَهُ قُلْتُ لَا عِلْمَ لَنَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ أَسْرِعُوا وَانْظُرُوا

Then he stood up bare footed to look at him^{-asws}, and I was in front of him. When he entered to him^{-asws} in his^{-asws} chamber, he heard humming, so he trembled, then said, 'Who is with him^{-asws}'. I said, 'There is no knowledge for us, O commander of the faithful!' He said, 'Hasten and look!'

قَالَ صَبِيحٌ فَأَسْرَعْنَا إِلَى الْبَيْتِ فَإِذَا سَيِّدِي عَ جَالِسٌ فِي حُجْرَاهُ يُصَلِّي وَ يُسَبِّحُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ هُوَ ذَا نَرَى شَخْصاً فِي حُجْرَاهُ يُصَلِّي وَ يُسَبِّحُ فَأَنْتَقِضَ الْمَأْمُونُ وَ ارْتَعَدَ ثُمَّ قَالَ غَرَزْتُمُونِي لَعَنَكُمُ اللَّهُ

Sabeeh said, 'We hastened to the room, and there was my Master^{-asws} seated in his prayer niche praying and glorifying. I said, 'O commander of the faithful, he^{-asws} is there! We can see a person being in his^{-asws} prayer niche praying Salat and glorifying!' Al-Mamoun arose and trembled, then said, 'You deceived me, may Allah^{-azwj} Curse you all!'

ثُمَّ التَّفَقْتُ إِلَيَّ مِنْ بَيْنِ الْجَمَاعَةِ فَقَالَ لِي يَا صَبِيحُ أَنْتَ تَعْرِفُهُ فَاَنْظُرْ مِنَ الْمُصَلِّي عِنْدَهُ

Then he turned to me, from between the group. He said to me, 'O Sabeeh! Do you know him? Look, who is the one praying in his^{-asws} presence!'

قَالَ صَبِيحٌ فَدَخَلْتُ وَ تَوَلَّى الْمَأْمُونُ رَاجِعاً فَلَمَّا صِرْتُ عِنْدَ عَتَبَةِ الْبَابِ قَالَ لِي يَا صَبِيحُ قُلْتُ لَبَّيْكَ يَا مَوْلَايَ وَ قَدْ سَقَطْتُ لَوَجْهِهِ فَقَالَ ثُمَّ يَرْحَمُكَ اللَّهُ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ اللَّهُ مُنِمْ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ

Sabeeh said, 'I entered, and Al-Mamoun turned back returning. When I came to be at the threshold of the door, he^{-asws} said to me: 'O Sabeeh!' I said, 'Here I am my Master^{-asws}!' And I had fallen to my face. He^{-asws} said: 'Arise, may Allah^{-azwj} have Mercy on you! **They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]**'.

قَالَ فَرَجَعْتُ إِلَى الْمَأْمُونِ فَوَجَدْتُ وَجْهَهُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ فَقَالَ لِي يَا صَبِيحُ مَا وَرَاكَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ هُوَ وَ اللَّهُ جَالِسٌ فِي حُجْرَتِهِ وَ قَدْ نَادَانِي وَ قَالَ لِي كَيْتَ وَ كَيْتَ

He (the narrator) said, 'I returned to Al-Mamoun and found his face to be like a piece of the dark night. He said to me, 'O Sabeeh! What is behind you?' I said to him, 'O commander of the faithful! By Allah^{-azwj}! He^{-asws} is in his^{-asws} chamber and had called out to me and said to me such and such'.

قَالَ فَشَدَّ أَزْرَارَهُ وَ أَمَرَ بِرَدِّ أَثْوَابِهِ وَ قَالَ قُولُوا إِنَّهُ كَانَ عُشِيٍّ عَلَيْهِ وَ إِنَّهُ قَدْ أَفَاقَ

He (the narrator) said, 'He tightened his trouser and ordered with returning his clothes and said, 'Be saying that there had been unconsciousness upon him^{-asws} and he^{-asws} has (now) awoken!'

قَالَ هَرَمَةُ فَأَكْثَرْتُ لِلَّهِ عَزَّ وَ جَلَّ شُكْرًا وَ حَمْدًا ثُمَّ دَخَلْتُ عَلَى سَيِّدِي الرِّضَا ع فَلَمَّا رَأَيْتُ قَالَ يَا هَرَمَةُ لَا تُحَدِّثْ بِمَا حَدَّثْتُكَ بِهِ صَبِيحٌ أَحَدًا إِلَّا مَنِ امْتَنَحَنَ اللَّهُ قَلْبُهُ لِلْإِيمَانِ بِمَحَبَّتِنَا وَ لَا يَتَيْنَا فَقُلْتُ نَعَمْ يَا سَيِّدِي

Harsama said, 'I frequented the thanks and praises to Allah^{-azwj} Mighty and Majestic. Then I entered to (see) my Master^{-asws} Al-Reza^{-asws}. When he^{-asws} saw me, said: 'O Harsama! Do not narrate with what you narrated to Sabeeh with to anyone, except the one whose heart Allah^{-azwj} has Tested for the Eman and with our^{-asws} love and our^{-asws} Wilayah!' I said, 'Yes, O my Master^{-asws}!'

ثُمَّ قَالَ لِي يَا هَرَمَةُ وَ اللَّهُ لَا يَضُرُّنَا كَيْدُهُمْ شَيْئًا حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ.

Then he^{-asws} said to me: 'By Allah^{-azwj}, O Harsama! Their plots cannot harm us^{-asws} of anything until the Decree reaches its term".³²⁶

19- أَقُولُ رَوَى السَّيِّدُ الْمُرتَضَى فِي كِتَابِ الْعُيُونِ وَ الْمَحَاسِنِ عَنِ الشَّيْخِ الْمُفِيدِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رُوي أَنَّهُ لَمَّا سَارَ الْمُأْمُونُ إِلَى خُرَاسَانَ وَ كَانَ مَعَهُ الرِّضَا عَلَى بَنِي مُوسَى ع قُبَيْنَا هُمَا يَسِيرَانِ إِذْ قَالَ لَهُ الْمُأْمُونُ يَا أَبَا الْحَسَنِ إِنِّي فَكَّرْتُ فِي شَيْءٍ فَنُتِجَ لِي الْفِكْرُ الصَّوَابُ فِيهِ فَكَّرْتُ فِي أَمْرِنَا وَ أَمْرِكُمْ وَ نَسَبِنَا وَ نَسَبِكُمْ فَوَجَدْتُ الْفَضِيلَةَ فِيهِ وَاحِدَةً وَ رَأَيْتُ اخْتِلَافَ شَيْعَتِنَا فِي ذَلِكَ مَحْمُولًا عَلَى الْهَوَى وَ الْعَصْبِيَّةِ

I (Majlisi) am saying, 'It is reported by the Seyyid Al Murtaza in 'Kitab Al Uyoon', and 'Al Mahasin' from the Sheikh Al Mufeed, may Allah^{-azwj} be Pleased with them both, said,

'It is reported that when Al-Mamoun travelled to Khurasan, and Al-Reza Ali^{-asws} Bin Musa^{-asws} was with him, while they were travelling what Al-Mamoun said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! I have been thinking regarding something, and it resulted in the correct thought for me regarding it. I have thought regarding our matter and your^{-asws} matter, and our lineage and your^{-asws} lineage. I found the merits in it to be one (same). And I see the differing of our Shias regarding that being carried upon the whims and the prejudices'.

فَقَالَ لَهُ أَبُو الْحَسَنِ الرِّضَا ع إِنَّ هَذَا الْكَلَامَ جَوَابًا إِنَّ شَيْئًا ذَكَرْتُهُ لَكَ وَ إِنَّ شَيْئًا أَمْسَكْتُ فَقَالَ لَهُ الْمُأْمُونُ إِنِّي لَمْ أَقُلْهُ إِلَّا لِأَعْلَمَ مَا عِنْدَكَ فِيهِ

³²⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 18

Abu Al-Hassan Al-Reza^{-asws} said: 'There is an answer for this talk. If you like I^{-asws} can mentioned it to you, and if you like I^{-asws} can withhold'. Al-Mamoun said to him^{-asws}, 'I did not say it except to know what is with you^{-asws} with regards to it'.

قَالَ لَهُ الرِّضَا ع أَتَشُدُّكَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ اللَّهَ تَعَالَى بَعَثَ نَبِيَّهُ مُحَمَّدًا ص فَخَرَجَ عَلَيْنَا مِنْ وَرَاءِ أَكْمَةٍ مِنْ هَذِهِ الْأَكَامِ يُخْطُبُ إِلَيْكَ ابْنَتَكَ كُنْتُ مُرَوِّجَهُ إِذَاهَا

Al-Reza^{-asws} said: 'I^{-asws} adjure you with Allah^{-azwj}, O commander of the faithful! If Allah^{-azwj} were to (re) Send His^{-azwj} Prophet^{-saww} Muhammad^{-saww} to us from behind a hill from these hills to propose to you for your daughter, would you get her married to him^{-saww}?'

فَقَالَ يَا سُبْحَانَ اللَّهِ وَ هَلْ أَخَذَ يَرْعُبُ عَنْ رَسُولِ اللَّهِ ص فَقَالَ لَهُ الرِّضَا ع أَفَتَرَاهُ كَانَ يَحِلُّ لَهُ أَنْ يُخْطَبَ إِلَيَّ

He said, 'O Glory be to Allah^{-azwj}! And can anyone turn away from Rasool-Allah^{-saww}?' Al-Reza^{-asws} said to him: 'Do you view it would be Permissible for him^{-asws} to propose to me^{-asws} (for my^{-asws} daughter^{-asws})?'

قَالَ فَسَكَتَ الْمَأْمُونُ هُنَيْئَةً ثُمَّ قَالَ أَتَنْتُمْ وَاللَّهِ أَمْسُ رَسُولِ اللَّهِ ص رَحِمًا.

He (the narrator) said, 'Al-Mamoun was silent for a while, then said, 'By Allah^{-azwj}! You all are of a more touching kinship with Rasool-Allah^{-saww}'³²⁷

20- وَ عَنِ الْكِتَابِ الْمَذْكُورِ قَالَ: قَالَ الْمَأْمُونُ يَوْمًا لِلرِّضَا ع أَخْبِرْنِي بِأَكْبَرِ فَضِيلَةٍ لِأَمِيرِ الْمُؤْمِنِينَ يَدُلُّ عَلَيْهَا الْقُرْآنُ

And from the mentioned book, said,

'One day Al-Mamoun said to Al-Reza^{-asws}, 'Inform me of the greatest merit for Amir Al-Momineen^{-asws} pointed upon by the Quran'.

قَالَ فَقَالَ لَهُ الرِّضَا ع فَضِيلَةٌ فِي الْمُبَاهَلَةِ قَالَ اللَّهُ جَلَّ جَلَالُهُ فَمَنْ حَاجَلَكَ فِيهِ الْآيَةُ فَدَعَا رَسُولُ اللَّهِ ص الْحُسَيْنَ وَ الْحُسَيْنَ ع فَكَانَا ابْنَيْهِ وَ دَعَا فَاطِمَةَ ع فَكَانَتْ فِي هَذَا الْمَوْضِعِ نِسَاءَهُ وَ دَعَا أَمِيرَ الْمُؤْمِنِينَ ع فَكَانَ نَفْسَهُ يُحْكِمُ اللَّهُ عَزَّ وَ جَلَّ

He (the narrator) said, 'Al-Reza^{-asws} said to him: 'Merit during the Imprecation (Al-Mubahila). Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said: **So the one who argues with you in this [3:61]** – the Verse. Rasool-Allah^{-saww} called Al-Hassan^{-asws} and Al-Husayn^{-asws}. They^{-asws} were both his^{-asws} sons^{-asws}. And he^{-saww} called (Syeda) Fatima^{-asws}, so in this place, she^{-asws} was his^{-saww} 'women'. And he^{-saww} called Amir Al-Momineen^{-asws}. So he^{-asws} was his^{-saww} 'self', by a Judgment of Allah^{-azwj} Mighty and Majestic.

فَقَبِثَتْ أَنَّهُ لَيْسَ أَخَذَ مِنْ خَلْقِ اللَّهِ تَعَالَى أَجَلَ مِنْ رَسُولِ اللَّهِ ص وَ أَفْضَلَ فَوَاجِبٌ أَنْ لَا يَكُونَ أَخَذَ أَفْضَلَ مِنْ نَفْسِ رَسُولِ اللَّهِ ص بِحُكْمِ اللَّهِ عَزَّ وَ جَلَّ

³²⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 19

Thus, it is proven that there isn't anyone from the creatures of Allah^{-azwj} the Exalted more majestic than Rasool-Allah^{-azwj} and superior. It obligates that there cannot be anyone superior to the 'self' of Rasool-Allah^{-saww}, by a Judgment of Allah^{-azwj} Mighty and Majestic'.

قَالَ فَقَالَ لَهُ الْمَأْمُونُ أَلَيْسَ قَدْ ذَكَرَ اللَّهُ تَعَالَى الْأَنْبَاءَ بِلَفْظِ الْجَمْعِ وَ إِنَّمَا دَعَا رَسُولُ اللَّهِ ص ابْنَتَهُ وَحَدَهَا

He (the narrator) said, 'Al-Mamoun said to him^{-asws}, 'Hasn't Allah^{-azwj} the Exalted Mentioned the word 'sons' as the plural, and rather Rasool-Allah^{-saww} called his^{-saww} two sons^{-asws} especially, and He^{-azwj} Mentioned the 'women' as a plural word, and rather Rasool-Allah^{-azwj} called his^{-saww} daughter^{-asws} alone.

فَأَلَّا جَازَ أَنْ يَذْكُرَ الدُّعَاءَ لِمَنْ هُوَ نَفْسُهُ وَ يَكُونُ الْمُرَادُ نَفْسُهُ فِي الْحَقِيقَةِ دُونَ غَيْرِهِ فَلَا يَكُونُ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا ذَكَرْتَ مِنَ الْفَضْلِ

So it cannot be allowed that He^{-azwj} would Mention the calling to the one who is his^{-saww} 'self' and the purpose would be himself^{-saww} in the reality, besides anyone else. So, there cannot be the merit for Amir Al-Momineen^{-asws} what you^{-asws} mentioned'.

قَالَ فَقَالَ لَهُ الرِّضَا ع لَيْسَ يَصِحُّ مَا ذَكَرْتَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ ذَلِكَ أَنَّ الدَّاعِيَ إِنَّمَا يَكُونُ دَاعِيًا لغيرِهِ كَمَا أَنَّ الْأَمَرَ أَمْرٌ لغيرِهِ وَ لَا يَصِحُّ أَنْ يَكُونَ دَاعِيًا لِنَفْسِهِ فِي الْحَقِيقَةِ كَمَا لَا يَكُونُ أَمْرًا لَهَا فِي الْحَقِيقَةِ

He (the narrator) said, 'Al-Reza^{-asws} said to him: 'What you have mentioned isn't correct, O commander of the faithful, and that is because the caller rather, happens to be calling someone else, just as the ordering one orders to others, and it cannot be correct that a caller would be calling for himself in the reality, just as an ordering one cannot be for it in the reality.

وَ إِذَا لَمْ يَدْعُ رَسُولُ اللَّهِ ص رَجُلًا فِي الْمُبَاهَلَةِ إِلَّا أَمِيرَ الْمُؤْمِنِينَ ع فَقَدْ ثَبَتَ أَنَّهُ نَفْسُهُ الَّتِي عَنَاهَا اللَّهُ سُبْحَانَهُ فِي كِتَابِهِ وَ جَعَلَ لَهُ حُكْمَهُ ذَلِكَ فِي تَنْزِيلِهِ

And when Rasool-Allah^{-saww} did not call any man regarding the imprecation (Al-Mubahila) except Amir Al-Momineen^{-asws}, so it is proven that he^{-asws} is his^{-saww} 'self' which Allah^{-azwj} the Glorious has Meant in His^{-azwj} Book and Made that to be a Command to him^{-saww} in His^{-azwj} Revelation'.

قَالَ فَقَالَ الْمَأْمُونُ إِذَا وَرَدَ الْجَوَابُ سَقَطَ السُّؤَالُ.

He (the narrator) said, 'Al-Mamoun said, 'When the answer arrives, the questions falls''.³²⁸

³²⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 14 H 20

CHAPTER 15 – WHAT AL-MAMOUN DREW CLOSER TO AL-REZA^{-asws} WITH REGARDING THE ARGUMENTATIONS AGAINST THE OPPONENTS

1- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن إسحاق بن حماد قال: كان المأمون يعقد مجالس النظر و يجمع المخالفين لأهل البيت ع و يكلمهم في إمامة أمير المؤمنين علي بن أبي طالب ع و تفضيله على جميع الصحابة تقريباً إلى أبي الحسن علي بن موسى الرضا ع و كان الرضا ع يقول لأصحابه الذين يثق بهم لا تغتروا بقوله فما يغتني و الله غيره و لكنّه لا بد لي من الصبر حتى يبلغ الكتاب أجله.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Al Qureysho, from his father, from Ahmad Bin Ali Al Ansary, from Is'haq Bin Hammad who said,

'Al-Mamoun had sat in a gathering of viewpoints. He gathered the opponents of People^{-asws} of the Household and spoke to the regarding the Imamate of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and his^{-asws} merits over entirety of the companions (in order) to draw closer to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, and Al-Reza^{-asws} was saying to his^{-asws} companions: 'Rely with them. Do not be deceived by his words. BY Allah^{-azwj}! No one will kill me^{-asws} other than him, but there is no escape for me^{-asws} from the patience: **until the writing reaches its (end of) term; [2:235]**'.³²⁹

2- ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد عن محمد الطّار و أحمد بن إدريس معاً عن الأشعري عن صالح بن أبي حماد الرازي عن إسحاق بن حاتم عن إسحاق بن حماد بن زيد قال: سمعنا يحيى بن أكنم القاضي قال أمرني المأمون بإحضار جماعة من أهل الحديث و جماعة من أهل الكلام و النظر فجمع لهُ من الصنفين زهاء أربعين رجلاً ثم مضى بهم فأمروهم بالكثبونة في مجلس الحاجب لأعلمه بمكانهم ففعلوا فأعلمته فأمرني بإدخالهم ففعلت

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father and Ibn Al Waleed, from Muhammad Al Attar, and Ahmad Bin Idrees, both together from Al Ashary, from Salih Bin Abu Hammad Al Razy, from Is'haq Bin Hatim, from Is'haq Bin Hammad Bin Zayd who said,

'The judge Yahya Bin Aksam gathered us. He said, 'Al-Mamoun ordered me with presenting a group from the people of Al-Hadeeth, and a group from the people of the theology and the insight (to Ali^{-asws} Ibn Musa^{-asws}). I gathered the two types for him^{-asws} more than forty men. Then I went with them and instructed them with be with the guard in the gathering due to his knowledge of their places. They did so. I let him (Al-Mamoun) know and he ordered me with their entering. I did so.

فدخلوا و سلّموا فحدثهم ساعة و انسهم ثم قال إني أريد أن أجعلكم بيني و بين الله تبارك و تعالى في يومي هذا حجة فمن كان حاقناً أو له حاجة فليقم إلى قضاء حاجته و انبسطوا و سلّوا أخفافكم و صغوا أزدتكم ففعلوا ما أمروا به

They entered and greeted. He (Al-Mamoun) discussed with them for a while and comforted them, then said, 'I want to make you all to be between me and Allah^{-azwj} Blessed and Exalted during this day of mine as an argument. The one who has retention and there is a need for

him, then let him stand and fulfil his need, and spread out and take off your shoes and place down your cloaks'. They did what they had been ordered with.

فَقَالَ يَا أَيُّهَا الْقَوْمُ إِنَّمَا اسْتَخَضَرْتُكُمْ لِأَحْتَجَّ بِكُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ وَ إِمَامِكُمْ وَ لَا تَمْنَعُكُمْ جَلَالَتِي وَ مَكَانِي مِنْ قَوْلِ الْحَقِّ حَيْثُ كَانَ وَ رَدَّ الْبَاطِلَ عَلَى مَنْ أَتَى بِهِ وَ أَشْفِقُوا عَلَى أَنْفُسِكُمْ مِنَ النَّارِ وَ تَقَرَّبُوا إِلَى اللَّهِ تَعَالَى بِرِضْوَانِهِ وَ إِثَارِ طَاعَتِهِ

He (who) said, 'O you people! But rather, I^{asws} have had you presented to argue by you all in the Presence of Allah^{azwj} Mighty and Majestic, so fear Allah^{azwj} and look out for yourselves, and your imam, and do not let my majesty and my position prevent you from the word of truth wherever it may be and refuting the falsehood upon the one who comes with it! And pity yourselves from the Fire and draw closer to Allah^{azwj} the Exalted by His^{azwj} Pleasure and prefer His^{azwj} obedience!

Note (from translator): The arguments below are from the arguments of Masomeen^{asws}, as we know from Ahadith and we believe that these are wrongly and unjustifiably ascribed to Al-Mamoun.

فَمَا أَحَدٌ تَقَرَّبَ إِلَى مَخْلُوقٍ بِمَعْصِيَةِ الْخَالِقِ إِلَّا سَلَطَهُ اللَّهُ عَلَيْهِ فَنَاطِرُونِي بِجَمِيعِ عُقُولِكُمْ إِنِّي رَجُلٌ أَزْعُمُ أَنَّ عَلَيَّ خَيْرَ الْبَشَرِ بَعْدَ النَّبِيِّ ص فَإِنْ كُنْتُ مُصِيبًا فَصَوِّبُوا قَوْلِي وَ إِنْ كُنْتُ مُخْطِئًا فَرُدُّوا عَلَيَّ وَ هَلُمُّوا فَإِنْ شِئْتُمْ سَأَلْتُكُمْ وَ إِنْ شِئْتُمْ سَأَلْتُمُونِي -

There is no one who can draw closer to the created being by disobeying the Creator except Allah^{azwj} Overcomes upon him. So, debate me with entirety of your intellects! I am a man who claims that Ali^{asws} is best of the persons after the Prophet^{saww}. If I were to be correct then ratify my words, and if I were to be mistaken, then refute it upon me! And come, if you like I will ask you, and if you like, you can ask me!

(Note: This claim is not for others but the Divine Imam^{asws} – in history no one other than Infallible made such a claim but was humiliated when could not answer when people asked him)

فَقَالَ لَهُ الَّذِينَ يُعُولُونَ بِالْحَدِيثِ بَلْ نَسْأَلُكَ فَقَالَ هَاشُوا وَ قَلِّدُوا كَلَامَكُمْ رَجُلًا مِنْكُمْ فَإِذَا تَكَلَّمَ فَإِنْ كَانَ عِنْدَ أَحَدِكُمْ زِيَادَةٌ فَلْيَزِدْ وَ إِنْ أَتَى بِخَلَلٍ فَسَدِّدُوهُ

Those who were saying (believing) in the Hadeeth, said, 'But, we shall ask you!' He said, 'Give, and collar your talk to a man from you. So when he talks, and there is an addition with one of you, then he can add, and if he comes with a deficiency, then he can make up for it'.

فَقَالَ قَائِلٌ مِنْهُمْ أَمَّا نَحْنُ فَنَزْعُمُ أَنَّ خَيْرَ النَّاسِ بَعْدَ النَّبِيِّ ص أَبُو بَكْرٍ مِنْ قِبَلِ أَنَّ الرِّوَايَةَ الْمُجْمَعَةَ عَلَيْهَا جَاءَتْ عَنِ الرَّسُولِ ص قَالَ اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَ عُمَرُ فَلَمَّا أَمَرَ نَبِيَّ الرَّحْمَةِ بِالْإِقْبَادِ بِهِمَا عَلِمْنَا أَنَّهُ لَمْ يَأْمُرْ بِالْإِقْبَادِ إِلَّا بِخَيْرِ النَّاسِ

A speaker from them said, 'As for us, we are claiming the best of people after the Prophet^{saww} is Abu Bakr, from the direction that the reports are united upon it coming from the Rasool^{saww}. He^{saww} said: 'Be guided by the ones from after me^{saww}, Abu Bakr and Umar'. When the Prophet^{saww} of Mercy had ordered with being led by these two, we know that he^{asws} would not order with being except by the best of the people'.

فَقَالَ الْمَأْمُونُ الرِّوَايَاتُ كَثِيرَةٌ وَ لَا بُدَّ مِنْ أَنْ يَكُونَ كُلُّهَا حَقًّا أَوْ كُلُّهَا بَاطِلًا أَوْ بَعْضُهَا حَقًّا وَ بَعْضُهَا بَاطِلًا فَلَوْ كَانَتْ كُلُّهَا حَقًّا كَانَتْ كُلُّهَا بَاطِلًا مِنْ قِبَلِ أَنَّ بَعْضَهَا يَنْقُضُ بَعْضًا وَ لَوْ كَانَتْ كُلُّهَا بَاطِلًا كَانَ فِي بُطْلَانِهَا بُطْلَانُ الدِّينِ وَ دُرُوسُ الشَّرِيعَةِ

Al-Mamoun said, 'The reports are many and there is no escape from all these being true, or all of these being false, or some of these are true and some of these are false. If all of these were true, then all of these would end up being false from the direction that some of them are contradicting the others. And if all of these are false, then in their invalidation is the invalidation of the religion and the lessons of law.

فَلَمَّا بَطَلَ الْوُجْهَانِ ثَبَتَ الثَّالِثُ بِالْإِضْطِرَارِ وَ هُوَ أَنَّ بَعْضَهَا حَقٌّ وَ بَعْضَهَا بَاطِلٌ فَإِذَا كَانَ كَذَلِكَ فَلَا بُدَّ مِنْ دَلِيلٍ عَلَى مَا يَحِقُّ مِنْهَا لِيُعْتَمَدَ وَ يُنْفَى خِلَافُهُ فَإِذَا كَانَ دَلِيلُ الْحَقِّ فِي نَفْسِهِ حَقًّا كَانَ أَوَّلَى مَا أَعْتَقِدُهُ وَ أَخَذُ بِهِ

When the two aspects are invalidated, the third is proven by desperation, and it is that some of these are true and some of these are false. So when it were like that, then there is no escape from evidencing upon what would be true from these in order to believe and negate its opposite. When the evidence of the Hadeeth is in itself true, it would be foremost for what to believe in and to take with it.

وَ رَوَيْتُكَ هَذِهِ مِنَ الْأَخْبَارِ الَّتِي أُدِّعِيَتْهَا بَاطِلَةٌ فِي نَفْسِهَا وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص أَحْكَمَ الْحُكَمَاءِ وَ أَوَّلَى الْخُلُقِ بِالصِّدْقِ وَ أَبْعَدُ النَّاسِ مِنَ الْأَمْرِ بِالْمُحَالِ وَ حَمَلَ النَّاسَ عَلَى التَّنَادِي بِالْخِلَافِ

And this report of yours from the Ahadeeth is evidentially false in itself, and that is because Rasool-Allah^{-saww} was wisest of the wise and foremost of the people with the truthfulness, and furthest of the people from ordering with the impossibilities and carry the people upon the arrangement with the differing.

وَ ذَلِكَ أَنَّ هَذَيْنِ الرَّجُلَيْنِ لَا يَخْلُو مِنْ أَنْ يَكُونَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ أَوْ مُخْتَلِفَيْنِ فَإِنْ كَانَا مُتَّفِقَيْنِ مِنْ كُلِّ جِهَةٍ كَانَا وَاحِدًا فِي الْعَدَدِ وَ الصِّفَةِ وَ الصُّورَةِ وَ الْجِسْمِ وَ هَذَا مَعْدُومٌ أَنْ يَكُونَ اثْنَانِ بِمَعْنَى وَاحِدٍ مِنْ كُلِّ جِهَةٍ

And that is because these two men are not empty from being concordant from every aspect or different. If they were both concordant from every aspect, they would have been one in the number, and the attributes, and the face, and the body. And this is impossible from them being two with one meaning from every aspect.

وَ إِنْ كَانَا مُخْتَلِفَيْنِ فَكَيْفَ يَجُوزُ الْإِقْتِدَاءُ بِحِمَا وَ هَذَا تَكْلِيفٌ مَا لَا يُطَاقُ لِأَنَّكَ إِنْ افْتَدَيْتَ بِوَاحِدٍ خَالَفْتَ الْآخَرَ وَ الدَّلِيلُ عَلَى اخْتِلَافِهِمَا أَنَّ أَبَا بَكْرٍ سَبَى أَهْلَ الرِّدَّةِ وَ رَدَّهُمْ عُمَرُ أَخْزَارًا وَ أَشَارَ عُمَرُ عَلَى أَبِي بَكْرٍ بِعَزْلِ خَالِدٍ وَ بِقَتْلِهِ بِمَالِكِ بْنِ نُؤَيْرَةَ فَأَتَى أَبُو بَكْرٍ عَلَيْهِ وَ حَرَّمَ عُمَرُ الْمُثَنَّةَ وَ لَمْ يَفْعَلْ ذَلِكَ أَبُو بَكْرٍ وَ وَضَعَ عُمَرُ دِيْوَانَ الْعَطِيَّةِ وَ لَمْ يَفْعَلْهُ أَبُو بَكْرٍ وَ اسْتَخْلَفَ أَبُو بَكْرٍ وَ لَمْ يَفْعَلْ ذَلِكَ عُمَرُ وَ لِهَذَا نَظَائِرُ كَثِيرَةٌ

And if they were different, then how is it allowed to be led by them both, and this is an encumbrment what cannot be endured, because if you are being led by one, you would be opposing the other. And the evidence upon their differing is that Abu Bakr captured the people of apostasy and Umar returned them as free; and Umar consulted upon Abu Bakr with removing Khalid and killing him by Malik Bin Nuweyra, but Abu Bakr refused to him; and Umar prohibited the Mut'ah and Abu Bakr did not do that; and Umar placed the register of awards

and Abu Bakr did not do it, and Abu Bakr nominated a caliph and Umar did not do that. And for this there are many such things’.

قَالَ الصَّدُوقُ رَضِيَ اللَّهُ عَنْهُ فِي هَذَا فَصْلٍ لَمْ يَذْكُرْهُ الْمَأْمُونُ لِخَصْمِهِ وَهُوَ أَهْمٌ لَمْ يَرَوْا أَنَّ النَّبِيَّ ص قَالَ اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ وَ إِنَّمَا رَوَوْا أَبُو بَكْرٍ وَ عُمَرُ وَ مِنْهُمْ مَنْ رَوَى أَنَّ أَبَا بَكْرٍ وَ عُمَرُ فَلَوْ كَانَتْ الرِّوَايَةُ صَحِيحَةً لَكَانَ مَعْنَى قَوْلِهِ بِالنَّصْبِ اقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي كِتَابَ اللَّهِ وَ الْعِتْرَةَ يَا أَبَا بَكْرٍ وَ عُمَرُ وَ مَعْنَى قَوْلِهِ بِالرَّفْعِ اقْتَدُوا أُيُّهَا النَّاسُ وَ أَبُو بَكْرٍ وَ عُمَرُ بِالَّذِينَ مِنْ بَعْدِي كِتَابَ اللَّهِ وَ الْعِتْرَةَ

Al Sadouq said, may Allah^{-azwj} be Pleased with him, said, ‘And this is a decision Al-Mamoun did not mention it to his contenders, and it is that they did not report that the Prophet^{-saww} had said: ‘Be led by the ones from after me, Abu Bakr and Umar’. And rather it was reported by Abu Bakr, and Umar. And from them the ones who reported were Abu Bakr and Umar. So if the report were correct, the meaning of his^{-asws} words with the nomination would be: ‘Be led by those from after me^{-saww}, the Book of Allah^{-azwj} and the family, or Abu Bakr and Umar? And the meaning of his^{-saww} by the holding is, ‘Be led, O you people, and Abu Bakr and Umar, by the ones from after me^{-saww}, Book of Allah^{-azwj} and the family^{-asws}!’

رَجَعْنَا إِلَى حَدِيثِ الْمَأْمُونِ فَقَالَ آخِرُ مِنْ أَصْحَابِ الْحَدِيثِ فَإِنَّ النَّبِيَّ ص قَالَ لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَأَتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا

We return to the Hadeeth of Al-Mamoun. Another one from the companions of Hadeeth said, ‘The Prophet^{-saww} has said: ‘If I^{-saww} were to take a friend, I^{-saww} would be taking Abu Bakr as a friend!’

قَالَ الْمَأْمُونُ هَذَا مُسْتَحِيلٌ مِنْ قَبْلِ أَنْ رَوَاتِكُمْ أَنَّهُ ص أَخَى بَيْنَ أَصْحَابِهِ وَ أَخَرٌ عَلَيْهِ فَقَالَ ع لَهُ فِي ذَلِكَ فَقَالَ مَا أَخَرْتُكَ إِلَّا لِنَفْسِي فَأَيُّ الرِّوَايَتَيْنِ ثَبَّتَ بَطَلَتِ الْآخَرَى

Al-Mamoun said, ‘This is impossible, from the direction that you are reporting that he^{-saww} had established brotherhood between his^{-saww} companions, and delayed Ali^{-asws}. He^{-asws} said to him^{-saww} regarding that. He^{-saww} said: ‘I^{-saww} did not delay you except for myself^{-saww}’. So whichever of the two reports is proven the other one would be invalidated’.

قَالَ آخِرُ إِنَّ عَلِيًّا ع قَالَ عَلَى الْمِنْبَرِ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَ عُمَرُ

Another one said, ‘Ali^{-asws} said upon the pulpit, ‘The best of this community after its Prophet^{-saww} are Abu Bakr and Umar’.

قَالَ الْمَأْمُونُ هَذَا مُسْتَحِيلٌ مِنْ قَبْلِ أَنْ النَّبِيِّ ص لَوْ عَلِمَ أَنَّهُمَا أَفْضَلُ مَا وَلَّى عَلَيْهِمَا مَرَّةً عَمَرُو بَنَ الْعَاصِ وَ مَرَّةً أُسَامَةُ بْنُ زَيْدٍ وَ بِمَا يُكَذِّبُ هَذِهِ الرِّوَايَةَ قَوْلُ عَلِيٍّ ع فُيْضَ النَّبِيِّ ص وَ أَنَا أَوَّلَى بِمَجْلِسِهِ مِنِّي بِمِصْبِي وَ لِكَيْ أَشْفَقْتُ أَنْ يَرْجِعَ النَّاسُ كُفَّارًا وَ قَوْلُهُ ع أَنِّي يَكُونَانِ خَيْرًا مِنِّي وَ قَدْ عَبْدْتُ اللَّهَ عَزَّ وَ جَلَّ قَبْلَهُمَا وَ عَبْدْتُهُ بَعْدَهُمَا

Al-Mamoun said, ‘This is impossible, from the direction that if the Prophet^{-saww} had known that these two are superior, he^{-saww} would have placed in charge above them, Amro Bin Al-Aas at time, and Usama Bin Zayd at time. And from what belies this report are the words of Ali^{-azwj}: ‘The Prophet^{-saww} passed away and no one was more foremost with his^{-saww} seat than me^{-asws}, with my^{-asws} shirt, but I^{-asws} fear that the people would return to be Kafirs’. And his^{-asws}

words: 'How can they both be better than me^{-asws}, and I^{-asws} have worshipped Allah^{-azwj} Mighty and Majestic before they did, and I^{-asws} am worshipping Him^{-azwj} after them?'

قَالَ آخَرُ فَإِنَّ أَبَا بَكْرٍ أَغْلَقَ بَابَهُ وَ قَالَ هَلْ مِنْ مُسْتَقْبِلٍ فَأَقْبَلَهُ فَقَالَ عَلِيٌّ ع قَدَّمَكَ رَسُولُ اللَّهِ فَمَنْ ذَا يُؤَخِّرُكَ

Another one said, 'Abu Bakr had locked his door and said, 'Is there taker so I can uproot it for him?' Ali^{-asws} said: 'Rasool-Allah^{-saww} placed you ahead, so who can delay you?'

فَقَالَ الْمَأْمُونُ هَذَا بَاطِلٌ مِنْ قَبْلِ أَنْ عَلِيًّا ع قَعَدَ عَنْ بَيْعَةِ أَبِي بَكْرٍ وَ رَوَيْتُمْ أَنَّهُ قَعَدَ عَنْهَا حَتَّى قُبِضَتْ فَاطِمَةُ ع وَ أَنَّهَا أَوْصَتْ أَنْ تُدْفَنَ لَيْلًا لِئَلَّا يَشْهَدَا جَنَازَتَهَا

Al-Mamoun said, 'This is false, from the direction that Ali^{-asws} had sat back from pledging allegiance to Abu Bakr, and you are reporting that he^{-asws} had sat back until (Syeda) Fatima^{-asws} passed away, and she^{-asws} had bequeathed that she^{-asws} be buried at night, lest these two attend her^{-asws} funeral.

وَ وَجْهِ آخَرٍ وَ هُوَ أَنَّهُ إِنْ كَانَ النَّبِيُّ ص اسْتَخْلَفَهُ فَكَيْفَ كَانَ لَهُ أَنْ يَسْتَقْبِلَ وَ هُوَ يَقُولُ لِلْأَنْصَارِيِّ قَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَيْنِ الرَّجُلَيْنِ أَبَا عُبَيْدَةَ وَ عُمَرَ

And there is another aspect, and it is that if the Prophet^{-saww} had nominated him (Abu Bakr) as caliph, then how could it be for him not to accept, and he was saying the Helpers, 'I am pleased for you all one of these two men, Abu Ubeyda and Umar?'

قَالَ آخَرُ إِنَّ عُمَرَ بْنَ الْعَاصِ قَالَ يَا نَبِيَّ اللَّهِ مَنْ أَحَبُّ النَّاسِ إِلَيْكَ مِنَ النِّسَاءِ فَقَالَ عَائِشَةُ فَقَالَ مِنَ الرِّجَالِ فَقَالَ أَبُوهَا

Another one said, 'Amro Bin Al-Aas said, 'O Prophet^{-saww} of Allah^{-azwj}! Who is the most beloved of the people to you^{-saww}, from the women?' He^{-saww} said: 'Ayesha'. He said, 'From the men?' He^{-saww} said: 'Her father'.

فَقَالَ الْمَأْمُونُ هَذَا بَاطِلٌ مِنْ قَبْلِ أَنْ تَقُولُوا أَنَّ النَّبِيَّ ص وَضَعَ بَيْنَ يَدَيْهِ طَائِرَ مَشْوَئٍ فَقَالَ اللَّهُمَّ إِنِّي بِأَحَبِّ خَلْقِكَ إِلَيْكَ فَكَانَ عَلِيٌّ ع فَأَيُّ رَوَايَتِكُمْ تُقْبَلُ

Al-Mamoun said, 'This is false, from the direction that you are reporting that the Prophet^{-saww}, a grilled bird was placed in front of him^{-saww}. He^{-saww} said: 'O Allah^{-azwj}! Bring me^{-asws} the person most Beloved to You^{-azwj}! It was Ali^{-asws}. So which of your reports do you accept?'

فَقَالَ آخَرُ فَإِنَّ عَلِيًّا ع قَالَ مَنْ فَضَّلَنِي عَلَى أَبِي بَكْرٍ وَ عُمَرَ جَلَدْتُهُ حَدَّ الْمُفْتَرِي

Another one said, 'Ali^{-asws} said: 'One who prefers me^{-asws} over Abu Bakr and Umar, whip him the legal penalty of a fabricator'.

قَالَ الْمَأْمُونُ كَيْفَ يَجُوزُ أَنْ يَقُولَ عَلِيٌّ ع أَجْلِدُ الْحَدَّ مَنْ لَا يَحِبُّ الْحَدَّ عَلَيْهِ فَيَكُونُ مُتَعَدِّيًا لِلْحُدُودِ اللَّهُ عَزَّ وَ جَلَّ عَامِلًا بِخِلَافِ أَمْرِهِ وَ لَيْسَ تَقْضِيلُ مَنْ فَضَّلَهُ عَلَيْهِمَا فَرِيَةً

Al-Mamoun said, 'How can it be allowed that Ali^{-saww} said: 'Whip him the legal penalty', upon the one the legal penalty is not Obligated upon him (by Allah^{-azwj}), so he^{-asws} would be a

transgressor of the legal penalties of Allah^{-azwj} Mighty and Majestic, working opposite to His^{-azwj} Commands, and it isn't fabrication, the one who prefers him^{-asws} upon them both!

وَقَدْ رَوَيْتُمْ عَنْ إِمَامِكُمْ أَنَّهُ قَالَ وَلَيْتُكُمْ وَلَسْتُ بِخَيْرِكُمْ فَأَيُّ الرَّجُلَيْنِ أَصْدَقُ عِنْدَكُمْ أَبُو بَكْرٍ عَلَى نَفْسِهِ أَوْ عَلَيَّ ع عَلَى أَبِي بَكْرٍ مَعَ تَنَاقُضِ الْحَدِيثِ فِي نَفْسِهِ

And you have reported from your imam that he said, 'I am ruling over you all and I am not the best of you'. So which of the two men is more truthful in your presence, Abu Bakr upon himself, or Ali^{-asws} over Abu Bakr, with the contradiction of the Hadeeth regarding himself?

وَلَا بُدَّ لَهُ فِي قَوْلِهِ مِنْ أَنْ يَكُونَ صَادِقاً أَوْ كَاذِباً فَإِنْ كَانَ صَادِقاً فَأَيُّ عَرَفَ ذَلِكَ أَوْ يُوْحِي فَالْوَحْيُ مُنْقَطِعٌ أَوْ بِالنَّظَرِ فَالْنَّظَرُ مُتَحَيِّرٌ وَإِنْ كَانَ غَيْرَ صَادِقٍ فَمِنَ الْمُحَالِ أَنْ يَلِي أَمْرَ الْمُسْلِمِينَ وَيَقُومَ بِأَحْكَامِهِمْ وَيَقِيمَ حُدُودَهُمْ وَهُوَ كَذَّابٌ

And there is no escape regarding his words from either him being truthful or a liar. If he was truthful, then from where did he know that? Was it by the terminated Revelation or by the consideration? The consideration can be confusing. And if he was other than truthful, then it is from the impossible that he should be in charge of the affairs of the Muslims and be standing with their ruling and establishing their legal penalties while he is a liar!

قَالَ آخَرُ فَقَدْ جَاءَ أَنَّ النَّبِيَّ ص قَالَ أَبُو بَكْرٍ وَ عُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ

Another one said, 'It has come that the Prophet^{-saww} said: 'Abu Bakr and Umar are two chiefs of the elderly of the people of Paradise'.

قَالَ الْمَأْمُونُ هَذَا الْحَدِيثُ مُحَالٌ لِأَنَّهُ لَا يَكُونُ فِي الْجَنَّةِ كَهْلٌ وَ يُرْوَى أَنَّ أَشْجَعِيَّةً كَانَتْ عِنْدَ النَّبِيِّ ص فَقَالَ لَا يَدْخُلُ الْجَنَّةَ عَجُوزٌ فَبَكَتْ فَقَالَ النَّبِيُّ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّا أَنْشَأْنَاهُمْ إِنْشَاءً فَجَعَلْنَاهُمْ أَكْبَاراً غُرَبَاءَ أَثَرَاباً

Al-Mamoun said, 'This Hadeeth is impossible, because there cannot be elderly people in the Paradise. And it is reported that Ashjaiya, she was in the presence of the Prophet^{-saww}. He^{-saww} said; 'Old women cannot enter the Paradise'. She cried. The Prophet^{-saww} said: 'Allah^{-azwj} Mighty and Majestic is Saying: **Surely We shall Grow them (with a) growth [56:35] So We will Make them as virgins [56:36] Loving, equals in age [56:37].**

فَإِنْ زَعَمْتُمْ أَنَّ أَبَا بَكْرٍ يُنْشَأُ شَاباً إِذَا دَخَلَ الْجَنَّةَ فَقَدْ رَوَيْتُمْ أَنَّ النَّبِيَّ ص قَالَ لِلْحَسَنِ وَ الْحُسَيْنِ إِنَّهُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا

If you are claiming that Abu Bakr would grow to be a youth when he enters the Paradise, so you have been reporting that the Prophet^{-saww} had said for Al-Hassan^{-asws} and Al-Husayn^{-asws} and they^{-asws} are two chiefs of the youths of the people of Paradise, from the former ones and the latter ones, and their^{-asws} father^{-asws} is better than them^{-asws}.

قَالَ آخَرُ قَدْ جَاءَ أَنَّ النَّبِيَّ ص قَالَ لَوْ لَمْ أُنْعَثْ فِيكُمْ لَبُعِثَ عُمَرُ

Another one said, 'It has come that the Prophet^{-saww} said: 'If I^{-saww} had not been Sent among you all, Umar would have been Sent (as a Prophet^{-as})'.

قَالَ الْمَأْمُونُ هَذَا مُحَالٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَ قَالَ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ابْنِ مَرْيَمَ

Al-Mamoun said, 'This is impossible because Allah^{-azwj} Mighty and Majestic is Saying: ***Surely, We have Revealed unto you as We had Revealed unto Noah, and the Prophets after him, [4:163].*** And the Mighty and Majestic Said: ***And when We Took from the Prophets, their Covenants, and from you, and from Noah and Ibrahim and Musa and Isa son of Maryam, and We Took from them a Solemn Covenant [33:7].***

فَهَلْ يُجْزَى أَنْ يَكُونَ مَنْ لَمْ يُؤْخَذْ مِيثَاقُهُ عَلَى النَّبُوَّةِ مَبْعُوثًا وَ مَنْ أُخِذَ مِيثَاقُهُ عَلَى النَّبُوَّةِ مُؤَخَّرًا

So, is it allowed that one whose Covenant has not been Taken would be Sent, and one whose Covenanted had been Taken upon the Prophet-hood would be delayed?'

قَالَ آخَرُ إِنَّ النَّبِيَّ ص نَظَرَ إِلَى عُمَرَ يَوْمَ عَرَفَةَ فَتَبَسَّمَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى بَاهَى بِعِبَادِهِ عَامَّةً وَ بِعُمَرَ خَاصَّةً

Another one said, 'The Prophet^{-saww} looked at Umar on the Day of Arafaat. He^{-saww} smiled and said: 'Allah^{-azwj} the Exalted Boasts with His^{-azwj} servants, and with Umar especially'.

فَقَالَ الْمَأْمُونُ فَهَذَا مُسْتَحِيلٌ مِنْ قِبَلِ أَنَّ اللَّهَ تَعَالَى لَمْ يَكُنْ لِيُنَهِى بِعُمَرَ وَ يَدْعُ نَبِيَّهُ ص فَيَكُونَ عُمَرُ فِي الْخَاصَّةِ وَ النَّبِيُّ فِي الْعَامَّةِ

Al-Mamoun said, 'This is impossible, from the direction that Allah^{-azwj} the Exalted cannot be Boasting with Umar and leave out His^{-azwj} Prophet^{-saww}, so Umar would be among the special ones, and the Prophet^{-saww} would be among the general ones.

وَ لَيْسَتْ هَذِهِ الرِّوَايَةُ بِأَعْجَبَ مِنْ رِوَايَتِكُمْ أَنَّ النَّبِيَّ ص قَالَ دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ حَقَقَ نَعْلَيْنِ فَإِذَا بِلَالٌ مَوْلَى أَبِي بَكْرٍ قَدْ سَبَقَنِي إِلَى الْجَنَّةِ وَ إِنَّمَا قَالَتْ السَّبِيْعَةُ عَلِيٌّ خَيْرٌ مِنْ أَبِي بَكْرٍ فَقُلْتُمْ عَبْدُ أَبِي بَكْرٍ خَيْرٌ مِنْ رَسُولِ اللَّهِ ص لِأَنَّ السَّابِقَ أَفْضَلُ مِنَ الْمُسْبِقِ

And this report isn't any stranger that your reporting that the Prophet^{-saww} said: 'I^{-saww} entered the Paradise and heard the flapping of the two slippers, and there was Bilal a slave of Abu Bakr, and he had preceded me^{-saww} to the Paradise'. And rather the Shias said, 'Ali^{-asws} is better than Abu Bakr'. So you said, 'The slave of Abu Bakr is better than Rasool-Allah^{-saww}', because the preceding one is superior to the preceded one.

وَ كَمَا رَوَيْتُمْ أَنَّ الشَّيْطَانَ يَفِرُّ مِنْ جَسَدِ عُمَرَ وَ أَلْفَى عَلَى لِسَانِ النَّبِيِّ ص أَهْمُ الْعَرَانِيْقِ الْعُلَى فَقَرَّ مِنْ عُمَرَ وَ أَلْفَى عَلَى لِسَانِ النَّبِيِّ ص بِرَعْمِكُمُ الْكُفْرَ

And just as you are reported that the Satan^{-la} tend to flee from the beauty of Umar, and it was cast upon the tongue of the Prophet^{-saww}. 'These are the lofty beauties'. So he^{-la} fled from Umar and he^{-la} cast the Kufr upon the tongue of the Prophet^{-saww}, by your claim'.

قَالَ آخَرُ قَدْ قَالَ النَّبِيُّ ص لَوْ نَزَلَ الْعَذَابُ مَا نَجَا إِلَّا عُمَرُ بْنُ الْخَطَّابِ

Another one said, 'The Prophet^{-saww} said: 'If the Punishment were to befall, no one would be saved except Umar Bin Al-Khattab'.

قَالَ الْمَأْمُونُ هَذَا خِلَافُ الْكِتَابِ نَصًّا لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ فَجَعَلْتُمْ عُمَرَ مِثْلَ الرَّسُولِ

Al-Mamoun said, 'This opposes the text of the Book, because Allah^{-azwj} Mighty and Majestic is Saying: **And Allah was not going to Punish them while you were among them, [8:33]**. So you are making Umar to be like the Rasool^{-saww}'.

قَالَ آخَرُ فَقَدْ شَهِدَ النَّبِيُّ ص لِعُمَرَ بِالْجَنَّةِ فِي عَشْرَةٍ مِنَ الصَّحَابَةِ

Another one said, 'The Prophet^{-saww} had testified with the Paradise being for Umar among ten from the companions'.

فَقَالَ لَوْ كَانَ هَذَا كَمَا زَعَمْتَ كَانَ عُمَرُ لَا يَقُولُ لِحَدِيثِهِ نَشِدْتُكَ بِاللَّهِ أَمِنَ الْمُنَافِقِينَ أَنَا فَإِنْ كَانَ قَدْ قَالَ لَهُ النَّبِيُّ ص أَنْتَ مِنْ أَهْلِ الْجَنَّةِ وَ لَمْ يُصَدِّقْهُ حَتَّى زَكَّاهُ حَدِيثُهُ وَ صَدَّقَ حَدِيثَهُ وَ لَمْ يُصَدِّقِ النَّبِيُّ ص فَهَذَا عَلَى غَيْرِ الْإِسْلَامِ وَ إِنْ كَانَ قَدْ صَدَّقَ النَّبِيُّ ص فَلِمَ سَأَلَ حَدِيثَهُ وَ هَذَانِ الْحَبْرَانِ مُتَنَاقِضَانِ فِي أَنْفُسِهِمَا

He said, 'If this had been as per your claim, Umar would not have said to Huzeyfa, 'I adjure you with Allah^{-azwj}! Am I from the hypocrites?' If the Prophet^{-saww} had said to him: 'You are from the people of Paradise', and he did not ratify it until Huzeyfa had purified him, and Huzeyfa would be ratified and the Prophet^{-saww} would not be ratified? This is upon other than Al-Islam. And if he had ratified the Prophet^{-saww}, he would not have asked Huzeyfa. And these two reports and contradictory in themselves'.

فَقَالَ آخَرُ فَقَدْ قَالَ النَّبِيُّ ص وَضِعْتُ أُمَّتِي فِي كِفَّةِ الْمِيزَانِ وَ وَضِعْتُ فِي أُخْرَى فَرَجَحْتُ بِهِمْ ثُمَّ وَضِعَ مَكَانِي أَبُو بَكْرٍ فَرَجَحَ بِهِمْ ثُمَّ عُمَرُ فَرَجَحَ ثُمَّ رُفِعَ الْمِيزَانُ

Another one said, 'The Prophet^{-saww} has said: 'My^{-saww} community was placed in one hand of the scale and I^{-saww} was placed in the other. I^{-saww} outweighed them. Then Abu Bakr was place in my place, and he outweighed them. Then Umar, and he outweighed. Then the scale was lifted'.

فَقَالَ الْمَأْمُونُ هَذَا مُحَالٌ مِنْ قَبْلِ أَنَّهُ لَا يَخْلُو مِنْ أَنْ يَكُونَ مِنْ أَجْسَامِهِمَا أَوْ أَعْمَالِهِمَا فَإِنْ كَانَتْ الْأَجْسَامُ فَلَا يَخْفَى عَلَى ذِي رُوحٍ أَنَّهُ مُحَالٌ لِأَنَّهُ لَا يَزْجَحُ أَجْسَامُهُمَا بِأَجْسَامِ الْأُمَّةِ وَ إِنْ كَانَتْ أَعْمَالُهُمَا فَلَمْ يَكُنْ بَعْدُ فَكَيْفَ يَزْجَحُ بِمَا لَيْسَ

Al-Mamoun said, 'This is impossible, from the direction that it is not empty from either it being their bodies or their deeds. If it was their bodies, so it is not hidden unto the ones with souls that this is impossible, because their two bodies cannot outweigh the bodies of the community. And it if was their deeds, then these had not happened yet, so how could these have outweighed with what wasn't (did not exist).

وَ خَيْرُوْنِي بِمَا يَتَفَضَّلُ النَّاسُ فَقَالَ بَعْضُهُمْ بِالْأَعْمَالِ الصَّالِحَةِ قَالَ فَأَحْبِرُونِي فَمَنْ فَضَّلَ صَاحِبَهُ عَلَى عَهْدِ النَّبِيِّ ص ثُمَّ إِنَّ الْمَفْضُولَ عَمِلَ بَعْدَ وَفَاةِ النَّبِيِّ ص بِأَكْثَرٍ مِنْ عَمَلِ الْفَاضِلِ عَلَى عَهْدِ النَّبِيِّ ص أَلَحَقَ بِهِ

And inform me, 'With what are the people merited over each other?' One of them said, 'With the righteous deeds!' He said, 'Inform me, so who was superior to his companion in the era of the Prophet^{-saww}? Then, after the expiry of the Prophet^{-saww}, the inferior worked with more than the deeds of the superior in the era of the Prophet^{-saww}. Did he catch up with him?

فَإِنْ قُلْتُمْ نَعَمْ أَوْجَدْتُمْ فِي عَصْرِنَا هَذَا مَنْ هُوَ أَكْثَرُ جِهَاداً وَ حَجًّا وَ صَوْماً وَ صَلَاةً وَ صَدَقَةً مِنْ أَحَدِهِمْ قَالُوا صَدَقْتَ لَا يَلْحَقُ فَاضِلٌ دَهْرِنَا فَاضِلَ عَصْرِ النَّبِيِّ ص

If you were to say, yes, then can you find in this era of ours, someone who is of more Jihad, and Hajj, and Fasts, and Salat, and charity than one of them?' They said, 'You speak the truth. The superior one of our eras cannot catch up with the superior one in the era of the Prophet^{saww}'.

قَالَ الْمَأْمُونُ فَانْظُرُوا فِيمَا رَوَتْ أَيْمُنُكُمْ الَّذِينَ أَخَذْتُمْ عَنْهُمْ أَذْيَانَكُمْ فِي فَضَائِلِ عَلِيِّ ع وَ قَائِسُوا إِلَيْهَا مَا رَوَوْا فِي فَضَائِلِ تَمَامِ الْعَشْرَةِ الَّذِينَ شَهِدُوا لَهُمْ بِالْجَنَّةِ فَإِنْ كَانَتْ جُزْءاً مِنْ أَجْزَاءِ كَثِيرٍ فَالْقَوْلُ قَوْلُكُمْ وَ إِنْ كَانُوا قَدْ رَوَوْا فِي فَضَائِلِ عَلِيِّ ع أَكْثَرَ فَخُذُوا عَنْ أَيْمَنِكُمْ مَا رَوَوْا وَ لَا تَعُدُّوهُ

Al-Mamoun said, 'Look into what your imams are reporting, those you are taking your religions from, regarding the merits of Ali^{asws}, and compare these to what is being reported regarding the merits of all the ten for whom there was testimony with the Paradise. So even if these were a part from many parts, then the (final) word are your words, and if they have reported more regarding the merits of Ali^{asws}, then take from your imams what they are reporting and do not leave it'.

قَالَ فَاطَرَقَ الْقَوْمَ جَمِيعاً فَقَالَ الْمَأْمُونُ مَا لَكُمْ سَكْتُمْ قَالُوا قَدْ اسْتَفْضَيْنَا

He (the narrator) said, 'The people lowered their heads, all of them. Al-Mamoun said, 'What is the matter you are being silent?' They said, 'We shall investigate'.

قَالَ الْمَأْمُونُ فَإِنِّي أَسْأَلُكُمْ خَيْرَ بَنِي أَيْ الْأَعْمَالِ كَانَ أَفْضَلُ يَوْمَ بَعَثَ اللَّهُ نَبِيَّهُ ص قَالُوا السَّبْتُ إِلَى الْإِسْلَامِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

Al-Mamoun said, 'So I shall be asking you. Inform me, which of the deeds was superior on the day Allah^{azwj} Sent His^{azwj} Prophet^{saww}? They said, 'The preceding to Al-Islam, because Allah^{azwj} Blessed and Exalted is Saying: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**'.

قَالَ فَهَلْ عَلِمْتُمْ أَحَدًا أَسْبَقَ مِنْ عَلِيِّ ع إِلَى الْإِسْلَامِ قَالُوا إِنَّهُ سَبَقَ حَدَّثًا لَمْ يَجِرْ عَلَيْهِ حُكْمٌ وَ أَبُو بَكْرٍ أَسْلَمَ كَهْلًا قَدْ جَرَى عَلَيْهِ الْحُكْمُ وَ بَيْنَ هَاتَيْنِ الْحَالَتَيْنِ فَرْقٌ

He said, 'Do you know of anyone more preceding than Ali^{asws} to Al-Islam?' They said, 'He^{asws} had preceded when small, the ruling cannot flow upon him^{asws}, and Abu Bakr became Muslim as an old man, the ruling flows upon him, and between these two situations, there is a difference'.

قَالَ الْمَأْمُونُ فَخَبِّرُونِي عَنْ إِسْلَامِ عَلِيِّ ع أَيْ بِإِلْهَامٍ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ أَمْ بِدُعَاءِ النَّبِيِّ ص فَإِنْ قُلْتُمْ بِإِلْهَامٍ فَقَدْ فَضَّلْتُمُوهُ عَلَى النَّبِيِّ ص لِأَنَّ النَّبِيَّ لَمْ يُلْهِمْ بَلْ أَنَا هُجْرَتُهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ دَاعِيًا وَ مُعَرِّفًا

Al-Mamoun said, 'Inform me about Islam of Ali^{asws}. Was it by inspiration from the Direction of Allah^{azwj} Mighty and Majestic, or by a calling of the Prophet^{saww}? If you were to say it is due to inspiration, then you would be meriting him^{asws} upon the Prophet^{saww}, because the

Prophet^{-saww} was not inspired. But Jibraeel^{-as} had come to him^{-saww} from Allah^{-azwj} Mighty and Majestic as a caller and an introducer.

وَإِنْ قُلْتُمْ بِدَعَاءِ النَّبِيِّ ص فَهَلْ دَعَا مِنْ قَبْلِ نَفْسِهِ أَمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ فَإِنْ قُلْتُمْ مِنْ قَبْلِ نَفْسِهِ فَهَذَا خِلَافٌ مَا وَصَفَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ ع فِي قَوْلِهِ تَعَالَى وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ مَا يَنْطَلِقُ عَنِ الْهَوَى

And if you were to say it was by the call of the Prophet^{-saww}, so did he^{-saww} call him^{-asws} from his^{-saww} own self or by a Command of Allah^{-azwj} Mighty and Majestic? If you were to say it was from his^{-saww} own self, then this would oppose what Allah^{-azwj} Mighty and Majestic has Described His^{-azwj} Prophet^{-saww} in His^{-azwj} Words, the Exalted: **and I am not from the pretenders [38:86]**. And in His^{-azwj} Words, Mighty and Majestic: **And he does not speak out of (personal) desire [53:3]**.

وَإِنْ كَانَ مِنْ قَبْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ أَمَرَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى نَبِيُّهُ ص بِدَعَاءِ عَلِيٍّ مِنْ بَيْنِ صِبْيَانِ النَّاسِ وَ إِثَارِهِ عَلَيْهِمْ فَدَعَا ثَقَّةً بِهِ وَ عِلْمًا بِتَأْيِيدِ اللَّهِ تَعَالَى إِثَارَهُ

And if it was from the Direction of Allah^{-azwj}, so Allah^{-azwj} the Glorious and Exalted Commanding His^{-azwj} Prophet^{-saww} with calling Ali^{-asws} from between children of the people, and preferring him^{-asws} over them, so his^{-saww} call having confidence in him^{-asws} and knowledge with Emphasis of Allah^{-azwj} the Exalted of him^{-asws}.

وَ خَلَّةٌ أُخْرَى حَبْرُونِي عَنِ الْحَكِيمِ هَلْ يَجُوزُ أَنْ يُكَلِّفَ خَلْقَهُ مَا لَا يُطِيقُونَ فَإِنْ قُلْتُمْ نَعَمْ كَفَرْتُمْ وَ إِنْ قُلْتُمْ لَا فَكَيْفَ يَجُوزُ أَنْ يَأْمُرَ نَبِيُّهُ ص بِدَعَاءِ مَنْ لَمْ يُمَكِّنْهُ قَبُولُ مَا يُؤْمَرُ بِهِ لِصِغَرِهِ وَ حَدَاثَةِ سِنِّهِ وَ ضِعْفِهِ عَنِ الْقَبُولِ

And another trait, inform me about the Wise One^{-azwj}. Is it allowed that He^{-azwj} would Encumber His^{-azwj} creatures what they cannot endure? If you were to say, yes, you would be committing Kufr, and if you were to say, no, then how can it be allowed that He^{-azwj} would Command His^{-azwj} Prophet^{-saww} with calling someone who is not able to accept what he^{-asws} has been ordered with due to his^{-asws} smallness and his^{-asws} young age, and his^{-asws} weakness of the accepting?

وَ خَلَّةٌ أُخْرَى هَلْ رَأَيْتُمْ النَّبِيَّ ص دَعَا أَحَدًا مِنْ صِبْيَانِ أَهْلِهِ وَ غَيْرِهِمْ فَيَكُونُ أَسْوَأَ عَلِيٍّ ع فَإِنْ زَعَمْتُمْ أَنَّهُ لَمْ يَدْعُ غَيْرَهُ فَهَذِهِ فَضِيلَةٌ لِعَلِيٍّ ع عَلَى جَمِيعِ صِبْيَانِ النَّاسِ

And another trait, have you seen the Prophet^{-saww} call anyone from the children of his^{-saww} family and others, so he would become an example for Ali^{-asws}? If you claim that he^{-saww} did not call anyone else, so this would be a merit for Ali^{-asws} over entirety of the children of the people'.

ثُمَّ قَالَ أَيُّ الْأَعْمَالِ أَفْضَلُ بَعْدَ السَّبْقِ إِلَى الْإِيمَانِ قَالُوا الْجِهَادُ فِي سَبِيلِ اللَّهِ

Then he said, 'Which of the deeds is superior after the preceding to the Eman?' They said, 'The Jihad in the Way of Allah^{-azwj}'.

قَالَ فَهَلْ تُحَدِّثُونَ لِأَحَدٍ مِنَ الْعَشْرَةِ فِي الْجِهَادِ مَا لِعَلِّي ع فِي جَمِيعِ مَوَاقِفِ النَّبِيِّ ص مِنَ الْأَثَرِ هَذِهِ بَدْرٌ قُتِلَ مِنَ الْمُشْرِكِينَ فِيهَا نَيْفٌ وَ سِتُونَ رَجُلًا قَتَلَ عَلِيٌّ ع مِنْهُمْ نَيْفًا وَ عَشْرِينَ وَ أَرْبَعُونَ لِسَائِرِ النَّاسِ

He said, 'So, are you narrating for anyone of the ten, regarding the Jihad, what is for Ali^{-asws} in entirety of the places of the Prophet^{-saww}? From the impacts of this is (battle of) Badr. There were killed from the Polytheists, more than seventy men. Ali^{-asws} had killed from them most, and it was twenty-four for rest of the people'.

فَقَالَ قَائِلٌ كَانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ ص فِي عَرِيْشِهِ يُدَبِّرُهَا

A speaker said, 'Abu Bakr was with the Prophet^{-saww} in his^{-saww} carriage, managing it'.

فَقَالَ الْمَأْمُونُ لَقَدْ جِئْتُ بِهَا عَجِيبَةً أَمْ كَانَ يُدَبِّرُ دُونَ النَّبِيِّ ص أَوْ مَعَهُ فَيَشْرِكُهُ أَوْ لِحَاجَةِ النَّبِيِّ ص إِلَى رَأْيِ أَبِي بَكْرٍ أَمْ أَتَى الثَّلَاثِ أَحَبُّ إِلَيْكَ

Al-Mamoun said, 'You have come up with strangeness. Was he managing it rather than the Prophet^{-saww} or with him^{-saww}, so he was his^{-saww} partner, or was it due to a need of the Prophet^{-saww} to show off Abu Bakr? Which of the three is beloved to you?'

فَقَالَ أَعُوذُ بِاللَّهِ مِنْ أَنْ أَزْعُمَ أَنَّهُ يُدَبِّرُ دُونَ النَّبِيِّ ص أَوْ يَشْرِكُهُ أَوْ بِإِفْتِقَارٍ مِنَ النَّبِيِّ ص إِلَيْهِ

He said, 'I seek Refuge with Allah^{-azwj} from claiming that he managed it rather than the Prophet^{-saww}, or was his^{-saww} partner, or due to a short-coming from the Prophet^{-saww} to it'.

قَالَ فَمَا الْفَضِيلَةُ فِي الْعَرِيشِ فَإِنْ كَانَتْ فَضِيلَةً أَبِي بَكْرٍ بِتَخْلُفِهِ عَنِ الْحَرْبِ فَيَجِبُ أَنْ يَكُونَ كُلُّ مُتَخَلِّفٍ فَاضِلًا أَفْضَلَ مِنَ الْمُجَاهِدِينَ

He said, 'So what is the merit in the carriage? If the superiority of Abu Bakr was due to him staying behind from the battle, then it obliges that everyone staying behind from it would be superior, more superior than the fighters.

وَاللَّهُ عَزَّ وَ جَلَّ يَقُولُ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَ كُلاً وَعَدَ اللَّهُ الْحُسْنَى وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

And Allah^{-azwj} Mighty and Majestic is Saying: ***They are not equal, the ones from the Momineen sitting back, apart from the ones with injuries, and the fighters in the Way of Allah with their wealth and their selves. Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95]***.

قَالَ إِسْحَاقُ بْنُ حَمَّادٍ بْنُ زَيْدٍ ثُمَّ قَالَ لِي إِفْرَأْ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ فَقَرَأْتُ حَتَّى بَلَغْتُ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حَيْثُ مَسْكِينًا وَ يَتِيمًا وَ أَسِيرًا إِلَى قَوْلِهِ وَ كَانَ سَعْيُكُمْ مَشْكُورًا

Is'haq Bin Hammad said, 'Then he said to me, 'Read (the Chapter): ***Didn't there come upon the human being, a phase, [76:1]***'. I recited, until I reached ***And, they fed the food to a poor, and an orphan and a captive [76:8]*** – up to His^{-azwj} Words: ***and your striving would always be appreciated [76:22]***.

فَقَالَ فِيمَنْ نَزَلَتْ هَذِهِ الْآيَاتُ قُلْتُ فِي عَلِيٍّ ع قَالَ فَهَلْ بَلَغَكَ أَنَّ عَلِيًّا ع قَالَ حِينَ أَطْعَمَ الْمَسْكِينِ وَالْيَتِيمَ وَالْأَسِيرَ إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا عَلَى مَا وَصَفَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ فَقُلْتُ لَا

He said, 'Regarding whom were these Verses Revealed?' I said, 'Regarding Ali^{-asws}'. He said, 'Has it reached you that Ali^{-asws} had said when he^{-asws} fed the poor, and the orphan and the captive: **(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]**, based upon what Allah^{-azwj} Mighty and Majestic has Described in His^{-azwj} book?' I said, 'No'.

قَالَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَرَفَ سَرِيرَةَ عَلِيٍّ ع وَ نَبَّهَهُ فَأُظْهِرَ ذَلِكَ فِي كِتَابِهِ تَعْرِيفًا لِحُلُقِهِ أَمْرُهُ فَهَلْ عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَصَفَ فِي شَيْءٍ بِمَا وَصَفَ فِي الْجَنَّةِ مَا فِي هَذِهِ السُّورَةِ قَوَارِيرًا مِنْ فَضْلِهِ قُلْتُ لَا

He said, 'Allah^{-azwj} Mighty and Majestic Introduced His^{-azwj} Secrets and His^{-azwj} Intention to Ali^{-asws}, so that was Revealed in His^{-azwj} Book as an introduction to His^{-azwj} creatures of his^{-asws} matter. Do you know that Allah^{-azwj} Mighty and Majestic Described regarding something from what He^{-azwj} Described regarding the Paradise, what is in this Chapter **vessels of silvers [76:15]**?' I said, 'No'.

قَالَ فَهَذِهِ فَضِيلَةٌ أُخْرَى فَكَيْفَ يَكُونُ الْقَوَارِيرُ مِنْ فَضْلِهِ قُلْتُ لَا أَدْرِي قَالَ يُرِيدُ كَأَنَّهَا مِنْ صَفَائِهَا مِنْ فَضْلِهِ يُرَى دَاخِلُهَا كَمَا يُرَى خَارِجُهَا وَ هَذَا مِثْلُ قَوْلِهِ ع يَا أَنْجَشَا رُوَيْدًا سَوْفَكَ بِالْقَوَارِيرِ - وَ عَنَى بِهِ الْبِسَاءَ كَأَنَّهَا الْقَوَارِيرُ رَفَّةً

He said, 'This is another merit. How can the glass be from silver?' I said, 'I don't know'. He said, 'It means as if these are of silver due to their clearness. Its inside would be seen from its outside. And this is like his^{-asws} words: 'O Anjasha! Gently should be your ushering with the glasses!' And he^{-asws} meant the women by it, as if they were delicate glass.

وَ قَوْلُهُ ع رَكِبْتُ فَرَسَ أَبِي طَلْحَةَ فَوَجَدْتُهُ بَحْرًا أَيْ كَأَنَّهُ بَحْرٌ مِنْ كَثْرَةِ جَزْيِهِ وَ عَدْوِهِ

And his^{-asws} words: 'I^{-asws} rode a horse of Abu Talha and found it as an ocean' – i.e. like an ocean due its frequent running and its by the side of the valley.

وَ كَقَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ وَ مِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ أَيْ كَأَنَّهُ مَا يَأْتِيهِ الْمَوْتُ وَ لَوْ أَنَّهُ مِنْ مَكَانٍ وَاحِدٍ لَمَاتَ

And like the Word of Allah^{-azwj} Mighty and Majestic: **and the death would come to him from every place, but he would not be dying, and ahead of him would be harsh Punishment [14:17]** – i.e. as if the death would not come to him, and if it could come from one place, he would die'.

ثُمَّ قَالَ يَا إِسْحَاقُ أَلَسْتَ بِمَنْ يَشْهَدُ أَنَّ الْعَشْرَةَ فِي الْجَنَّةِ فَقُلْتُ بَلَى قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا قَالَ مَا أَدْرِي أَصَحِّحَ هَذَا الْحَدِيثُ أَمْ لَا أَكُنَّ عِنْدَكَ كَاوِرًا قُلْتُ لَا

Then he said, 'Aren't you from the ones who testify that the ten (companions) would be in the Paradise?' I said, 'Yes'. He said, 'What is your view if a man were to say, 'I don't know whether this Hadeeth is correct or not', would he be a Kafir in your presence?' I said, 'No'.

قَالَ أَفَرَأَيْتَ لَوْ قَالَ مَا أَذْرِي أَمْ هَذِهِ السُّورَةُ قُرْآنٌ أَمْ لَا أَكُنَّ عِنْدَكَ كَافِرًا قُلْتُ بَلَى قَالَ أَرَى فَضْلَ الرَّجُلِ يَتَأَكَّدُ خَيْرِي يَا إِسْحَاقُ أَنَّ حَدِيثَ الطَّائِرِ الْمَشْوِيِّ أَصَحِّحُ عِنْدَكَ قَالَ بَلَى

He (I) said, 'What is your view if he had said, 'I don't know whether this is a Chapter of the Quran or not', would he be a Kafir in your presence?' I said, 'Yes'. He said, 'I can see the merit of the man to be sure. Inform me, O Is'haq! The Hadeeth of the grilled bird, it is correct with you?' He said, 'Yes'.

قَالَ بَانَ وَاللَّهِ عِنْدَكَ لَا يَخْلُو هَذَا مِنْ أَنْ يَكُونَ كَمَا دَعَا النَّبِيُّ ص أَوْ يَكُونَ مَرْدُودًا أَوْ عَرَفَ اللَّهُ الْفَاضِلَ مِنْ خَلْقِهِ وَكَانَ الْمَفْضُولُ أَحَبَّ إِلَيْهِ أَوْ تَزَعُمُ أَنَّ اللَّهَ لَمْ يَعْرِفِ الْفَاضِلَ مِنَ الْمَفْضُولِ فَأَيُّ الثَّلَاثِ أَحَبُّ إِلَيْكَ أَنْ تَقُولَ بِهِ

He said, 'By Allah^{-azwj}! Your obstinacy is clear! This is not empty from being just like the call of the Prophet^{-saww}, or being rebutted, or Allah^{-azwj} Recognised the superior from His^{-azwj} creatures and the inferior was more Beloved to Him^{-azwj}, or you claim that Allah^{-azwj} does not Know the superior from the inferior. So, which of the three is more beloved to you to be saying with it?

قَالَ إِسْحَاقُ فَأَطَرْتُ سَاعَةً ثُمَّ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي أَبِي بَكْرٍ ثَلَاثَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَنَبَّهَ اللَّهُ عَزَّ وَ جَلَّ إِلَى صُحْبَةِ نَبِيِّهِ ص

Is'haq said, 'I lowered my head for a while, then I said, 'O commander of the faithful! Allah^{-azwj} Mighty and Majestic is Saying regarding Abu Bakr: **him being the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40].** Allah^{-azwj} Mighty and Majestic has Alerted to companionship of His^{-azwj} Prophet^{-saww}'.

فَقَالَ سُبْحَانَ اللَّهِ مَا أَقَلَّ عِلْمَكُمْ بِاللُّغَةِ وَ الْكِتَابِ أَمْ يَكُونُ الْكَافِرُ صَاحِبًا لِلْمُؤْمِنِ فَأَيُّ فَضِيلَةٍ فِي هَذِهِ أَمْ مَا سَمِعْتَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ قَالَ لَهُ صَاحِبُهُ وَ هُوَ يُجَاوِزُهُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ سَوَّاكَ رَجُلًا فَقَدْ جَعَلَهُ لَهُ صَاحِبًا

He said, 'Glory be to Allah^{-azwj}! How little is your knowledge with the language and the Book! Can't a Kafir be a companion of the Momin? So which merit is this? Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **His companion said to him while agitating him, 'Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37].** He^{-azwj} Made him to be a companion of his.

وَ قَالَ الْهَذَلِيُّ

تَحْتَ الرِّدَاءِ بَصِيرَةٌ بِالْمَشْرِيقِ

وَ لَقَدْ غَدَوْتُ وَ صَاحِبِي وَخَشِيئَةٌ-

And Al-Huzly said, 'I went out and my companion was a savage under the cloak, insightful with the east'.

وَ قَالَ الْأَزْدِيُّ

تَحْضُ الْقَوَائِمُ مِنْ هِجَانٍ هَيْكَلِ

وَ لَقَدْ دَعَوْتُ الْوَحْشَ فِيهِ وَ صَاحِبِي-

And Al-Azdy said, 'And I have called the savage in it, and my companion is pure of the standing than the satirists of Heykal'.

فَصَبَّرَ فَرَسَهُ صَاحِبَهُ

So his horse became his companion.

وَأَمَّا قَوْلُهُ إِنَّ اللَّهَ مَعَنَا فَإِنَّهُ تَبَارَكَ وَتَعَالَى مَعَ الْبَرِّ وَالْفَاجِرِ أَمَا سَمِعْتَ قَوْلَهُ عَزَّ وَجَلَّ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذُنَ مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا-

And as for His^{-azwj} Words: **surely Allah is with us!** [9:40]. Surely the Blessed and Exalted is with the righteous and (as well as) the immoral. Have you not heard the Words of Mighty and Majestic: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7]?**

وَأَمَّا قَوْلُهُ لَا تَحْزَنْ فَحَزَنِي عَنْ حُزْنِ أَبِي بَكْرٍ أَكَانَ طَاعَةً أَوْ مَعْصِيَةً فَإِنْ زَعَمْتَ أَنَّهُ كَانَ طَاعَةً فَقَدْ جَعَلْتَ النَّبِيَّ ص يَنْهَى عَنِ الطَّاعَةِ وَ هَذَا خِلَافٌ صِفَةِ الْحَكِيمِ وَ إِنْ زَعَمْتَ أَنَّهُ مَعْصِيَةٌ فَأَيُّ فَضِيلَةٍ لِلْعَاصِي

And as for His^{-azwj} Words: **Do not grieve [9:40]**. Inform me about the grief of Abu Bakr, was it an act of obedience or disobedience? If you claim that it was obedience, so you would have made the Prophet^{-saww} forbidding from the obedience, and this is opposite to the description of the wise one. And if you were to claim that it was disobedience, then which merit is there for the disobedient?

وَ حَزَنِي عَنْ قَوْلِهِ عَزَّ وَجَلَّ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ عَلَى مَنْ

And inform me about Words of the Mighty and Majestic: **Then Allah Send down His Tranquillity upon him [9:40]**. Who was it upon?

قَالَ إِسْحَاقُ فَقُلْتُ عَلَى أَبِي بَكْرٍ لِأَنَّ النَّبِيَّ ص كَانَ مُسْتَغْنِيًا عَنِ السَّكِينَةِ

Is'haq said, 'I said, 'Upon Abu Bakr because the Prophet^{-saww} was needless from the tranquillity'.

قَالَ فَحَزَنِي عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاغَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ أَ تَدْرِي مِنَ الْمُؤْمِنُونَ الَّذِينَ أَرَادَ اللَّهُ عَزَّ وَجَلَّ فِي هَذَا الْمَوْضِعِ

He said, 'Inform me about Words of the Mighty and Majestic: **and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26]**. Do you know who the Momineen are, those whom Allah^{-azwj} Mighty and Majestic has Intended in this place?'

قَالَ قُلْتُ لَا قَالَ إِنَّ النَّاسَ اهْزَمُوا يَوْمَ حُنَيْنٍ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ص إِلَّا سَبْعَةٌ مِنْ بَنِي هَاشِمٍ عَلِيٌّ ع يَضْرِبُ بِسَيْفِهِ وَ الْعَبَّاسُ أَخَذَ بِلِجَامِ بَعْلَةِ النَّبِيِّ ص وَ الْحُمْسَةُ مُحْدِقُونَ بِالنَّبِيِّ ص خَوْفًا مِنْ أَنْ يَنَالَهُ سِلَاحُ الْكُفَّارِ حَتَّى أَعْطَى اللَّهُ تَبَارَكَ وَ تَعَالَى رَسُولَهُ ع الظَّفَرَ

He (the narrator) said, 'I said, 'No'. He said, 'The people had been defeated on the day of (battle of) Hunayn. There did not remain anyone with the Prophet^{-saww} except for seven from the clan of Hashim^{-as}. Ali^{-asws} was striking with his^{-asws} sword, and Al-Abbas was holding a rein of the mule of the Prophet^{-saww}, and the five were staring at the Prophet^{-saww} from him^{-saww} being afflicted by a weapon of the Kafirs, until Allah^{-azwj} Blessed and Exalted Granted the victory to His^{-azwj} Rasool^{-saww}.

عَنِ الْمُؤْمِنِينَ فِي هَذَا الْمَوْضِعِ عَلِيًّا ع وَ مَنْ حَضَرَ مِنْ بَنِي هَاشِمٍ فَمَنْ كَانَ أَفْضَلَ أَمْ مَنْ كَانَ مَعَ النَّبِيِّ ص وَ نَزَلَتِ السَّكِينَةُ عَلَى النَّبِيِّ ص وَ عَلَيْهِ أَمْ مَنْ كَانَ فِي الْعَارِ مَعَ النَّبِيِّ ص وَ لَمْ يَكُنْ أَهْلًا لِنُزُولِهَا عَلَيْهِ

He^{-azwj} Meant by the '**Momineen**' in this place, Ali^{-asws} and the ones who were present with the Prophet^{-saww}, from the clan of Hashim^{-as}. So, who was superior/ And who was with the Prophet^{-azwj} and the tranquillity descended unto the Prophet^{-saww} and upon him^{-asws}, of the one who was in the cave with the Prophet^{-saww}? And he was not rightful to it to descend upon him.

يَا إِسْحَاقُ مَنْ أَفْضَلُ مَنْ كَانَ مَعَ النَّبِيِّ ص فِي الْعَارِ أَمْ مَنْ نَامَ عَلَى مِهَادِهِ وَ وَقَاهُ بِنَفْسِهِ حَتَّى نَمَّ لِلنَّبِيِّ ص مَا عَزَمَ عَلَيْهِ مِنَ الْهِجْرَةِ- إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ نَبِيَّهُ ص أَنْ يَأْمُرَ عَلِيًّا ع بِالنُّومِ عَلَى فِرَاشِهِ وَ وَقَاتِيهِ بِنَفْسِهِ

O Is'haq! Who is superior? The one was with the Prophet^{-saww} in the cave or the one who slept upon his^{-saww} bed and saved him^{-saww} by himself^{-asws} until it was completed for the Prophet^{-saww} what he^{-saww} had determined upon, from the emigration? Allah^{-azwj} Blessed and Exalted Commanded His^{-azwj} Prophet^{-saww} to instruct Ali^{-asws} with the sleeping upon his^{-saww} bed and save him^{-asws} by himself^{-asws}.

فَأَمَرَهُ بِذَلِكَ فَقَالَ عَلِيٌّ ع أَسَلِّمُ يَا نَبِيَّ اللَّهِ قَالَ نَعَمْ قَالَ سَمِعْتُ وَ طَاعَةُ ثُمَّ أَتَى مَضْجَعَهُ وَ تَسَحَّى بِنَوْبِهِ وَ أَخَذَ الْمُشْرِكُونَ بِهِ لَا يَشْكُونَ فِي أَنَّهُ النَّبِيُّ ص وَ قَدْ أَجْمَعُوا أَنْ يَضْرِبَهُ مِنْ كُلِّ بَطْنٍ مِنْ قُرَيْشٍ رَجُلٌ ضَرْبَةً لِقَالِ الْهَاشِمِيِّينَ بِدَمِهِ وَ عَلِيٌّ ع يَسْمَعُ مَا الْقَوْمُ فِيهِ مِنَ التَّدْبِيرِ فِي تَلْفِ نَفْسِهِ

He^{-saww} instructed him^{-asws} with that. Ali^{-asws} said: 'Will you^{-saww} be safe, O Prophet^{-saww} of Allah^{-azwj}?' He^{-saww} said: 'Yes'. He^{-asws} said: 'Listening and obeying!' Then he^{-asws} went to his^{-saww} bed and covered with his^{-saww} cloth, and the Polytheists were staring at him^{-asws}, not doubting that he^{-asws} is the Prophet^{-saww}. And they had gathered to strike him^{-saww}, one man from every tribe of Qureysh, striking at night, lest the Hashemites would seek his^{-saww} blood, and Ali^{-asws} was hearing what the group were discussing in from the planning in damaging him^{-asws}.

فَلَمْ يَدْعُهُ ذَلِكَ إِلَى الْجَزَعِ كَمَا جَزِعَ أَبُو بَكْرٍ فِي الْعَارِ وَ هُوَ مَعَ النَّبِيِّ ص وَ عَلِيٌّ ع وَخَذَهُ فَلَمْ يَزَلْ صَابِرًا مُحْتَسِبًا فَبَعَثَ اللَّهُ تَعَالَى مَلَائِكَةً تَمْنَعُهُ مِنْ مُشْرِكِي قُرَيْشٍ فَلَمَّا أَصْبَحَ قَامَ فَتَنَظَّرَ الْقَوْمُ إِلَيْهِ فَقَالُوا أَتَيْنَ مُحَمَّدًا قَالَ وَ مَا عَلِمِي بِهِ قَالُوا فَأَنْتَ عَزَرْتَنَا

But that did not call him to panic just as Abu Bakr panicked in the cave, and (although) he was with the Prophet^{-saww} and Ali^{-asws} was alone. He^{-asws} did not cease to be patient, anticipating. So, Allah^{-azwj} the Exalted Send Angels to defend him^{-asws} from the Polytheists of Qureysh. When it was morning, he^{-asws} stood up, and the group looked at him^{-asws}. They said, 'Where is

Muhammad^{-saww}? He^{-asws} said: 'And what is my^{-asws} knowledge with him^{-saww}? They said, 'You^{-asws} have deceived us!'

ثُمَّ حَقَّ بِالنَّبِيِّ ص فَلَمْ يَزَلْ عَلَيَّ أَفْضَلُ لِمَا بَدَأَ مِنْهُ إِلَّا مَا يَرِيدُ [إِلَّا] خَيْرًا حَتَّى قَبِضَهُ اللَّهُ تَعَالَى إِلَيْهِ وَهُوَ خَمُودٌ مَغْفُورٌ لَهُ

Then he^{-asws} joined with the Prophet^{-saww}. So, Ali^{-asws} did not cease to be superior due to whatever was manifested from him^{-asws} except he^{-asws} increased in goodness until Allah^{-azwj} the Exalted Recalled him^{-asws} to Him^{-azwj}, and he^{-asws} is Praised, Forgiven for.

يَا إِسْحَاقُ أَمَا تَرْوِي حَدِيثَ الْوَلَايَةِ فَقُلْتُ نَعَمْ قَالَ أَرُوهُ فَرَوَيْتُهُ فَقَالَ أَمَا تَرَى أَنَّهُ أُوجِبَ لِعَلِيِّ عَلَى أَبِي بَكْرٍ وَ عُمَرَ مِنَ الْحَقِّ مَا لَمْ يُوجِبْ لَهُمَا عَلَيْهِ

O Is'haq! Are you not reporting the Hadeeth of Al-Wilayah?' I said, 'I am reporting it, and you are reporting it'. He said, 'Don't you see that it the right is more than obligated for Ali^{-asws} over Abu Bakr and Umar, what is not obligated for them upon him^{-asws}?'

قُلْتُ إِنَّ النَّاسَ يَقُولُونَ إِنَّ هَذَا قَالَهُ بِسَبَبِ زَيْدِ بْنِ حَارِثَةَ قَالَ وَ أَتَيْتُ قَالَ النَّبِيُّ ص هَذَا قُلْتُ بِعَدِيرِ حِمٍّ بَعْدَ مُنْصَرَفِهِ مِنْ حَجَّةِ الْوَدَاعِ قَالَ فَمَتَى قُتِلَ زَيْدُ بْنُ حَارِثَةَ قُلْتُ بِمَوْتِهِ قَالَ أَمْ لَيْسَ قَدْ كَانَ قُتِلَ زَيْدُ بْنُ حَارِثَةَ قَبْلَ عَدِيرِ حِمٍّ قُلْتُ بَلَى

I said, 'The people are saying that this, he^{-saww} had said it for the reason of Zayd Bin Haris'. He said, 'And where has the Prophet^{-saww} said this?' I said, 'At Ghadeer Khumm after his^{-saww} leaving from the farewell Hajj'. He said, 'When was Zayd Bin Harisa killed?' I said, 'At (the battle of) Muta'. He said, 'Wasn't Zayd Bin Haris killed before Ghadeer Khumm?' I said, 'Yes'.

قَالَ فَحَرِّبْنِي لَوْ رَأَيْتُ ابْنًا لَكَ أَتَتْ عَلَيْهِ خَمْسَ عَشْرَةَ سَنَةً يَقُولُ مَوْلَايَ مَوْلَى ابْنِ عَمِّي أَيُّهَا النَّاسُ فَاقْبَلُوا أَكُنْتُ تَكْرَهُ ذَلِكَ فَقُلْتُ بَلَى قَالَ أَ فَتَنَزَّهُ ابْنُكَ عَمَّا لَا تُنَزَّهُ النَّبِيُّ ص

He said, 'Inform me, if you were to see a son of yours, fifteen years having had come to him, saying, 'My master is master of my cousin. O you people! Come!' Would you dislike that?' I said, 'Yes'. He said, 'Are you disdaining your son from what you are not disdaining about the Prophet^{-saww}?'

وَنَحْنُكُمْ أَمْ جَعَلْتُمْ فُقَهَاءَكُمْ أَرْبَابَكُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَ اللَّهُ مَا صَامُوا لَهُمْ وَ لَا صَلَّوْا لَهُمْ وَ لَكِنَّهُمْ آمَنُوا لَهُمْ فَأُطِيعُوا

Woe be unto you all! Are you making your jurists as your lords? Allah^{-azwj} Mighty and Majestic is Saying: **They are taking their Rabbis and their Monks as lords besides Allah, [9:31]**. By Allah^{-azwj}! They neither fasted for them, nor did they pray to them, but they (priests) ordered them, so they obeyed'.

ثُمَّ قَالَ أَمْ تَرْوِي قَوْلَ النَّبِيِّ ص لِعَلِيِّ عَ أَنْتَ مِثِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى قُلْتُ نَعَمْ قَالَ أَمَا تَعْلَمُ أَنَّ هَارُونَ أَخُو مُوسَى لِأَبِيهِ وَ أُمِّهِ قُلْتُ بَلَى قَالَ فَعَلَيْ عَ كَذَلِكَ قُلْتُ لَا

Then he said, 'Are you reporting the words of the Prophet^{-saww} for Ali^{-asws}: 'You^{-asws} are from me^{-saww} at the status of Haroun^{-saww} from Musa^{-as}?' I said, 'Yes'. He said, 'Don't you know that

Haroun^{-as} is a brother^{-as} of Musa^{-as} of his^{-as} father^{-as} and his^{-as} mother^{-as}?’ I said, ‘Yes’. He said, ‘So Ali^{-asws} is like that’. I said, ‘No’.

قَالَ فَهَارُونُ نَبِيٌّ وَ لَيْسَ عَلَيَّ كَذَلِكَ فَمَا الْمَنْزِلَةُ الثَّالِثَةُ إِلَّا الْخِلَافَةُ وَ هَذَا كَمَا قَالَ الْمُنَافِقُونَ إِنَّهُ اسْتَخْلَفَهُ اسْتِثْقَالًا لَهُ فَأَرَادَ أَنْ يُطِيبَ نَفْسَهُ وَ هَذَا كَمَا حَكَى اللَّهُ عَزَّ وَ جَلَّ عَنْ مُوسَى حَيْثُ يَقُولُ لِهَارُونَ اخْلُفْنِي فِي قَوْمِي وَ أَصْلَحْ وَ لَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

He said, ‘So Haroun^{-as} is a Prophet^{-as} and Ali^{-asws} isn’t like that. So what is the third status except the caliphate? And this is like what the hypocrites said, ‘He^{-saww} is leaving him^{-asws} behind due to him^{-asws} being a burden to him^{-saww}’. So he^{-saww} wanted his^{-asws} soul to feel good. And this is just as Allah^{-azwj} Mighty and Majestic Narrated on behalf of Musa^{-asws} where he^{-as} said to Haroun^{-as}: **‘Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers’ [7:142]**.

فَقُلْتُ إِنَّ مُوسَى خَلَفَ هَارُونَ فِي قَوْمِهِ وَ هُوَ حَيٌّ ثُمَّ مَضَى إِلَى مِيقَاتِ رَبِّهِ عَزَّ وَ جَلَّ وَ إِنَّ النَّبِيَّ ص خَلَفَ عَلِيًّا ع حِينَ خَرَجَ إِلَى غَزَاتِهِ

I said, ‘Musa^{-as} made Haroun^{-as} a caliph among his^{-as} people while he^{-as} was alive. Then he^{-as} passed away to the appointment of his^{-as} Lord^{-azwj} Mighty and Majestic. And the Prophet^{-saww} mad Ali^{-asws} a caliph when he^{-saww} went out to his^{-saww} military expedition’.

فَقَالَ أَخْبِرْنِي عَنْ مُوسَى حِينَ خَلَفَ هَارُونَ أَكَانَ مَعَهُ حَيْثُ مَضَى إِلَى مِيقَاتِ رَبِّهِ عَزَّ وَ جَلَّ أَحَدٌ مِنْ أَصْحَابِهِ فَقُلْتُ نَعَمْ قَالَ أَوْ لَيْسَ قَدْ اسْتَخْلَفَهُ عَلَى جَمِيعِهِمْ قُلْتُ بَلَى

He said, ‘Inform me about Musa^{-as} when he^{-as} made Haroun^{-as} a caliph. When he^{-as} went to an appointment of his^{-as} Lord^{-azwj} Mighty and Majestic, was there anyone from his^{-as} companions with him^{-as}?’ I said, ‘Yes’. He said, ‘Or hadn’t he^{-as} made him^{-as} a caliph upon all of them?’ I said, ‘Yes’.

قَالَ فَكَذَلِكَ عَلِيٌّ ع خَلَفَهُ النَّبِيُّ ص حِينَ خَرَجَ فِي غَزَاتِهِ فِي الضُّعَفَاءِ وَ النَّسَاءِ وَ الصِّبْيَانِ إِذْ كَانَ أَكْثَرُ قَوْمِهِ مَعَهُ وَ إِنْ كَانَ قَدْ جَعَلَهُ خَلِيفَتَهُ عَلَى جَمِيعِهِمْ وَ الدَّلِيلُ عَلَى أَنَّهُ جَعَلَهُ خَلِيفَةً عَلَيْهِمْ فِي حَيَاتِهِ إِذَا غَابَ وَ بَعْدَ مَوْتِهِ قَوْلُهُ ع عَلَيٌّ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He said, ‘Like that is Ali^{-asws}. The Prophet^{-saww}, when he^{-saww} went out in his^{-saww} military expedition, had made him^{-asws} the caliph among the weak ones, and the women, and the children, when most of his^{-saww} people were with him^{-saww}, and even though he^{-saww} had made him the caliph upon all of them. And the evidence upon the he^{-saww} had made him^{-asws} a caliph upon them during his^{-saww} lifetime when he^{-saww} was absent, and after his^{-saww} death are his^{-saww} words: ‘Ali^{-asws} is at the status of Haroun^{-as} from Musa^{-as} except there would be no Prophet^{-as} after me^{-saww}’.

وَ هُوَ وَزِيرُ النَّبِيِّ ص أَيْضًا بِهَذَا الْقَوْلِ لِأَنَّ مُوسَى ع قَدْ دَعَا اللَّهَ عَزَّ وَ جَلَّ فَقَالَ فِيمَا دَعَا وَ اجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي وَ أَشْرِكُهُ فِي أَمْرِي

And he is a Vizier or the Prophet^{-saww} as well due to this word, because Musa^{-asws} had supplicated to Allah^{-azwj} Mighty and Majestic. He^{-as} said among what he^{-as} supplicated: **And Make a Vizier to be for me from my family [20:29] Haroun, my brother [20:30] Strengthen my back by him [20:31] And associate him in my matter [20:32]**.

وَ إِذَا كَانَ عَلِيٌّ ع مِنْهُ ص بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى فَهُوَ وَزِيرُهُ كَمَا كَانَ هَارُونَ خَلِيفَتُهُ كَمَا كَانَ هَارُونَ خَلِيفَةً مُوسَى ع

And when Ali^{-asws} was from him^{-saww} at the status of Haroun^{-as} from Musa^{-as}, so he^{-asws} is his^{-saww} Vizier, just as Haroun^{-as} was Vizier of Musa^{-as}, and he^{-asws} is his^{-saww} caliph just as Haroun^{-as} was caliph of Musa^{-as}.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِ النَّظَرِ وَ الْكَلَامِ فَقَالَ أَسْأَلُكُمْ أَوْ تَسْأَلُونِي قَالُوا بَلَى نَسْأَلُكَ فَقَالَ قُولُوا

Then he turned to the companions of viewpoints and the theology. He said, 'Shall I ask you all or will you ask me?' They said, 'But, we shall ask you!' He said, 'Speak!'

فَقَالَ قَائِلٌ مِنْهُمْ أَلَيْسَتْ إِمَامَةً عَلِيٌّ ع مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ نَقَلَ ذَلِكَ عَنْ رَسُولِ اللَّهِ مَنْ نَقَلَ الْفَرَضَ مِثْلَ الطُّهْرِ أَرْبَعُ رَكَعَاتٍ وَ فِي مَائَتِينَ [مَائَتَيْنِ] دِرْهَمٍ خَمْسَةُ دَرَاهِمٍ وَ الْحَجُّ إِلَى مَكَّةَ فَقَالَ بَلَى

A speaker from them said, 'Isn't the Imamate of Ali^{-asws} from the Direction of Allah^{-azwj} Mighty and Majestic. He transmitted that from Rasool-Allah^{-saww}, the one who transmitted the Obligations like (Salat) Al-Zuhr being of four Cycles, and there are five Dirhams (as Zakat) from every two hundred Dirhams, and the Hajj to Makkah'. He said, 'Yes'.

قَالَ فَمَا بَالُهُمْ لَمْ يَخْتَلِفُوا فِي جَمِيعِ الْفَرَاضِ وَ اخْتَلَفُوا فِي خِلَافَةِ عَلِيٍّ ع وَ خَدَّهَا قَالَ الْمَأْمُونُ لِأَنَّ جَمِيعَ الْفَرَاضِ لَا يَنْفَعُ فِيهِ مِنَ التَّنَافُسِ وَ الرَّغْبَةِ مَا يَنْفَعُ فِي الْخِلَافَةِ

He said, 'So what is the matter with them they are not differing in entirety of Obligations and they are differing regarding Ali^{-asws} alone?' Al-Mamoun said, 'Because there did not occur competition and the desire in entirety of the Obligations what occurred regarding the caliphate'.

فَقَالَ آخَرُ مَا أَتَكَرَّرْتُ أَنْ يَكُونَ النَّبِيُّ ص أَمْرُهُمْ بِاخْتِيَارِ رَجُلٍ يَقُومُ مَقَامَهُ زَافَةً بِهِمْ وَ رَفَّةً عَلَيْهِمْ أَنْ يَسْتَخْلِفَ هُوَ بِنَفْسِهِ فَيُعْصَى خَلِيفَتُهُ فَيَنْزِلَ الْعَذَابُ

Another one said, 'What are you denying if the Prophet^{-saww} happened to have instructed them to be choosing a man who would be standing in his^{-saww} place, as a pity with them and kindness upon them. If he^{-saww} had chosen by himself^{-saww}, they would have disobeyed his^{-saww} caliph and the Punishment would have descended'.

فَقَالَ أَتَكَرَّرْتُ ذَلِكَ مِنْ قِبَلِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَرَادَ بِخَلْقِهِ مِنَ النَّبِيِّ ص وَ قَدْ بَعَثَ نَبِيَّهُ ص وَ هُوَ يَعْلَمُ أَنَّ فِيهِمُ الْعَاصِي وَ الْمُطِيعَ فَلَمْ يَنْتَعِ ذَلِكَ مِنْ إِرْسَالِهِ

He said, 'I deny that from a direction that Allah^{-azwj} Mighty and Majestic is more Knowing with His^{-azwj} creatures than the Prophet^{-saww}, and He^{-azwj} had Sent His^{-azwj} Prophet^{-saww} and He^{-azwj} knew that among them are the disobedient ones and the obedient ones. But that did not Prevent Him^{-azwj} from Sending him^{-saww}.

وَ عِلَّةُ أُخْرَى لَوْ أَمْرُهُمْ بِاخْتِيَارِ رَجُلٍ مِنْهُمْ كَانَ لَا يَخْلُو مِنْ أَنْ يَأْمُرَهُمْ كُلَّهُمْ أَوْ بَعْضُهُمْ فَلَوْ أَمَرَ الْكُلُّ مَنْ كَانَ الْمُخْتَارَ وَ لَوْ أَمَرَ بَعْضًا دُونَ بَعْضٍ كَانَ لَا يَخْلُو مِنْ أَنْ يَكُونَ عَلَى هَذَا الْبَعْضِ عَلَامَةٌ فَإِنْ قُلْتَ الْمَقْهَاءُ فَلَا بُدَّ مِنْ تَحْدِيدِ الْفَقِيهِ وَ سَمِيهِ

And another reason, if he^{-saww} had instructed them with the choosing a man from them, it would not be empty from him^{-saww} instructing them, all of them or some of them? If he^{-saww} had instructed the whole, who would have been chosen? And if he^{-saww} had instructed some besides others, it would not be empty from it being a sign upon this 'some'. So if you were to say, 'The jurists', then there is no escape from defining the jurist and his attributes'.

قَالَ آخَرُ فَقَدْ رَوَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ حَسَنٌ وَمَا رَأَوْهُ قَبِيحًا فَهُوَ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى قَبِيحٌ

Another one said, 'It has been reported that the Prophet^{-saww} said: 'Whatever the Muslims have viewed is a good, so it is good in the Presence of Allah^{-azwj} Mighty and Majestic, and whatever they have viewed it as ugly, so it is ugly in the Presence of Allah^{-azwj} Blessed and Exalted'.

فَقَالَ هَذَا الْقَوْلُ لَا بُدَّ مِنْ أَنْ يُرِيدَ كُلَّ الْمُؤْمِنِينَ أَوْ الْبَعْضَ فَإِنْ أَرَادَ الْكُلَّ فَهُوَ مَقْمُودٌ لِأَنَّ الْكُلَّ لَا يُمَكِّنُ اجْتِمَاعَهُمْ وَإِنْ كَانَ الْبَعْضُ فَقَدْ رَوَى كُلُّ بِي صَاحِبِهِ حَسَنًا مِثْلَ رَوَايَةِ الشَّيْخَةِ فِي عَلِيٍّ ع وَرَوَايَةِ الْحُشَوِيِّ فِي غَيْرِهِ فَمَتَى يَثْبُتُ مَا يُرِيدُونَ مِنَ الْإِمَامَةِ

He said, 'This word, there is no escape from him^{-saww} intending all the Momineen or some of them. If he^{-saww} intended all, so it is lost, because all, it is not possible to gather them, and if it was some, so each one has reported good regarding his companion similar to the report of the Shias regarding Ali^{-asws}, and the report of Al-Hashwiya among others. So when would it be proven what they are wanting from the Imamate?

قَالَ آخَرُ فَيَجُوزُ أَنْ يُزْعَمَ أَنَّ أَصْحَابَ مُحَمَّدٍ ص أَخْطَأُوا

Another one said, 'Is it allowed to claim that the companions of Muhammad^{-saww} had erred?'

قَالَ كَيْفَ نَزْعُ أَهْمُ أَخْطَأُوا وَاجْتَمَعُوا عَلَى ضَلَالَةٍ وَهُمْ لَا يَعْلَمُونَ قَرْصًا وَلَا سُنَّةً لِأَنَّكَ تَزْعُمُ أَنَّ الْإِمَامَةَ لَا قَرْصَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَلَا سُنَّةَ مِنَ الرَّسُولِ ص فَكَيْفَ يَكُونُ فِيمَا لَيْسَ عِنْدَكَ بِقَرْصٍ وَلَا سُنَّةٍ خَطَاً

He said, 'How can we claim that they were mistaken and had united upon a straying, and they were neither knowing any Obligations nor Sunnah, because you are claiming that the Imamate is neither an Obligation from Allah^{-azwj} Mighty and Majestic nor a Sunnah from the Rasool-Allah^{-saww}. So how can there be a mistake in what is neither an Obligation nor a Sunnah in your presence'.

قَالَ آخَرُ إِنْ كُنْتَ تَدَّعِي لِعَلِيٍّ ع مِنَ الْإِمَامَةِ دُونَ غَيْرِهِ فَهَاتِ بَيِّنَتَكَ عَلَى مَا تَدَّعِي

Another one said, 'If you are claiming from the Imamate being for Ali^{-asws} besides others, so give your proof upon what you are claiming'.

فَقَالَ مَا أَنَا بِمَدَّعٍ وَ لَكِنِّي مُقِرٌّ وَلَا بَيِّنَةَ عَلَى مُقِرٍّ وَ الْمُدَّعِي مَنْ يَزْعُمُ أَنَّ إِلَيْهِ التَّوَلِيَّةَ وَالْعَزْلَ وَأَنَّ إِلَيْهِ الْإِخْتِيَارَ وَالْبَيِّنَةُ لَا تَعْرِى مِنْ أَنْ يَكُونَ مِنْ شُرَكَائِهِ فَهُمْ حُصَمَاءُ أَوْ يَكُونُ مِنْ غَيْرِهِمْ وَالْغَيْرُ مَعْدُومٌ فَكَيْفَ يُؤْتَى بِالْبَيِّنَةِ عَلَى هَذَا

He said, 'I am not a clamant, but I am an acknowledge, and there is not (burden of) proof upon an acknowledge, and the claimant is the one who alleges that placing in charge and removing is up to him, and that the choosing is up to him. And the evidence is not clear from

whether he happens to be from his associates, for they are adversaries, or it happens to be from others, and the other, is non-existent, so how can you be come with the proof based upon this’.

قَالَ آخَرُ فَمَا كَانَ الْوَاجِبَ عَلَى عَلِيٍّ عَ بَعْدَ مُضِيِّ رَسُولِ اللَّهِ ص قَالَ مَا فَعَلَهُ قَالَ أَوْ فَمَا وَجِبَ عَلَيْهِ أَنْ يُعْلِمَ النَّاسَ أَنَّهُ إِمَامٌ

Another one said, ‘So what was the obligation upon Ali^{-asws} after Rasool-Allah^{-saww} had passed away?’ He said, ‘What he^{-asws} did’. He said, ‘Was it not obligated upon him^{-asws} to let the people know that he^{-asws} is an Imam^{-asws}?’

فَقَالَ إِنَّ الْإِمَامَةَ لَا تَكُونُ بِفِعْلٍ مِنْهُ فِي نَفْسِهِ وَ لَا بِفِعْلٍ مِنَ النَّاسِ فِيهِ مِنْ اخْتِيَارٍ أَوْ تَفْضِيلٍ أَوْ غَيْرِ ذَلِكَ إِنَّمَا يَكُونُ بِفِعْلِ مَنْ اللَّهُ عَزَّ وَ جَلَّ فِيهِ كَمَا قَالَ لِإِبْرَاهِيمَ عَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا وَ كَمَا قَالَ عَزَّ وَ جَلَّ لِدَاوُدَ ع يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ وَ كَمَا قَالَ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ فِي آدَمَ ع إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

He said, ‘The Imamate cannot happen with a deed from him^{-asws}, nor with a deed from the people regarding him^{-asws} from a choosing, or preference, or other than that. But rather, it happens from a Deed from Allah^{-azwj} Mighty and Majestic regarding him^{-asws} just as He^{-azwj} had Said to Ibrahim^{-as}: **“I will Make you an Imam for the people”**. [2:124], and just as the Mighty and Majestic said to Dawood^{-as}: **“O Dawood! Surely, We Made you a Caliph in the earth, [38:26]**, and just as the Mighty and Majestic Said to the Angels regarding Adam^{-as}: **I am going to Make a Caliph in the earth. [2:30]**.

فَالْإِمَامُ إِنَّمَا يَكُونُ إِمَامًا مِنْ قِبَلِ اللَّهِ بِاخْتِيَارِهِ إِثَاءَهُ فِي بَدْءِ الصَّبِيغَةِ وَ التَّشْرِيفِ فِي النَّسَبِ وَ الطَّهَارَةِ فِي الْمَنْشَأِ وَ الْعِصْمَةِ فِي الْمُسْتَقْبَلِ وَ لَوْ كَانَتْ بِفِعْلٍ مِنْهُ فِي نَفْسِهِ كَانَ مَنْ فَعَلَ ذَلِكَ الْفِعْلَ مُسْتَحَقًّا لِلْإِمَامَةِ وَ إِذَا عَمِلَ خِلَافَهَا اغْتَرَلَ فَيَكُونُ خَلِيفَةً قَبْلَ أَفْعَالِهِ

The Imam^{-asws} rather becomes an Imam^{-asws} from the Direction of Allah^{-azwj}, by His^{-azwj} Choosing him^{-asws} in the beginning of the Making, and nobility in the lineage, and the cleanliness in the growing, and the infallibility in the future, and had it been due to a deed from him^{-asws} regarding himself^{-asws}, the one who did that deed would be rightful of the Imamate, and when he^{-asws} acts opposite to it, he^{-asws} would be a caliph before his^{-asws} deeds’.

وَ قَالَ آخَرُ فَلِمَ أُوجِبَتْ الْإِمَامَةُ لِعَلِيٍّ عَ بَعْدَ الرَّسُولِ ص

And another one said, ‘Due to what did the Imamate obligate for Ali^{-asws} after the Rasool^{-saww}?’

فَقَالَ لِخُرُوجِهِ مِنَ الطُّفُولِيَّةِ إِلَى الْإِيمَانِ كَخُرُوجِ النَّبِيِّ ص مِنَ الطُّفُولِيَّةِ إِلَى الْإِيمَانِ وَ الْبَرَاءَةِ مِنْ ضَلَالَةِ قَوْمِهِ عَنِ الْحَقِّ وَ اجْتِنَابِهِ الشِّرْكَ كِبَرَاءَةِ النَّبِيِّ ص مِنَ الضَّلَالَةِ وَ اجْتِنَابِهِ الشِّرْكَ لِأَنَّ الشِّرْكَ ظُلْمٌ عَظِيمٌ وَ لَا يَكُونُ الظَّالِمُ إِمَامًا وَ لَا مَنْ عَبَدَ وَثَنًا يُلَاجِعُ وَ مَنْ أَشْرَكَ فَقَدْ خَلَّ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَحَلَّ أَعْدَائِهِ

He said, ‘Due to his^{-asws} coming out from the childhood to the Eman, like the exit of the Prophet^{-saww} from the childhood to the Eman and disavowing from the straying of his^{-saww} people from the Divine Authority and his^{-asws} staying away from the Shirk, like the disavowing by the Prophet^{-saww} from the straying and his^{-saww} keeping away from the Shirk, because the Shirk is a gross injustice and the unjust one cannot happen to be an Imam^{-asws}, nor from an idol worshipper, and the one who associates, so he would have released from Allah^{-azwj} Mighty and Majestic, the release of His^{-azwj} enemies.

فَالْحُكْمُ فِيهِ الشَّهَادَةُ عَلَيْهِ بِمَا اجْتَمَعَتْ عَلَيْهِ الْأُمَّةُ حَتَّى يَجِيءَ إِجْمَاعٌ آخَرُ مِثْلُهُ وَ لِأَنَّ مَنْ حُكِمَ عَلَيْهِ مَرَّةً فَلَا يَجُوزُ أَنْ يَكُونَ حَاكِمًا فَيَكُونَ الْحَاكِمُ مُحْكُومًا عَلَيْهِ فَلَا يَكُونُ حِينَئِذٍ فَرْقٌ بَيْنَ الْحَاكِمِ وَالْمُحْكُومِ عَلَيْهِ

So the ruling regarding him^{-asws} is the testimony upon him^{-asws} with what the community is united upon until another consensus similar to it, comes, and because the one who has been ruled upon once, it is not allowed that he becomes a ruler, for the ruler would be the ruled upon. So, on that day, there would not be any difference between the ruler and the ruled upon’.

قَالَ آخَرُ فَلَمَّ لَمْ يُقَاتِلْ عَلِيٌّ عَ أَبَا بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ كَمَا قَاتَلَ مُعَاوِيَةَ

Another one said, ‘So why didn’t Ali^{-asws} fight against Abu Bakr and Umar and Usman just as he^{-asws} fought against Muawiya?’

فَقَالَ الْمَسْأَلَةُ مُحَالٌ لِأَنَّ لَمْ اقْتِضَاءً وَ لَا يَفْعَلُ نَفْيٌ وَ النَّفْيُ لَا يَكُونُ لَهُ عِلَّةٌ إِنَّمَا الْعِلَّةُ لِلْإِثْبَاتِ وَ إِنَّمَا يَحِبُّ أَنْ يُنْظَرَ فِي أَمْرِ عَلِيٍّ عَ أ مَنْ قَتَلَ اللَّهَ أَمْ مِنْ قَبْلِ غَيْرِهِ

He said, ‘The issue is impossible, because he^{-asws} did not prosecute nor did he^{-asws} do any negation, and the negation, there does not happen to have any reason for it. But rather, the reason is for the proving, and rather it obliges one to look into the matter of Ali^{-asws}, is it from the Direction of Allah^{-azwj} or from the direction someone else?’

فَإِنْ صَحَّ أَنَّهُ مَنْ قَبَلَ اللَّهَ عَزَّ وَ جَلَّ فَالْشُّكُّ فِي تَذْيِيرِهِ كُفْرٌ لِقَوْلِهِ عَزَّ وَ جَلَّ فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكُمَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

If it holds correct that it is from the Direction of Allah^{-azwj} Mighty and Majestic, then the doubting in his^{-asws} management is Kufr, due to the Words of Mighty and Majestic: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge, and they accept submissively [4:65].**

فَأَفْعَالُ الْفَاعِلِ تَبَعٌ لِأَصْلِهِ فَإِنْ كَانَ قِيَامُهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَأَفْعَالُهُ عَنْهُ وَ عَلَى النَّاسِ الرِّضَا وَ التَّسْلِيمُ

The deeds of the doer follow its origin. So if his^{-asws} standing was on behalf of Allah^{-azwj} Mighty and Majestic, then his^{-asws} deeds would be on His^{-azwj} behalf, and it is upon the people to agree and submit.

وَ قَدْ تَرَكَ رَسُولُ اللَّهِ ص الْقِتَالَ يَوْمَ الْحُدَيْبِيَّةِ يَوْمَ صَدَّ الْمُشْرِكُونَ هَدْيُهُ عَنِ الْبَيْتِ فَلَمَّا وَجَدَ الْأَعْوَانَ وَ قَوِيَ حَارَبَ كَمَا قَالَ عَزَّ وَ جَلَّ فِي الْأَوَّلِ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ثُمَّ قَالَ عَزَّ وَ جَلَّ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ

And Rasool-Allah^{-saww} had neglected the fighting on the day of (battle) of Al-Hudeybiya, on the day the Polytheists blocked his^{-asws} threat from the house. When he^{-asws} found the supporters and was strong, he^{-saww} fought just as the Mighty and Majestic Said in the beginning: **therefore pardon with the beautiful pardoning [15:85].** Then the Mighty and

Majestic Said: ***then kill the Polytheists wherever you find them and take them as captives and sit waiting for them in every ambush. [9:5]***.

قَالَ آخِرُ إِذَا زَعَمْتَ أَنَّ إِمَامَةً عَلِيٍّ ع مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنَّهُ مُفْتَرَضُ الطَّاعَةِ فَلِمَ لَمْ يَجْزِ إِلَّا التَّبْلِيغُ وَ الدُّعَاءُ كَمَا لِلْأَنْبِيَاءِ ع وَ جَازَ لِعَلِيٍّ أَنْ يَبْرُكَ مَا أُمِرَ بِهِ مِنْ دَعْوَةِ النَّاسِ إِلَى طَاعَتِهِ

Another one said, 'Then you are claiming that the Imamate of Ali^{-asws} is from the Direction of Allah^{-azwj} Mighty and Majestic, and he^{-asws} is of obligatory obedience. So why is he^{-saww} not allowed except for the preaching and the calling, just as it is for the Prophets^{-as}, and it is allowed for Ali^{-asws} that he^{-asws} can neglect whatever he^{-asws} had been ordered with, from calling to people to his^{-asws} obedience?'

فَقَالَ مَنْ قَبِلَ أَنَّا لَمْ نَدَّعِ أَنَّ عَلِيًّا ع أُمِرَ بِالتَّبْلِيغِ فَيَكُونُ رَسُولًا وَ لَكِنَّهُ ع وَضِعَ عَلَمًا بَيْنَ اللَّهِ تَعَالَى وَ بَيْنَ خَلْقِهِ فَمَنْ تَبِعَهُ كَانَ مُطِيعًا وَ مَنْ خَالَفَهُ كَانَ غَاصِيًّا

He said, 'From a direction that we are not claiming that Ali^{-asws} was ordered with the preaching so he^{-asws} would be a Rasool^{-as}, but he^{-asws} was placed as a flag between Allah^{-azwj} the Exalted and His^{-azwj} creatures. So the one who follows him^{-asws} would be an obedient one and one who opposes him^{-asws} would be a disobedient one.

فَإِنْ وَجَدَ أَغْوَانًا يَتَّقَوْنَ بِهِمْ جَاهِدَ وَ إِنْ لَمْ يَجِدْ أَغْوَانًا فَالْلُومُ عَلَيْهِمْ لَا عَلَيْهِ لِأَنَّهُمْ أُمِرُوا بِطَاعَتِهِ عَلَى كُلِّ حَالٍ وَ لَمْ يُؤْمَرْ هُوَ بِمُجَاهَدَتِهِمْ إِلَّا بِقُوَّةٍ

If he^{-asws} could find supporters to be strengthened by them, he^{-asws} should fight and if he^{-asws} does not find supporters, then the blame is upon them, not upon him^{-asws} because they had been ordered with obeying him^{-asws} in every situation and he^{-asws} was not ordered with fighting them except with strength.

وَ هُوَ بِمَنْزِلَةِ الْبَيْتِ عَلَى النَّاسِ الْحُجَّ إِلَيْهِ فَإِذَا حُجُّوا أَدَّوْا مَا عَلَيْهِمْ وَ إِذَا لَمْ يَفْعَلُوا كَانَتْ اللَّائِمَةُ عَلَيْهِمْ لَا عَلَى الْبَيْتِ

And he^{-asws} is at the status of the House (Kabah). It is up to the people to go to Hajj to it. When they perform Hajj they should fulfill whatever is upon them, and when they do not do so, the blame would be upon them, not upon the House (Kabah)'.
وَ قَالَ آخِرُ إِذَا وَجِبَ أَنَّهُ لَا بُدَّ مِنْ إِمَامٍ مُفْتَرَضِ الطَّاعَةِ بِالْإِضْطِرَارِ فَكَيْفَ يَجِبُ بِالْإِضْطِرَارِ أَنَّهُ عَلِيٌّ ع دُونَ غَيْرِهِ

And another one said, 'When it obligates that there is no escape from there being an Imam^{-asws} of obligatory obedience due to the desperation, then how can it oblige due to the desperation that it is Ali^{-asws}, besides someone else'.

فَقَالَ مَنْ قَبِلَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْرِضُ مَجْهُولًا وَ لَا يَكُونُ الْمَقْرُوضُ مُتَمَتِّعًا إِذِ الْمَجْهُولُ مُتَمَتِّعٌ وَ لَا بُدَّ مِنْ دَلَالَةِ الرَّسُولِ عَلَى الْقَرْضِ لِيَقْطَعَ الْغَدْرَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ عِبَادِهِ

He said, 'From a direction that Allah^{-azwj} Mighty and Majestic does not Obligate ambiguous, nor can the obligated be prevented when the ambiguous is prevented, and there is no escape from the Rasool^{-saww} pointing upon the Obligation in order to cut off the excuse between Allah^{-azwj} Mighty and Majestic and His^{-azwj} servants.

أَرَأَيْتَ لَوْ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى النَّاسِ صَوْمَ شَهْرٍ وَلَمْ يُعَلِّمِ النَّاسُ أَيُّ شَهْرٍ هُوَ وَلَمْ يُسَمِّ كَانِ عَلَى النَّاسِ اسْتِخْرَاجَ ذَلِكَ بِعُقُولِهِمْ حَتَّى يُصِيبُوا مَا أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَيَكُونُ النَّاسُ حِينَئِذٍ مُسْتَغْنِينَ عَنِ الرَّسُولِ وَ الْمُبَيِّنِينَ لَهُمْ وَ عَنِ الْإِمَامِ النَّاقِلِ خَبَرَ الرَّسُولِ إِلَيْهِمْ

What is your view if Allah^{-azwj} Mighty and Majestic were to Obligate the fasting of a month upon the people and does not Teach the people which month it is, and does not Specify, would it be upon the people to extract that by their intellects until they get it right what Allah^{-azwj} Blessed and Exalted had Intended. Then, on that day, the people would be needless from the Rasool^{-saww} and the clarifier for them and from the Imam^{-asws} to transmit the news of the Rasool^{-saww} to them’.

وَ قَالَ آخَرُ مِنْ أَتَيْنَ أُوجِبْتَ أَنْ عَلَيَّ ع كَانَ بِالْغَا حِينَ دَعَاهُ النَّبِيُّ ص فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ كَانَ صَبِيًّا حِينَ دَعَا وَ لَمْ يَكُنْ جَازَ عَلَيْهِ الْحُكْمُ وَ لَا بَلَغَ مُبْلَغَ الرِّجَالِ

And another one said, ‘From where are you obligating that Ali^{-asws} was an adult when the Prophet^{-saww} called him^{-asws}? The people are claiming that he^{-asws} was a child when he^{-asws} was called and the ruling was not allowed upon him^{-asws} and he^{-asws} had not reached the adulthood of the men’.

فَقَالَ مَنْ قَبِلَ أَنَّهُ لَا يَغْرَى فِي ذَلِكَ الْوَقْتِ مِنْ أَنْ يَكُونَ مَعْنَى أُرْسِلَ إِلَيْهِ النَّبِيُّ ص لِيَدْعُوهُ فَإِنْ كَانَ كَذَلِكَ فَهُوَ مُحْتَمِلٌ لِلتَّكْلِيفِ قَوِيٌّ عَلَى أَدَاءِ الْفَرَائِضِ وَ إِنْ كَانَ مَعْنَى لَمْ يُرْسَلْ إِلَيْهِ فَقَدْ لَزِمَ النَّبِيُّ ص قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

He said, ‘From a direction that there was no shame during that time from being from the ones the Prophet^{-saww} had been Sent to in order to call him. If it was like that, then he^{-asws} would be loaded for the encumberment, being strong enough upon fulfilling the obligations, and if he^{-asws} was from the one he^{-saww} had been Sent to, the Words of Mighty and Majestic: **And if he were to say (fabricate) upon Us some of the sayings [69:44] We would have Seized him by the right hand, [69:45] Then We would certainly have cut off the aorta (vein) from him [69:46],** would necessitate upon the Prophet^{-saww}.

وَ كَانَ مَعَ ذَلِكَ قَدْ كَلَّفَ النَّبِيُّ ص عِبَادَ اللَّهِ مَا لَا يُطِيقُونَ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ هَذَا مِنَ الْمُحَالِ الَّذِي يَمْتَنِعُ كَوْنُهُ وَ لَا يَأْمُرُ بِهِ حَكِيمٌ وَ لَا يَدُلُّ عَلَيْهِ الرَّسُولُ تَعَالَى اللَّهُ عَنْ أَنْ يَأْمُرَ بِالْمُحَالِ وَ جَلَّ الرَّسُولُ عَنْ أَنْ يَأْمُرَ بِخِلَافٍ مَا يُمَكِّنُ كَوْنُهُ فِي حِكْمَةِ الْحَكِيمِ

And along with that, the Prophet^{-saww} would have encumbered upon the servants of Allah^{-azwj} what they could not endure from Allah^{-azwj} Blessed and Exalted. And this is from the impossibilities which would negate its existence, nor would the Wise One^{-azwj} Command with it, nor would the Rasool^{-saww} point upon it. Allah^{-azwj} is Exalted from Commanding the impossible, and the Rasool^{-saww} is more majestic than to order with opposite of what its being is possible in the Wisdom of the Wise One!’

فَسَكَتَ الْقَوْمُ عِنْدَ ذَلِكَ جَمِيعًا فَقَالَ الْمَأْمُورُ قَدْ سَأَلْتُمُونِي وَ تَقْضُتُمْ عَلَيَّ أَ فَسَأَلْتُكُمْ قَالُوا نَعَمْ قَالَ أَلَيْسَ رَوَتْ الْأُمَّةُ بِاجْتِمَاعٍ مِنْهَا أَنَّ النَّبِيَّ ص قَالَ مَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَلْيَبْسُؤْ مُقْعَدَهُ مِنَ النَّارِ قَالُوا بَلَى

The people were all silent during that. Al-Mamoun said, ‘You have asked me and have been refuted. Can I ask you all?’ They said, ‘Yes’. He said, ‘Isn’t the community reporting with unison

that the Prophet^{-saww} said: 'One who belies upon me^{-saww} deliberately, so let him assume his seat from the Fire!?' They said, 'Yes'.

قَالَ وَ رَوُّوا عَنْهُ أَنَّهُ قَالَ مَنْ عَصَى اللَّهَ بِعَصِيَّةٍ صَغُرَتْ أَوْ كَبُرَتْ ثُمَّ اتَّخَذَهَا دِينًا وَ مَضَى مُصِرًّا عَلَيْهَا فَهُوَ مُخَلَّدٌ بَيْنَ أَطْبَاقِ الْجَحِيمِ قَالُوا بَلَى

He said, 'And they are reporting from him^{-saww} that he^{-saww} said: 'One who disobeys Allah^{-azwj} with an act of disobedience, small or big, then takes it as a religion and continues persistently upon it, so he would be eternally between the payers of Blazing Fire?' They said, 'Yes'.

قَالَ فَخَبِّرُونِي عَنْ رَجُلٍ يَخْتَارُهُ الْعَامَّةُ فَيَنْتَصِبُهُ خَلِيفَةً هَلْ يَجُوزُ أَنْ يُقَالَ لَهُ خَلِيفَةُ رَسُولِ اللَّهِ ص وَ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَسْتَخْلِفْهُ الرَّسُولُ فَإِنْ قُلْتُمْ نَعَمْ كَابَرْتُمْ وَ إِنْ قُلْتُمْ لَا وَجِبَ أَنْ أَبَا بَكْرٍ لَمْ يَكُنْ خَلِيفَةَ رَسُولِ اللَّهِ ص وَ لَا مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتُمْ تُكَذِّبُونَ عَلَى نَبِيِّ اللَّهِ ص وَ أَنْتُمْ مُتَعَرِّضُونَ لِأَنْ تَكُونُوا مِنْ وَسْمَةِ النَّبِيِّ ص بِدُخُولِ النَّارِ

He said, 'Inform me about a man whom the general public has chosen and nominate him as a caliph. It is allowed that it be said to him, 'Caliph of Rasool-Allah^{-saww}, and from the Direction of Allah^{-azwj} Mighty and Majestic', and the Rasool^{-saww} did not make him the caliph? If you were to say, yes, you would be insisting stubbornly, but if you were to say, no, it would obligate that Abu Bakr did not happen to be a caliph of Rasool-Allah^{-saww} nor from the Direction of Allah^{-azwj} Mighty and Majestic, and you are belying upon the Prophet^{-saww} of Allah^{-azwj} and you are libelling because you would be from the ones the Prophet^{-saww} had named with entering the Fire.

وَ خَبِّرُونِي فِي أَيِّ قَوْلَيْكُمْ صَدَقْتُمْ أَمْ فِي قَوْلَيْكُمْ مَضَى ص وَ لَمْ يَسْتَخْلِفْ أَوْ فِي قَوْلَيْكُمْ لَا بَكْرٍ يَا خَلِيفَةَ رَسُولِ اللَّهِ فَإِنْ كُنْتُمْ صَدَقْتُمْ فِي الْقَوْلَيْنِ فَهَذَا مَا لَا يُمْكِنُ كَوْنُهُ إِذْ كَانَ مُتَنَاقِضًا وَ إِنْ كُنْتُمْ صَدَقْتُمْ فِي أَحَدِهِمَا بَطَلَ الْآخَرُ

And inform me, regarding which of your words should I be ratifying? Would it be regarding your word that he^{-saww} passed away and did not appoint a caliph, or regarding your word for Abu Bakr, 'O caliph of Rasool-Allah^{-saww}!?' If you were truthful regarding the two words, so this is what its existence is not possible when these are contradictory. And if you were truthful regarding one of the two, the other would be invalidated.

فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ وَ دَعُوا التَّفَلُّدَ وَ تَجَنَّبُوا الشُّبُهَاتِ فَوَ اللَّهُ مَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا مِنْ عَبْدٍ لَا يَأْتِي إِلَّا بِمَا يَعْقِلُ وَ لَا يَدْخُلُ إِلَّا فِيمَا يَعْلَمُ أَنَّهُ حَقٌّ وَ الرَّيْبُ شَكٌّ وَ إِذْمَانُ الشَّكِّ كُفْرٌ بِاللَّهِ عَزَّ وَ جَلَّ وَ صَاحِبُهُ فِي النَّارِ

Therefore, fear Allah^{-azwj} and look out for yourselves and leave the Taqleed (emulation of your imams you are following), and shun the suspicions, for by Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic will not Accept except from a servant who does not commit except what makes sense, nor does he enter except into what he knows that it is true, and the suspicion is doubt, and habitual doubt is Kufr with Allah^{-azwj} Mighty and Majestic, and its owner would be in the Fire.

وَ خَبِّرُونِي هَلْ يَجُوزُ ابْتِغَاءُ أَحَدِكُمْ عَبْدًا فَإِذَا ابْتِغَاهُ صَارَ مَوْلَاهُ وَ صَارَ الْمُشْتَرِي عَبْدَهُ قَالُوا لَا

And inform me, 'Is it allowed for one of you to buy a slave. So when he has bought him, he becomes his master, and the buyer becomes his slave?' They said, 'No'.

قَالَ كَيْفَ جَازَ أَنْ يَكُونَ مَنْ اجْتَمَعْتُمْ عَلَيْهِ لِهَوَاكُمْ وَاسْتَخْلَفْتُمُوهُ صَارَ خَلِيفَةً عَلَيْكُمْ وَأَنْتُمْ وَلَيْتُمُوهُ أَلَا كُنْتُمْ أَنْتُمْ الْخُلَفَاءَ عَلَيْهِ بَلْ تُولُونَ خَلِيفَةً وَتَقُولُونَ إِنَّهُ خَلِيفَةُ رَسُولِ اللَّهِ ص ثُمَّ إِذَا سَخَطْتُمْ عَلَيْهِ قَتَلْتُمُوهُ كَمَا فَعَلَ بَعْثَمَانُ بْنُ عَفَّانَ

He said, 'How is it allowed that he become the one you have formed a consensus upon him for your whims, and you made him a caliph. He becomes a caliph upon you, and you have placed him in charge. Would you be the caliph upon him? But you would be placing the caliph to be in charge, and you are saying, 'He is a caliph of Rasool-Allah^{-saww}'. Then, when you are angry upon him, you kill him like what was done with Usman Bin Affan'.

قَالَ قَائِلٌ مِنْهُمْ لِأَنَّ الْإِمَامَ وَكِيلَ الْمُسْلِمِينَ إِذَا رَضُوا عَنْهُ وَلَوْهُ وَ إِذَا سَخَطُوا عَلَيْهِ عَزَلُوهُ

A speaker from them said, 'Because the Imam^{-asws} is a protector of the Muslims when they are pleased from him^{-asws} of his^{-asws} rule, and when they are angry upon him, they remove him'.

قَالَ فَلِمَنِ الْمُسْلِمُونَ وَ الْعِبَادُ وَ الْبِلَادُ قَالُوا اللَّهُ [لِلَّهِ] عَزَّ وَ جَلَّ قَالَ فَاللهُ أَوَّلَى أَنْ يُؤَكَّلَ عَلَى عِبَادِهِ وَ بِلَادِهِ مِنْ غَيْرِهِ لِأَنَّ مِنْ إِجْمَاعِ الْأُمَّةِ أَنَّهُ مَنْ أَحْدَثَ فِي مُلْكٍ غَيْرِهِ حَدَثًا فَهُوَ ضَامِنٌ وَ لَيْسَ لَهُ أَنْ يُحْدِثَ فَإِنْ فَعَلَ فَأَتَمَّ غَارِمٌ

He said, 'So, for whom are the Muslims, and the servants, and the country?' They said, 'Allah^{-azwj} Mighty and Majestic!' He said, 'Then Allah^{-azwj} is foremost of Protecting upon His^{-azwj} servants and His^{-azwj} country than others, because it is from the consensus of the community is that the one does something new in the kingdom of others, so he is responsible, and it isn't for him to do so. If he does so, he would be a sinner, indebted'.

ثُمَّ قَالَ حَبْرُونِي عَنِ النَّبِيِّ ص هَلِ اسْتَخْلَفَ حِينَ مَضَى أَمْ لَا فَقَالُوا لَمْ يَسْتَخْلِفْ قَالَ فَتَرَكُهُ ذَلِكَ هُدًى أَمْ ضَلَالٌ قَالُوا هُدًى قَالَ فَعَلَى النَّاسِ أَنْ يَتَّبِعُوا الْهُدَى وَ يَتَنَكَّبُوا الضَّلَالَةَ قَالُوا قَدْ فَعَلُوا ذَلِكَ

Then he said, 'Inform me about the Prophet^{-saww}. Did he^{-saww} nominate a caliph when he^{-saww} passed away, or not?' They said, 'He^{-saww} did not appoint a caliph'. He said, 'So his^{-saww} neglecting that, was it guidance or straying?' They said, 'Guidance!' He said, 'Then it is upon the people that they should follow the guidance and turn away from the straying'. They said, 'They had done that!'

قَالَ فَلِمَ اسْتَخْلَفَ النَّاسُ بَعْدَهُ وَ قَدْ تَرَكَهُ هُوَ فَتَرَكُهُ فَعَلِهِ ضَلَالٌ وَ مُحَالٌ أَنْ يَكُونَ خِلَافُ الْهُدَى وَ إِذَا كَانَ تَرْكُ الْإِسْتِخْلَافِ هُدًى فَلِمَ اسْتَخْلَفَ أَبُو بَكْرٍ وَ لَمْ يَفْعَلْهُ النَّبِيُّ ص وَ لَمْ يَجْعَلْ عُمَرُ الْأَمْرَ بَعْدَهُ شُورَى بَيْنَ الْمُسْلِمِينَ خِلَافاً عَلَى صَاحِبِهِ

He said, 'Then why did the people appoint a caliph after him, and he^{-saww} had neglected it. So leaving his^{-saww} deed is a straying, and it is impossible that the opposite of guidance would be guidance. And when neglecting nominating the caliph is guidance, then why was Abu Bakr appointed, and the Prophet^{-saww} did not do so? And why did Umar made the command after him to be a consultation between the Muslims in opposition to his companion?

رَزَعْتُمْ أَنَّ النَّبِيَّ ص لَمْ يَسْتَخْلِفْ وَ أَنَّ أَبَا بَكْرٍ اسْتَخْلَفَ وَ عُمَرُ لَمْ يَتَرَكَ الْإِسْتِخْلَافَ كَمَا تَرَكَ النَّبِيُّ ص بِرِزْعِكُمْ وَ لَمْ يَسْتَخْلِفْ كَمَا فَعَلَ أَبُو بَكْرٍ وَ جَاءَ بِمَعْنَى ثَالِثٍ

You are claiming that the Prophet^{-saww} did not appoint a caliph, and that Abu Bakr was appointed as a caliph, and Umar did not neglect appointing the caliph like what the Prophet^{-saww} had neglected by your allegation, and he^{-saww} did not appoint a caliph just as Abu Bakr had done. And it has come with a third meaning.

فَخَبِّرُونِي أَيُّ ذَلِكَ تَرَوْنَهُ صَوَاباً فَإِنْ رَأَيْتُمْ فِعْلَ النَّبِيِّ صَ صَوَاباً فَقَدْ خَطَأْتُمْ أَبَا بَكْرٍ وَكَذَلِكَ الْقَوْلُ فِي بَقِيَّةِ الْأَقْوَابِلِ

Inform me, which of that are you viewing as correct? If you are viewing the deed of the Prophet^{-saww} as correct, then you are erring Abu Bakr, and like is the word regarding the remaining words.

وَ خَبِّرُونِي أَيُّهُمَا أَفْضَلُ مَا فَعَلَهُ النَّبِيُّ ص بِرِعْمِكُمْ مِنْ تَرْكِ الْإِسْتِخْلَافِ أَوْ مَا صَنَعَتْ طَائِفَةٌ مِنَ الْإِسْتِخْلَافِ

And inform me, which of the two is superior, what the Prophet^{-saww} had done by your allegation, from neglecting the appointment of a caliph, or what a group had done from appointing the caliph?

وَ خَبِّرُونِي هَلْ يَجُوزُ أَنْ يَكُونَ تَرْكُهُ مِنَ الرَّسُولِ ص هُدًى وَ فِعْلُهُ مِنْ غَيْرِهِ هُدًى فَيَكُونُ هُدًى ضِدَّ هُدًى فَأَيُّنِ الضَّلَالِ حِينِيذٍ

And inform me, 'Is it allowed that a neglect from the Rasool^{-saww} would be a guidance, and his^{-saww} deed (neglected by him^{-saww} but done) by others would be guidance? So a guidance would be opposite to a guidance. So where is the straying on that day?

وَ خَبِّرُونِي هَلْ يُؤَيَّ أَحَدٌ بَعْدَ النَّبِيِّ ص بِاخْتِيَارِ الصَّحَابَةِ مِنْذُ فُيْضِ النَّبِيِّ ص إِلَى الْيَوْمِ فَإِنْ قُلْتُمْ لَا فَقَدْ أُوجِبْتُمْ أَنَّ النَّاسَ كُلَّهُمْ عَمِلُوا ضَلَالَةً بَعْدَ النَّبِيِّ ص وَ إِنْ قُلْتُمْ نَعَمْ كَذَبْتُمْ الْأُمَّةَ وَ أَبْطَلْتُمْ قَوْلَكُمْ الْوُجُودَ الَّذِي لَا يَدْفَعُ

And inform me, did anyone become a ruler after the Prophet^{-saww}, by the choice of the companions, since the Prophet^{-saww} passed away until today? If you were to say, no, then you would have obliged that the people, all of them had done a (deed of) straying after the Prophet^{-saww}. And if you were to say to, you would be belying the community and it would invalidate the existence of your word, which cannot be defended.

وَ خَبِّرُونِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ قُلْ لِلَّهِ أَ صِدْقٌ هَذَا أَمْ كَذِبٌ قَالُوا صِدْقٌ قَالَ أَمْ فَلَيْسَ مَا سَوَى اللَّهِ إِنْ كَانَ مُحْدِثُهُ وَ مَالِكُهُ قَالُوا نَعَمْ

And inform me about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'For whom is whatever is in the skies and the earth?' Say, 'For Allah'. [6:12].** Is it true, this, or a lie?' They said, 'True!' Isn't it so that whatever is besides Allah^{-azwj} is for Allah^{-azwj}, when He^{-azwj} was its Innovator and its Owner?' They said, 'Yes'.

قَالَ فَمَيَّ هَذَا بُطْلَانٌ مَا أُوجِبْتُمْ مِنْ اخْتِيَارِكُمْ خَلِيفَةً تَفْتَرِضُونَ طَاعَتَهُ إِذَا اخْتَرْتُمُوهُ وَ تَسْمُونَهُ خَلِيفَةَ رَسُولِ اللَّهِ ص وَ أَنْتُمْ اسْتَخْلَفْتُمُوهُ وَ هُوَ مَعْرُوفٌ عَنْكُمْ إِذَا غَضِبْتُمْ عَلَيْهِ وَ عَمِلَ بِخِلَافِ مَحَبَّتِكُمْ وَ هُوَ مَقْتُولٌ إِذَا أَبَى الْإِعْتِرَافَ

He said, 'In this there is invalidation of what you are obligating from your choosing a caliph imposing obedience to him, when you are choosing him and naming him as being a caliph of Rasool-Allah^{-saww}, and you have appointed him as caliph, and he would be removed from you

whenever you are angered upon him, and he works with opposite to your love, and he would be killed if he refused to be removed.

وَيَلْكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيَقْتُلُوا وَبَالَ ذَلِكَ غَدًا إِذَا فُتِنْتُمْ بِرَأْيِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا وَرَدْتُمْ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ كَذَّبْتُمْ عَلَيْهِ مُتَعَمِّدِينَ وَ قَدْ قَالَ مَنْ كَذَّبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

Woe be unto you all! Do not fabricate a lie upon Allah^{-azwj}, for you would be facing a scourge of that tomorrow when you are standing in front of Allah^{-azwj} Mighty and Majestic, and when you arrive to Rasool-Allah^{-saww}, and you had belied upon him^{-saww} deliberately. And he^{-saww} had said: ‘One who lies upon me^{-saww} deliberately, so let him assume his seat from the Fire!’

ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ وَ رَفَعَ يَدَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي قَدْ نَصَحْتُ هَؤُلَاءِ اللَّهُمَّ إِنِّي قَدْ أَرَشَدْتُهُمُ اللَّهُمَّ إِنِّي قَدْ أَخْرَجْتُ مَا وَجَبَ عَلَيَّ إِخْرَاجُهُ مِنْ عُنُقِي اللَّهُمَّ إِنِّي لَمْ أَدْعُهُمْ فِي رَيْبٍ وَ لَا فِي شَكٍّ

Then he faced the Qiblah and raised his hands and said, ‘O Allah^{-azwj}! I have advised them. O Allah^{-azwj}! I have guided them. O Allah^{-azwj}! I have brought out what was obligatory upon me to bring it out from my neck. O Allah^{-azwj}! I have neither left them in suspicion nor in doubt.

اللَّهُمَّ إِنِّي أَدِينُ بِالتَّقَرُّبِ إِلَيْكَ بِتَقْدِيمِ عَلِيِّ ع عَلَى الْخَلْقِ بَعْدَ نَبِيِّكَ ص كَمَا أَمَرْنَا بِهِ رَسُولُكَ صَلَوَاتُكَ وَ سَلَامُكَ عَلَيْهِ وَ آلِهِ

O Allah^{-azwj}! I am making it a religion to draw closer to You^{-azwj}, with advancing Ali^{-asws} over the people after Your^{-azwj} Prophet^{-saww}, just as Your^{-azwj} Rasool^{-saww} had ordered us. May Your^{-azwj} Salawaat, and Your^{-azwj} Greetings be upon him^{-saww} and his^{-saww} Progeny^{-asws}.

قَالَ ثُمَّ افْتَرَقْنَا فَلَمْ نَجْتَمِعْ بَعْدَ ذَلِكَ حَتَّى قُبِضَ الْمَأْمُونُ.

He (the narrator) said, ‘We separated, and we never gathered after that until Al-Mamoun died’.³³⁰

قَالَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى بْنِ عَمْرَانَ الْأَشْعَرِيُّ وَ فِي حَدِيثٍ آخَرَ قَالَ: فَسَكَتَ الْقَوْمُ فَقَالَ لَهُمْ لِمَ سَكَتُمْ قَالُوا لَا نَدْرِي مَا نَقُولُ قَالَ يَكْفِينِي هَذِهِ الْحُجَّةُ عَلَيْكُمْ ثُمَّ أَمَرَ بِإِخْرَاجِهِمْ

Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ash'ary, and in another Hadeeth, he said,

‘The people were silent. He said to them, ‘Why are you all silent?’ They said, ‘We do not know what to say’. He said, ‘This suffices be as the proof over you’. Then he ordered with their expulsion.

قَالَ فَخَرَجْنَا مُتَحَرِّينَ حَجَلَيْنِ ثُمَّ نَظَرَ الْمَأْمُونُ إِلَى الْفَضْلِ بْنِ سَهْلٍ فَقَالَ هَذَا أَقْصَى مَا عِنْدَ الْقَوْمِ فَلَا يَظُنُّ ظَانٌّ أَنَّ جَلَالَتي مَنَعَتْهُمْ مِنَ النَّقْضِ عَلَيَّ.

³³⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 15 H 2 a

He (the narrator) said, 'We went out baffled, ashamed. Then Al-Mamoun looked at Al-Fazl Bin Sahl. He said, 'This is the maximum of what is with the people. So, let not anything thinker thing that it was my majesty which prevented them from attacking upon me''.³³¹

3- **يف، الطرائف** مِنَ الطَّرَائِفِ الْمَشْهُورَةِ مَا بَلَغَ إِلَيْهِ الْمَأْمُونُ فِي مَدْحِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ وَ مَدْحِ أَهْلِ بَيْتِهِ عَ ذَكَرَهُ ابْنُ مَسْكُونٍ صَاحِبُ التَّارِيخِ الْمُسَمَّى بِحَوَادِثِ الْإِسْلَامِ فِي كِتَابٍ سَمَّاهُ نَدِيمَ الْقَرِيدِ يَقُولُ فِيهِ حَيْثُ ذَكَرَ كِتَابًا كَتَبَهُ بَنُو هَاشِمٍ يَسْأَلُونَ جَوَانِحَهُمْ مَا هَذَا لَفْظُهُ

(The book) 'Al Taraif' –

'From the famous oddities is what Al-Mamoun had reached to in praising Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and praise of the People^{-asws} of his^{-asws} Household, and his mentioning Ibn Miskawiya author of the history named as 'Hawadis Al-Islam' in a book he named is as 'Nadeem Al-Fareed', saying in it where he mentioned a letter written by the clan of Hashim^{-as} asking him, what these are its wordings: -

فَقَالَ الْمَأْمُونُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَى رِغْمِ أَنْفِ الرَّاعِمِينَ

'Al-Mamoun said, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} upon the rubbing of the nose of the arrogant ones.

أَمَّا بَعْدُ عَرَفَ الْمَأْمُونُ كِتَابَكُمْ وَ تَذِيرَ أَمْرِكُمْ وَ تَخَضُّعَ زِينَتِكُمْ وَ أَشْرَفَ عَلَى قُلُوبِ صَغِيرِكُمْ وَ كَبِيرِكُمْ وَ عَرَفَكُمْ مُغِيلِينَ وَ مُدْبِرِينَ وَ مَا آلَ إِلَيْهِ كِتَابُكُمْ قَبْلَ كِتَابِكُمْ فِي مُرَاوَضَةِ الْبَاطِلِ وَ صَرْفِ وُجُوهِ الْحَقِّ عَنْ مَوَاضِعِهَا وَ تَبْدِيكُمُ كِتَابَ اللَّهِ تَعَالَى وَ الْأَثَارَ وَ كُلَّ مَا جَاءَكُمْ بِهِ الصَّادِقُ مُحَمَّدٌ ص

As for after, Al-Mamoun has understood your letter, and management of your affairs, and the froth of your butter (your plots), and he overlooks upon the hearts of your young ones and your old ones, and he know your coming forward and going backwards, and what your letter has inclined to before your letter in interfering with the falsehood, and turning the aspects of truth away from its places, and your dismissal of the Book of Allah^{-azwj} the Exalted, and the Ahadeeth, and all what the truthful Muhammad^{-saww} had come with.

حَتَّى كَانَتْكُمْ مِنَ الْأُمَمِ السَّالِفَةِ الَّتِي هَلَكَتْ بِالْحَسَنَةِ وَ الْعَرَقِ وَ الرِّيحِ وَ الصَّيْحَةِ وَ الصَّوَاعِقِ وَ الرَّجْمِ أَوْ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبِ أَفْقَالِهَا وَ الَّذِي هُوَ أَقْرَبُ إِلَى الْمَأْمُونِ مِنْ حَبْلِ الْوَرِيدِ

(This was) to the extent as if you were from the previous communities which were destroyed by the submergence, and the drowning, and the wind, and the scream, and the lightning, and the pelting. **So do they not ponder on the Quran or are there locks upon (their) hearts [47:24].** By the One^{-azwj} Who is closer to Al-Mamoun than the jugular vein.

لَوْ لَا أَنْ يَقُولَ قَائِلٌ إِنَّ الْمَأْمُونَ تَرَكَ الْجَوَابَ عَجْزاً لَمَا أَجَبْتُكُمْ مِنْ سُوءِ أَخْلَاقِكُمْ وَ قِلَّةِ أَخْطَارِكُمْ وَ زَكَاتَةِ عُقُولِكُمْ وَ مِنْ سَخَافَةٍ مَا تَأْوُونَ إِلَيْهِ مِنْ أَرَائِكُمْ فَلَيْسَ تَسْمَعُ مُسْتَمِعٌ فَلْيَبْلُغْ شَاهِدٌ غَائِباً

Had it not been for a speaker saying that Al-Mamoun has neglected the answering out of frustration, I would have answered you all of your evil mannerisms and your lack of thinking,

³³¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 15 H 2 b

and the thinness of your intellects, and of the ridiculousness of your opinions. So let the listening one listen intently. Let the attendee deliver to the absentee.

أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى بَعَثَ مُحَمَّدًا ص عَلَى فَتْرَةٍ مِنَ الرُّسُلِ وَ قُرَيْشٍ فِي أَنْفُسِهَا وَ أَمْوَالِهَا لَا يَرَوْنَ أَحَدًا يُسَامِيهِمْ وَ لَا يُبَارِيهِمْ فَكَانَ نَبِيُّنَا ص أَمِينًا مِنْ أَوْسَطِهِمْ نَبِيًّا وَ أَقْلِهِمْ مَا لَا

As for after, Allah^{-azwj} the Exalted Sent Muhammad^{-saww} upon a gap from the Messengers^{-as}, and Qureysh in themselves and their wealth were not seeing anyone who could compete with them nor be compared with them. Our Prophet^{-saww} was trustworthy being their moderate one of a house, and their least of them in wealth.

وَ كَانَ أَوَّلُ مَنْ آمَنَتْ بِهِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ فَوَاسَتْهُ بِمَا لَهَا ثُمَّ آمَنَ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ سَبْعَ سِنِينَ لَمْ يُشْرِكْ بِاللَّهِ شَيْئًا طَرَفَةَ عَيْنٍ وَ لَمْ يَعْبُدْ وَثَنًا وَ لَمْ يَأْكُلْ رِيًّا وَ لَمْ يُشَاكِلِ الْجَاهِلِيَّةَ فِي جَهَالَتِهِمْ

And the first one to believe in him^{-saww} was (Syeda) Khadeeja^{-as} Bint Khuweylid. She^{-as} helped him^{-saww} with her^{-as} wealth. Then Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} believed in him^{-saww} for seven years, not having associated anything with Allah^{-azwj} for the blink of an eye, and he^{-asws} did not worship an idol, and did not consume interest, and did not identify with the ignoramuses in their ignorance.

وَ كَانَتْ عُمُومَةُ رَسُولِ اللَّهِ ص إِذَا مُسْلِمٌ مَهِينٌ أَوْ كَافِرٌ مُعَانِدٌ إِلَّا حَمَزَةً فَإِنَّهُ لَمْ يَمْتَنِعْ مِنَ الْإِسْلَامِ وَ لَا يَمْتَنِعُ الْإِسْلَامُ مِنْهُ فَمَضَى لِسَبِيلِهِ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ

And the uncles of Rasool-Allah^{-saww} were either a despicable Muslim or an inimical Kafir, except Hamza^{-as}, for he^{-as} did not prevent from Al-Islam and Al-Islam was not prevented from him^{-as}. He^{-as} went on his^{-as} way upon a proof from his^{-as} Lord^{-azwj}.

وَ أَمَّا أَبُو طَالِبٍ فَإِنَّهُ كَفَلَهُ وَ رَبَّاهُ وَ لَمْ يَزَلْ مُدَافِعًا عَنْهُ وَ مَانِعًا مِنْهُ فَلَمَّا قَبِضَ اللَّهُ أَبَا طَالِبٍ فَهَمَّ الْقَوْمُ وَ أَجْمَعُوا عَلَيْهِ لِيَقْتُلُوهُ

As for Abu Talib^{-as}, he^{-as} took his^{-saww} responsibility, and nourished him^{-saww}, and did not ceased to defend him^{-saww} and guarding him^{-saww}. When Allah^{-azwj} Recalled Abu Talib^{-as}, the people plotted and gathered against him^{-saww} to kill him^{-saww}.

فَهَاجَرَ إِلَى الْقَوْمِ الَّذِينَ تَبَوَّأُوا الدَّارَ وَ الْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

So he^{-saww} emigrated to a people, **and those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9].**

فَلَمْ يَتَمَّعْ مَعَ رَسُولِ اللَّهِ ص أَحَدٌ مِنَ الْمُهَاجِرِينَ كَفَيَّامِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ أَرَزَهُ وَ وَقَاهُ بِنَفْسِهِ وَ نَامَ فِي مَضْجَعِهِ ثُمَّ لَمْ يَزَلْ بَعْدَ مُتَمَسِّكًا بِأَطْرَافِ الثُّغُورِ وَ يُنَازِلُ الْأَبْطَالَ وَ لَا يَنْكُلُ عَنْ قَرْنٍ وَ لَا يُؤَيِّ عَنْ حَيْشٍ مَنِيعِ الْقَلْبِ يُؤَمِّرُ عَلَى الْجَمِيعِ وَ لَا يُؤَمِّرُ عَلَيْهِ أَحَدٌ أَشَدُّ النَّاسِ وَطَاءً عَلَى الْمُشْرِكِينَ وَ أَعْظَمُهُمْ جَهَادًا فِي دِينِ اللَّهِ وَ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ وَ أَعْرِفُهُمْ بِالْحَلَالِ وَ الْحَرَامِ

There did not stand with Rasool-Allah^{-saww} anyone from the Emigrants like the standing of Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} backed him^{-saww} and saved him^{-saww} by himself^{-asws} and slept in his^{-saww} bed. Then he^{-asws} did not ceased to be with him^{-saww} clinging to the edges of the battles, and the destroying the heroes, and not deviating away from a pair, nor did he^{-saww} place in charge of an army, invincible of heart, commanding upon the entirety, and no one was in command upon him^{-asws} of stronger trampling upon the Polytheists, and their mightiest of Jihad in the Way of Allah^{-azwj}, and their most understanding in the religion of Allah^{-azwj}, and their most well-read of the Book of Allah^{-azwj}, and their most recognising with the Permissibles and the Prohibitions.

وَهُوَ صَاحِبُ الْوَلَايَةِ فِي حَدِيثِ غَدِيرِ حُمٍّ وَ صَاحِبُ قَوْلِهِ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ صَاحِبُ يَوْمِ الطَّائِفِ

And he^{-asws} is owner of the Wilayah in the Hadeeth of Ghadeer Khumm, and owner of his^{-saww} words, 'You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as} except there will be no Prophet^{-as} after me^{-saww}', and owner of the day of Al-Taif (when he^{-saww} whispered to him^{-asws} besides the other people).

وَ كَانَ أَحَبَّ الْخَلْقِ إِلَى اللَّهِ تَعَالَى وَ إِلَى رَسُولِ اللَّهِ ص وَ صَاحِبُ الْبَابِ فَتُحَ لَّهُ وَ سُدَّ أَبْوَابُ الْمَسْجِدِ وَ هُوَ صَاحِبُ الرَّايَةِ يَوْمَ خَيْبَرَ وَ صَاحِبُ عَمْرٍو بْنِ عَبْدِ وَدٍّ فِي الْمُبَارَزَةِ وَ أَخُو رَسُولِ اللَّهِ ص حِينَ آخَى بَيْنَ الْمُسْلِمِينَ وَ هُوَ مُنْبَغِ خَزِيلٍ

And he^{-asws} was the most beloved of the creatures to Allah^{-azwj} the Exalted, and to Rasool-Allah^{-saww}, and owner of the door, it was kept open for him^{-asws} while the (other) doors to the Majid were closed off, and he^{-asws} is owner of the flag on the day of Khyber, and the one who duelled against Amro Bin Abd Wudd, and he^{-asws} is brother^{-asws} of Rasool-Allah^{-saww} when he^{-saww} established brotherhood between the Muslims, and he^{-asws} is immensely invincible.

وَ هُوَ صَاحِبُ آيَةِ وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا وَ هُوَ زَوْجُ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ وَ هُوَ حَتُّنْ خَدِيجَةَ ع وَ هُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ ص زَيَّاهُ وَ كَفَلَهُ وَ هُوَ ابْنُ أَبِي طَالِبٍ ع فِي نُصْرَتِهِ وَ جِهَادِهِ

And he^{-asws} is over of the Verse: **And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8] And they fed the food to a poor, and an orphan and a captive [76:8]**, and he^{-asws} is husband of (Syeda) Fatima^{-asws}, chieftess of women of the worlds, and chieftess of women of the people of Paradise, and he^{-asws} is son-in-law of Khadeeja^{-as}, and he^{-asws} is son^{-asws} of uncle^{-as} of Rasool-Allah^{-saww}. He^{-as} nourished him^{-asws}, and took his^{-asws} responsibility, and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, in helping him^{-saww}, and his^{-asws} Jihad.

وَ هُوَ نَفْسُ رَسُولِ اللَّهِ ص فِي يَوْمِ الْمُبَاهَلَةِ وَ هُوَ الَّذِي لَمْ يَكُنْ أَبُو بَكْرٍ وَ عُمَرُ يُنْفِذَانِ حُكْمًا حَتَّى يَسْأَلَانِي عَنْهُ فَمَا رَأَى إِنْفَادَهُ أَنْفَادَهُ وَ مَا لَمْ يَرَهُ رَدَّاهُ وَ هُوَ دَخَلَ مِنْ بَنِي هَاشِمٍ فِي الشُّوَرَى وَ لَعَمْرِي لَوْ قَدَّرَ أَصْحَابُهُ عَلَى دَفْعِهِ عَنْهُ عَ كَمَا دَفَعَ الْعَبَّاسُ رِضْوَانُ اللَّهِ عَلَيْهِ وَ وَجَدُوا إِلَى ذَلِكَ سَبِيلًا لَدَفَعُوهُ

And he^{-asws} is 'self' of Rasool-Allah^{-saww} during the day of Imprecation (Al-Mubahila), and he^{-asws} is the one who Abu Bakr and Umar were not implementing a ruling until they had asked him^{-asws} about it. So whatever he^{-asws} viewed its implementation they implemented it, and whatever he^{-asws} did not view so, they rejected it. And from the clan of Hashim^{-as}, he^{-asws} entered into the consultation. And by my life! If his^{-asws} companions had been able upon pushing him^{-asws} away, like what they had pushed away Al Abbas, may the Pleasure of Allah⁻

azwj be upon him, and they could have found a way to that, they would have pushed him^{-asws} away.

فَأَمَّا تُقَدِّمُكُمْ الْعَبَّاسَ عَلَيْهِ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ أَ جَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

As for your advancing Al-Abbas over him^{-asws}, Allah^{-azwj} the Exalted is Saying: ***Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; [9:19].***

وَ اللَّهُ لَوْ كَانَ فِي أَمِيرِ الْمُؤْمِنِينَ مِنَ الْمَنَاقِبِ وَ الْفَضَائِلِ وَ الْآيِ الْمُفَسِّرَةِ فِي الْقُرْآنِ حَلَّةٌ وَاحِدَةٌ فِي رَجُلٍ وَاحِدٍ مِنْ رِجَالِكُمْ أَوْ غَيْرِهِ لَكَانَ مُسْتَأْهِلاً مُتَأْهِلاً لِلْخِلَافَةِ مُقَدِّمًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ بِتِلْكَ الْحَلَّةِ

By Allah^{-azwj}! Whatever is in Amir Al-Momineen^{-asws} from the virtues and the merits and the interpretation of the Verses of the Quran, if there had been even one quality in one man from your men, or someone else, he would be qualified as being rightful for the caliphate, advancing over the companions of Rasool-Allah^{-azwj} due to that (one) quality.

ثُمَّ لَمْ يَزَلِ الْأُمُورُ تَتَرَاوَى بِهِ إِلَى أَنْ وَلِيَ أُمُورَ الْمُسْلِمِينَ فَلَمْ يَغْنِ بِأَحَدٍ مِنْ بَنِي هَاشِمٍ إِلَّا بِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ تَعْظِيمًا لِحَقِّهِ وَ صَلََّةً لِرَجْمِهِ وَ ثِقَةً بِهِ فَكَانَ مِنْ أَمْرِهِ الَّذِي يَغْفِرُ اللَّهُ لَهُ

Then the affairs did not cease to rise with him^{-asws} until he^{-asws} was in charge of the affairs of the Muslims. But he was not assisted by anyone from the clan of Hashim^{-as} except by Abdullah Bin Abbas, as a reverence to his^{-asws} rights, and connecting his^{-asws} kinship, and trusting him^{-asws}. So, it happened from his^{-asws} matter which Allah^{-azwj} Forgave him.

ثُمَّ نَحْنُ وَ هُمْ يَدٌ وَاحِدَةٌ كَمَا زَعَمْتُمْ حَتَّى قَضَى اللَّهُ تَعَالَى بِالْأَمْرِ إِلَيْنَا فَأَخَفْنَاهُمْ وَ صَيَّفْنَا عَلَيْهِمْ وَ قَتَلْنَاهُمْ أَكْثَرَ مِنْ قَتْلِ بَنِي أُمَيَّةٍ إِيَّاهُمْ وَ نَحْنُ إِنْ بَنِي أُمَيَّةٍ إِنَّمَا قَتَلُوا مِنْهُمْ مَنْ سَلَ سَيْفًا وَ إِنَّا مَعَشَرَ بَنِي الْعَبَّاسِ قَتَلْنَاهُمْ جَمَلًا

Then us and them^{-asws} are one hand, like what you are claiming, until Allah^{-azwj} the Exalted Decreed with the command to come to us. So we frightened them^{-asws} and restricted upon them^{-asws} and killed them^{-asws} more than what the clan of Umayya had killed them^{-asws}. But rather, they had killed from them, the one who had unsheathed a sword, and we the community of Abbasids killed them totally.

فَلْتَسْأَلْ أَعْظَمُ الْهَاشِمِيَّةِ بِأَيِّ ذَنْبٍ قُتِلَتْ وَ لْتَسْأَلْ نُفُوسُ الْقَيْتِ فِي دِجْلَةٍ وَ الْفُرَاتِ وَ نُفُوسُ دُفْنَتْ بِبَغْدَادَ وَ الْكُوفَةِ أَحْيَاءَ هَيْهَاتَ إِنَّهُ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

You ask the greatest Hashemites for which sin she was killed, and you ask the souls thrown in (the rivers) Tigris and the Euphrates, and souls which were buried alive at Baghdad and Al Kufa! Far be it! ***So, one who had done good of the weight of a particle would see it [99:7] And one who had done evil of the weight of a particle would see it [9:8].***

وَأَمَّا مَا وَصَفْتُمْ فِي أَمْرِ الْمُخْلُوعِ وَ مَا كَانَ فِيهِ مِنْ لُبْسٍ فَلَعَمْرِي مَا لَبَسَ عَلَيْهِ أَحَدٌ غَيْرَكُمْ إِذْ هَوَيْتُمْ عَلَيْهِ النَّكَتَ وَ رَيَّيْتُمْ لَهُ الْغَدْرَ وَ قُلْتُمْ لَهُ مَا عَسَى أَنْ يَكُونَ مِنْ أَمْرِ أَخِيكَ وَ هُوَ رَجُلٌ مَعْرَبٌ وَ مَعَكَ الْأَمْوَالُ وَ الرِّجَالُ نَبَعْتُ إِلَيْهِ فَيُؤْتِي بِهِ

And as for what you described regarding the matter of the deposed (Muhammad Al-Ameen), and what happened regarding him, of its confusion, by my life! No one confused upon him apart from you all, when you had fanned the breaking (of allegiance) against him, and adorned the treachery for him, and you said to him, 'Perhaps it is from the affair of your brother, and he is an exiled man and with you is the wealth and the men. We can send to him, and they will come with him'.

فَكَذَّبْتُمْ وَ دَبَّرْتُمْ وَ نَسِيتُمْ قَوْلَ اللَّهِ تَعَالَى وَ مَنْ ... بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ-

You lied and plotted, and you forgot the Word of Allah^{-azwj} the Exalted: And the one who is rebelled against, **Allah will Help him. [22:60].**

وَأَمَّا مَا ذَكَرْتُمْ مِنْ اسْتِئْصَارِ الْمَأْمُونِ فِي الْبَيْعَةِ لِأَبِي الْحَسَنِ الرِّضَا عَ فَمَا بَإِنِّعَ لَهُ الْمَأْمُونُ إِلَّا مُسْتَبْصِرًا فِي أَمْرِهِ عَالِمًا بِأَنَّهُ لَمْ يَبْقَ أَحَدٌ عَلَى ظَهَرِهَا أَبِينِ فَضْلًا وَ لَا أَظْهَرَ عِفَّةً وَ لَا أَوْزَعَ وَرَعًا وَ لَا أَزْهَدَ زُهْدًا فِي الدُّنْيَا وَ لَا أَطْلَقَ نَفْسًا وَ لَا أَزْضَى فِي الْخَاصَّةِ وَ الْعَامَّةِ وَ لَا أَشَدَّ فِي ذَاتِ اللَّهِ مِنْهُ

And as for what you mentioned from the insight of Al-Mamoun in taking the allegiance for Abu Al-Hassan Al-Reza^{-asws}, Al-Mamoun did not take allegiance for him^{-asws} except being insightful regarding his^{-asws} matter, knowing that there did not remain anyone upon its back of more clear merits, nor more apparent chastity, nor of more devout devoutness, nor more ascetic of ascetism in the world, nor of freer soul, nor more honourable among the special and the general ones, nor stronger regarding the Self of Allah^{-azwj} than him^{-asws}.

وَ أَنَّ الْبَيْعَةَ لَهُ لِمُوافَقَةِ رِضَا الرَّبِّ عَزَّ وَ جَلَّ وَ لَقَدْ جَهَدْتُ وَ مَا أَجِدُ فِي اللَّهِ لَوْمَةً لَائِمَةً وَ لَعَمْرِي أَنَّ لَوْ كَانَتْ بَيْعَتِي بَيْعَةَ مُحَابَاةٍ لَكَانَ الْعَبَّاسُ ابْنِي وَ سَائِرُ وَلَدِي أَحَبَّ إِلَيَّ قَلْبِي وَ أَجَلِّي فِي عَيْنِي وَ لَكِنْ أَرَدْتُ أَمْرًا وَ أَرَادَ اللَّهُ أَمْرًا فَلَمْ يَسْبِقْ أَمْرِي أَمْرُ اللَّهِ

And the allegiance for him^{-asws} is concordant with Pleasure of the Lord^{-azwj} Mighty and Majestic, and I have struggled and could not find regarding Allah^{-azwj} the blame of a blamer. And by my life! If my allegiance was allegiance of prejudice, then my son Al-Abbas and rest of my sons were more beloved to me and more majestic in my eyes. But I wanted a matter, and Allah^{-azwj} Wanted a matter, so my order cannot precede a Command of Allah^{-azwj}.

وَأَمَّا مَا ذَكَرْتُمْ بِمَا مَسَّكُمْ مِنَ الْخَفَاءِ فِي وَلَانِي فَلَعَمْرِي مَا كَانَ ذَلِكَ إِلَّا مِنْكُمْ بِمُطَافَرَتِكُمْ عَلَيْهِ وَ مُمَائِلَتِكُمْ إِلَيْهِ فَلَمَّا قَتَلْتُهُ وَ تَفَرَّقْتُمْ عِبَادِي فَطَوَّرًا أَتْبَاعًا لِابْنِ أَبِي خَالِدٍ وَ طَوَّرًا أَتْبَاعًا لِأَعْرَابِيٍّ وَ طَوَّرًا أَتْبَاعًا لِابْنِ شَكَلَةَ

And as for what you mentioned from what has touched you from the disloyalty in my governance, so by my life! That did not happen except from you all, due to your winning upon him and your inclining him. When you killed him and divided the servants, at times you follow Ibn Abu Khalid, and at times you followed the Bedouin and at times you follow Ibn Shakalah.

ثُمَّ لِكُلِّ مَنْ سَلَ سَيْفًا عَلَيَّ وَ لَوْ لَا أَنَّ شَيْمَتِي الْعَفْوَ وَ طَبِيعَتِي التَّجَاوُزُ مَا تَرَكْتُ عَلَى وَجْهِهَا مِنْكُمْ أَحَدًا فَكُلُّكُمْ خَالَ لَدَمٍ مُحِلٌّ بِنَفْسِهِ

Then, for everyone who unsheathed a sword against me, and even though my habit is to pardon, and my nature is to overlook, I will not leave anyone of you upon its surface, for all of you are of permissible blood, permitting for himself.

وَأَمَّا مَا سَأَلْتُمْ مِنَ الْبَيْعَةِ لِلْعَبَّاسِ ابْنِي أَسْتَبْدِلُونَ الَّذِي هُوَ أَذْنَىٰ بِالَّذِي هُوَ خَيْرٌ وَلَكُمْ إِنَّ الْعَبَّاسَ غُلَامٌ حَدَثُ السِّنِّ وَلَمْ يُؤَسَّسْ رُشْدُهُ وَلَمْ يُمَهَّلْ وَحْدَهُ وَلَمْ تُحْكَمْ التَّجَارِبُ تُدِيرُهُ النِّسَاءُ وَتَكْفُلُهُ الْإِمَاءُ ثُمَّ لَمْ يَتَفَقَّهْ فِي الدِّينِ وَلَمْ يَعْرِفْ حَلَالًا مِنْ حَرَامٍ إِلَّا مَعْرِفَةً لَا تَأْتِي بِهِ رِعْيَةٌ وَلَا تَقُومُ بِهِ حُجَّةٌ

And as for what you asked from the allegiance to be for my son Al Abbas, **'Will you be replacing by that which is worse, for that which is better? [2:61]**. Woe be unto you all! Al-Abbas is a boy of young age, and his senses are not developed (yet), and he has not been left alone to decided, and experience the temptations orchestrated by the women, and the maids are taking care of him. Then he has not pondered in the religion and does not know the Permissible from the Prohibition, except for the knowledge that the citizens should not be doing it, nor can an argument stand with him.

وَلَوْ كَانَ مُسْتَأْهِلًا قَدْ أَحْكَمْتُمُ التَّجَارِبُ وَتَفَقَّهَ فِي الدِّينِ وَبَلَغَ مَبْلَغَ أَمِيرِ الْعَدْلِ فِي الرُّشْدِ فِي الدُّنْيَا وَصَرَفَ النَّفْسَ عَنْهَا مَا كَانَ لَهُ عِنْدِي فِي الْخِلَافَةِ إِلَّا مَا كَانَ لِرَجُلٍ مِنْ عِلٍّ وَجَمِيرٍ

And it he was rightful, the experience having made him wiser, and pondering in the religion and he had reached the reaching of the just ruler in the ascetism in the world, and turning the soul away from it, there (still) would not have been with me for him regarding the caliphate except what was for a man from Akk and Himeyr.

فَلَا تُكْثِرُوا فِي هَذَا الْمَقَالِ فَإِنَّ لِسَانِي لَمْ يَزَلْ مَحْزُونًا عَنْ أُمُورٍ وَأَنْبَاءٍ كَرَاهِيَةٍ أَنْ تُخْتَلِثَ الْقُفُوسُ عِنْدَ مَا تُنْكَشِفُ عِلْمًا بِأَنَّ اللَّهَ بَالِغُ أَمْرِهِ وَمُظْهِرُ قَضَائِهِ يَوْمًا فَإِذَا أَبْنَيْتُمْ إِلَّا كَشَفَ الْغَطَاءَ وَفَشَرَ الْعَطَاءَ فَالرَّشِيدُ أَخْبَرَنِي عَنْ آبَائِهِ وَعَمَّا وَجَدَ فِي كِتَابِ الدَّوْلَةِ وَغَيْرِهَا أَنَّ السَّابِعَ مِنْ وَلَدِ الْعَبَّاسِ لَا تَقُومُ لِبْنِي الْعَبَّاسِ بَعْدَهُ قَائِمَةٌ وَلَا تَزَالُ النِّعْمَةُ مُتَعَلِّقَةً عَلَيْهِمْ بِحَيَاتِهِ

So do not frequent in these talks, for my tongue has not ceased to be a hoard of matters and abhorrent news of perverted souls at what would uncover knowledge that Allah^{-azwj} would Accomplish His^{-azwj} Command, and one day His^{-azwj} Decree would be revealed. When you are refusing except uncovering the lid and peeling the lizard, so Al Rasheed informed me from his forefathers, and about what he had found in a letter of the state and other such, that the seventh from the sons of Al-Abbas, no one of from the Abbasids would stand after him, and the Bounties would not cease to be attached upon them during his lifetime.

فَإِذَا أَوْدَعْتَ فَوْدَهَا فَإِذَا أَوْدَعَ فَوْدَهَا وَإِذَا فَقَدْتُمْ شَخْصِي فَاطْلُبُوا لِأَنْفُسِكُمْ مَعْقِلًا وَهَيْهَاتَ مَا لَكُمْ إِلَّا السَّيْفُ يَأْتِيكُمْ الْحَسَنِيُّ النَّائِرُ الْبَائِرُ فَيُخْصِدُكُمْ خَصْدًا أَوْ السُّفْيَانِيُّ الْمَرْغَمُ وَالْقَائِمُ الْمَهْدِيُّ يَخْتُلُ دِمَاءَكُمْ إِلَّا بِحَقِّهَا

When I have bidden farewell to it, so bid farewell to it. When he bids farewell to it, so bid farewell to it, and when you lose my person, then seek a stronghold for yourselves. And far be it! There is nothing for you all except the sword. The Hassanid rebel, the righteous would come to you and cut you down like harvest, or Al-Sufyani the forceful, and Al-Qaim^{-asws} Al-Mahdi^{-asws}, saving your blood only by its right.

وَأَمَّا مَا كُنْتُ أَرَدْتُهُ مِنَ الْبَيْعَةِ لِعَلِّي بَنِي مُوسَى بَعْدَ اسْتِخْفَافِي مِنْهُ لَهَا فِي نَفْسِهِ وَ اخْتِيَارِي مَعِيَ لَهُ فَمَا كَانَ ذَلِكَ مَعِيَ إِلَّا أَنْ أَكُونَ الْحَاقِقَ لِدِمَائِكُمْ وَ الدَّائِدَ عَنْكُمْ بِاسْتِدَامَةِ الْمُودَةِ بَيْنَنَا وَ بَيْنَهُمْ وَ هِيَ الطَّرِيقُ أَسْلُكُهَا فِي إِكْرَامِ آلِ أَبِي طَالِبٍ وَ مُوَاسَاتِهِمْ فِي الْفَيْءِ يَسِيرٍ مَا يُصِيبُهُمْ مِنْهُ

And as for what you had wanted from the allegiance for Ali^{-asws} Bin Musa^{-asws} after the rightfulness from him^{-asws} for it regarding himself^{-asws}, and a choice from me for him^{-asws}, so that did not happen from me except I became the saviour of your blood, and your defended due to the permanent cordiality between us and them. And it is the path I am travelling it in honouring the Progeny of Abu Talib^{-as} and their consolation regarding the war booty by a little of what had they had been afflicted from it.

وَ إِنْ تَزْعُمُوا أَنِّي أَرَدْتُ أَنْ يُتَوَلَّ إِلَيْهِمْ عَاقِبَةُ وَ مَنْفَعَةٌ فَإِنِّي فِي تَذْيِيرِكُمْ وَ النَّظَرِ لَكُمْ وَ لِعَقِبِكُمْ وَ أَبْنَائِكُمْ مِنْ بَعْدِكُمْ وَ أَنْتُمْ سَاهُونَ لَاهُونَ تَائِهُونَ فِي غَمْرَةٍ تَعْمَهُونَ لَا تَعْلَمُونَ مَا يُرَادُّ بِكُمْ وَ مَا أَظَلَلْتُمْ عَلَيْهِ مِنَ النِّعْمَةِ وَ انْتِزَارِ النِّعْمَةِ

And if you are claiming that I intended the end-result and the benefits to go to them, so I am in your management, and the looking out for you all, and for your posterity, and your sons from after you, while you are heedless, playing around, drifting in the midst of your blindness. You are not knowing what is being intended with you, and what scourges you are being shaded upon with, and the destruction of the bounties.

هَهُ أَخَذِكُمْ أَنْ تُنْسِيَ مَرْكُوبًا وَ يُصْبِحَ مَحْمُورًا تُبَاهُونَ بِالْمَعَاصِي وَ تَبْتَهِجُونَ بِهَا وَ آهَتُكُمْ الْهَرَابُ مَحْنُتُونَ مُؤَنَّثُونَ لَا يَتَفَكَّرُ مُتَفَكِّرٌ مِنْكُمْ فِي إِصْلَاحِ مَعِيشَةٍ وَ لَا اسْتِدَامَةِ نِعْمَةٍ وَ لَا اصْطِنَاعِ مَكْرُمَةٍ وَ لَا كَسْبِ حَسَنَةٍ يَمُدُّ بِهَا عُنُقَهُ يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

The main concern of one of you is that in the evening he rides and becoming intoxicated, boasting with the acts of disobedience, and rejoicing with these, and your gods are bound, eunuchs, female. Neither does a thinking one from you is thinking in bettering a livelihood, nor to make a bounty permanent, nor doing anything honourable, nor earning good deeds he can extend his neck with it, **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89].**

أَضَعْتُمْ الصَّلَاةَ وَ اتَّبَعْتُمْ الشَّهَوَاتِ وَ أَكْبِهْتُمْ عَلَى اللَّذَاتِ عَنِ النِّعَمَاتِ فَسَوْفَ تَلْقَوْنَ عَذَابًا وَ إِنْ أَرَادْتُمْ فِي أَمْرِكُمْ فَلَا أَجْدَ أُمَّةٍ مِنَ الْأُمَمِ اسْتَحَقُّوا الْعَذَابَ حَتَّى نَزَلَ بِهِمْ لَحْلَالٌ مِنَ الْخِلَالِ إِلَّا أَصِيبَ تِلْكَ الْحَلَّةُ بِعَيْنِهَا فَيُكْرَمُ مَعَ خِلَالٍ كَثِيرَةٍ

You are wasting the Salat and are pursuing the lustful desires and are devoting to the pleasures of the songs (melodies). Soon you shall be facing collapse (in Hell). And I swear by Allah^{-azwj}! Sometimes I think about your affairs, and I cannot find any community from the communities more deserving of the Punishment until there had befallen them, due to a characteristic from the characteristics, except you have attained that very characteristic exactly among you, along with many (other such) characteristics.

لَمْ أَكُنْ أَظُنُّ أَنَّ إِبْلِيسَ اهْتَدَى إِلَيْهَا وَ لَا أَمَرَ بِالْعَمَلِ عَلَيْهَا وَ قَدْ أَخْبَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْغَزِيرِ عَنْ قَوْمٍ صَالِحٍ أَنَّهُ كَانَ فِيهِمْ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ فَأَيُّكُمْ لَيْسَ مَعَهُ تِسْعَةٌ وَ تَسْعُونَ مِنَ الْمُفْسِدِينَ فِي الْأَرْضِ قَدْ أَخَذْتُمُوهُمْ شِعَارًا وَ دِتَارًا اسْتِخْفَافًا بِالْمَعَادِ وَ قَلَّةً يَقِينٍ بِالْحِسَابِ وَ أَيُّكُمْ لَهُ رَأْيٌ يُتَّبَعُ أَوْ رُؤْيَا تُنْفَرُ فَشَاهَتِ الْوُجُوهُ وَ عُقِرَتِ الْحُدُودُ

I do not think that Iblees^{-la} had guided to it, nor did he^{-la} instruct with acting upon it, and Allah^{-azwj} the Exalted has Informed in His^{-azwj} Mighty Book about the people of Salih^{-as}. Among them

was **a group of nine, making mischief in the land and they were not amending [27:48]**. So which of you hasn't got with him ninety-nine from the mischief-makers in the earth? You have taken them as slogans and blankets with the hostility and lack of conviction, and which one of you has a view for him, or repulsive vision, so his face is deformed, and the cheeks are spread?

وَأَمَّا مَا ذَكَرْتُمْ مِنَ الْعَثْرَةِ كَانَتْ فِي أَبِي الْحَسَنِ ع نَوَّرَ اللَّهُ وَجْهَهُ فَلَعَمْرِي إِنَّهَا عِنْدِي لِلنَّهْضَةِ وَالْإِسْتِقْلَالِ الَّذِي أَرْجُو بِهِ قَطْعَ الصِّرَاطِ وَالْأَمْنِ وَالنَّجَاةِ مِنَ الْخَوْفِ يَوْمَ الْفَرَجِ الْكَبِيرِ وَلَا أَظُنُّ عَمَلْتُ عَمَلًا هُوَ عِنْدِي أَفْضَلُ مِنْ ذَلِكَ إِلَّا أَنْ أَعُوذَ بِمِثْلِهَا إِلَى مِثْلِهِ وَأَتَيْنَ لِي بِذَلِكَ وَأَنْتَ لَكُمْ بِتِلْكَ السَّعَادَةِ

And as for what you mentioned of the stumble which happened regarding Abu Al-Hassan^{-asws}, may Allah^{-azwj} Radiate his^{-asws} face, so by my life! In my presence, it is for the getting up and the independence which I am hoping with to cut across the Bridge and the safety and the salvation from the fear on the Day of great panic, and I don't think there is any deed with me superior to that, except that I would repeat the like of it to its like. And where can it be for me with (doing) that? And I am for you all with that happiness.

وَأَمَّا قَوْلُكُمْ إِنِّي سَفَهْتُ آرَاءَ آبَائِكُمْ وَأَحْلَامَ أَسْلَافِكُمْ فَكَذَلِكَ قَالَ مُشْرِكُو قُرَيْشٍ إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَارِهِمْ مُقْتَدُونَ وَلَكُمْ إِنَّ الدِّينَ لَا يُؤْخَذُ إِلَّا مِنَ الْأَنْبِيَاءِ فَاذْكُرُوا مَا أَرَأَيْتُمْ تَعْقِلُونَ

And as for your words that I have stultified the opinions of your fathers and the dreams of your ancestors, so it is like that. The Qureysh Polytheists said: **'We found our fathers upon a religion, and we are being rightly guided upon their footsteps'** [43:23]. Woe be unto you all! The religion cannot be taken except from the Prophets^{-as}, so understand, and I do not see you using your intellects.

وَأَمَّا تَغْيِيرُكُمْ إِنِّي بِسِيَاسَةِ الْمَجُوسِ إِنَّا كُمْ فَمَا أَذْهَبَكُمْ الْأَنْفَقَةَ مِنْ ذَلِكَ وَلَوْ سَاسْتَكُمُ الْقِرَدَةُ وَالْخَنَازِيرُ مَا أَرَدْتُمْ إِلَّا أَمِيرَ الْمُؤْمِنِينَ وَلَعَمْرِي لَقَدْ كَانُوا مَجُوسًا فَأَسْلَمُوا كَأَبَائِنَا وَأُمَّهَاتِنَا فِي الْقَدِيمِ فَهُمْ الْمَجُوسُ الَّذِينَ أَسْلَمُوا وَأَنْتُمْ الْمُسْلِمُونَ الَّذِينَ ارْتَدُّوا-

And as for your faulting me with the politics of the Magians, beware! The expenses should not take you away from that, and even if you have power over the monkeys and the pigs. You do not intent except commander of the faithful, and by my life! They have become Magians. So become Muslims like your fathers and your mothers had done in the ancient times. They were the Magians, those who had become Muslims, while you are Muslims, those who have become apostates.

فَمَجُوسِيٍّ أَسْلَمَ خَيْرٌ مِنْ مُسْلِمٍ ارْتَدَّ فَهُمْ يَتَنَاهَوْنَ عَنِ الْمُنْكَرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَتَّقُونَ مِنَ الْخَيْرِ وَيَتَّبِعُونَ مِنَ الشَّرِّ وَيَذُوبُونَ عَنِ حَرَمِ الْمُسْلِمِينَ يَتَّبِعُهُونَ بِمَا نَالَ الشِّرْكَ وَأَهْلُهُ مِنَ النُّكْرِ وَيَتَّبِعُشُرُونَ بِمَا نَالَ الْإِسْلَامَ وَأَهْلُهُ مِنَ الْخَيْرِ

A Magian who becomes a Muslims is better than a Muslims becoming an apostate. They are forbidding from the evil and are instructing with the acts of kindness, and they are drawing closer to the good and are distancing away from the evil, and they are pushing away from the sanctuary of Muslims rejoicing with it due to what the Shirk and its people had faced from the evil, and they are happy with what Al Islam and its people have faced from the good.

مِنْهُمْ مَنْ قَضَىٰ حُبَّهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا وَلَيْسَ مِنْكُمْ إِلَّا لَاعِبٌ بِنَفْسِهِ مَأْفُوفٌ فِي عَقْلِهِ وَتَذْيِيرٌ إِذَا مَعَرَّ أَوْ ضَارِبٌ ذِفٍّ أَوْ زَامِرٌ

From them **is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]**, and there isn't anyone among you all except he is playing with himself, there is little in his intellect and his management. Either he is singing or striking the tambourine, or a flute.

وَاللَّهُ لَوْ أَنَّ بَنِي أُمَيَّةَ الَّذِينَ قَتَلْتُمُوهُمْ بِالْأَمْسِ نُشِرُوا فَقِيلَ لَهُمْ لَا تَأْتِفُوا فِي مَعَائِبِ تَنَالُوهُمْ بِهَا لَمَّا زَادُوا عَلَى مَا صَيَّرْتُمُوهُ لَكُمْ شِعَارًا وَ دِثَارًا وَ صِنَاعَةً وَ أَخْلَافًا لَيْسَ فِيكُمْ إِلَّا مَنْ إِذَا مَسَّهُ الشَّرُّ جَزَعٌ وَ إِذَا مَسَّهُ الْخَيْرُ مَنَعَ

By Allah^{-azwj}! If the clan of Umayya, those whom you had killed yesterday, were to be Resurrected, and it is said to them, 'Do not be disdainful in the faults which you were seized with', they would not increase upon what you have come to, slogan, and covering, and making and manners. There isn't anyone among you all except one, when the evil touches him, he panics, and when the good touches him, he prevents.

وَلَا تَأْتِفُونَ وَ لَا تَرْجِعُونَ إِلَّا خَشْيَةً وَ كَيْفَ يَأْتِفُ مَنْ يَبِيتُ مَرْكُوبًا وَ يُصْبِحُ بِإِثْمِهِ مُعْجَبًا كَأَنَّهُ قَدْ اكْتَسَبَ حَمْدًا غَابَتْهُ بَطْنُهُ وَ فَرَجُهُ لَا يُبَالِي أَنْ يَبَالَ شَهْوَتُهُ يَقْتُلُ أَلْفَ نَبِيٍّ مُرْسَلٍ أَوْ مَلَكٍ مُقَرَّبٍ

And neither resent nor turn back except fearing. And how can he walk away from one who spends the night worried, and, in the morning, he is wondering with his sins, as if he had earned a praise. His peak (main concern) is his belly and his private parts. He does not care if he has to take to an evil by killing a thousand Sent Prophets^{-as}, or an Angel of Proximity.

أَحَبُّ النَّاسِ إِلَيْهِ مَنْ زَيَّنَ لَهُ مَعْصِيَةً أَوْ أَعَانَهُ فِي فَاحِشَةٍ تُنْظَفُهُ الْمَحْمُورَةُ وَ تَرْبُدُهُ الْمَطْمُورَةُ فَشَتَّتِ الْأَحْوَالُ فَإِنْ ارْتَدَعْتُمْ مِمَّا أَنْتُمْ فِيهِ مِنَ السَّيِّئَاتِ وَ الْفَضَائِحِ وَ مَا تَحَذَرُونَ بِهِ مِنْ عَذَابِ أَلْسِنَتِكُمْ وَ إِلَّا فُودُونَكُمْ تُغْلَوْا بِالْحَدِيدِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ عَلَيْهِ تَوَكَّلِي وَ هُوَ حَسْبِي.

The most beloved of the people to him is one who can adorn an act of disobedience to him or assist him in an immorality. His cleansing is to be the intoxicated, and his cooling is to be rained upon. So the situations are scattered. If you were to return from what you are indulging in from the evil deeds and the scandals, and what you are being cautioned with from the punishment of your tongues (fine), or else you will all be raised by the iron. And there is not strength except with Allah^{-azwj}, and upon Him^{-azwj} is my reliance, and He^{-azwj} Suffices me".³³²

³³² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 15 H 3

باب 16 أحوال أزواجه و أولاده و إخوانه ع و عشائره و ما جرى بينه و بينهم صلوات الله عليه

CHAPTER 16 – SITUATIONS OF HIS^{-asws} WIVES, AND HIS^{-asws} CHILDREN, AND HIS^{-asws} BROTHERS, AND HIS^{-asws} CLAN, AND WHAT FLOWED BETWEEN HIM^{-asws} AND THEM, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن محمد بن يزيد النخعي عن ابن أبي عبيد عن أبيه قال: لما جىء يزيد بن موسى أخي الرضا ع إلى المأمون و قد خرج إلى البصرة و أخرج دور العباسيين و ذلك في سنة تسع و تسعين و مائة فسبي زيد النار

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Muhammad Bin Yazeed Al Nahwy, from Ibn Abu Abdoun, from his father who said,

'When they came with Zayd son of Musa^{-asws}, brother of Al-Reza^{-asws}, to Al-Mamoun, and he had gone out to Al-Basra, and burned down the houses of the Abbasids, and that was during the year one hundred and ninety-nine. So he was named as 'Zayd the fire'.

قال له المأمون يا زيد خرجت بالبصرة و تركت أن تبدأ بدور أعدائنا من أمية و ثقيف و غني و باهلة و آل زياد و قصدت دور بني عيك

Al-Mamoun said to him, 'O Zayd! You came out (in rebellion) at Al-Basra, and you neglected beginning with the houses of our enemies from (clans of) Umayya, and Saaqef, and Ghany, and Bahila, and the progeny of Ziyad, and (instead) you aimed for the houses of the sons of your uncle!'

فقال و كان مزاحاً أخطأت يا أمير المؤمنين من كل جهة و إن عدت بدأت بأعدائنا

He said, and he was mocking, 'I was mistaken, O commander of the faithful, from every aspect, and if I were to return, I shall begin with our enemies'.

فصحك المأمون و بعث به إلى أخيه الرضا ع و قال له قد وهبت جرمه لك فلما جاءوا به عنقه و حلّى سبيله و حلف أن لا يكلمه أبداً ما عاش.

'Al-Mamoun laughed and had him sent to his brother^{-asws} Al-Reza^{-asws} and said to him^{-asws}, 'I have gifted his crimes for you^{-asws}!' When they came with him, he^{-asws} hugged him and freed his way and swore that he^{-asws} would not speak to him, ever, for as long as he^{-asws} lives".³³³

و حدثني أبو الخير علي بن أحمد النسابة عن مشايخه أن زيد بن موسى ع كان يُنادم المنتصر و كان في لسانه فضل و كان زيدا و كان زيد هذا يتزل بعداد على هر كرخايا و هو الذي كان بالكوفة أيام أبي السرايا فولاه

And it is narrated to me by Abu Al Khayr Ali Bin Ahmad Al Nassabah, from his elders,

³³³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 1 a

'Zayd son of Musa^{-asws} was regretting the conquest, and there was merit in his tongue, and he was a Zaydite, and this Zayd descended at Baghdad at rive Karkhaya, and it is which was at Al-Kufa in the days of Abu Al-Saraya.

فَلَمَّا قُتِلَ أَبُو السَّرَايَا تَفَرَّقَ الطَّالِبِيُّونَ فَتَوَارَى بَعْضُهُمْ بِبَغْدَادَ وَ بَعْضُهُمْ بِالْكُوفَةِ وَ صَارَ بَعْضُهُمْ إِلَى الْمَدِينَةِ وَ كَانَ مِنْ تَوَارَى زَيْدُ بْنُ مُوسَى هَذَا فَطَلَبَهُ الْحَسَنُ بْنُ سَهْلٍ حَتَّى دُلَّ عَلَيْهِ فَأُتِيَ بِهِ فَحَبَسَهُ

When Abu Al-Saraya was killed, the Talibeen dispersed. Some of them went into hiding at Baghdad, and some of them at Al-Kufa, and some of them came to Al-Medina, and from the ones who went into hiding was this Zayd son of Musa^{-asws}. Al-Hassan Bin Sahl sought him until he was pointed upon him. He came with him and imprisoned him.

ثُمَّ أَحْضَرَهُ عَلَى أَنْ يَضْرِبَ عُنُقَهُ وَ جَرَدَ السِّيفَ فَلَمَّا دَنَا مِنْهُ لِيَضْرِبَ عُنُقَهُ وَ كَانَ حَاضِرَ هُنَاكَ الْحَجَّاجُ بْنُ خَيْثَمَةَ فَقَالَ أَيُّهَا الْأَمِيرُ إِنْ رَأَيْتَ أَنْ لَا تَعْجَلَ وَ تَدْعُونِي فَإِنْ عِنْدِي نَصِيحَةٌ فَفَعَلْ وَ أَمْسَكَ السِّيفَ

Then he presented him for his neck to be struck off, and the executioner bared his sword. When he went near him in order to strike off his neck, and Al-Hajjaj Bin Khaysama was present there, he said, 'O you governor! If you see fit not to be hasty and leave me, for there is advise with me'. He did not (strike) and the executioner withheld.

فَلَمَّا دَنَا مِنْهُ قَالَ أَيُّهَا الْأَمِيرُ أَتَاكَ بِمَا تُرِيدُ أَنْ تَفْعَلَهُ أَمَرٌ مِنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ لَا قَالَ فَعَلَامَ تَقْتُلُ ابْنَ عَمِّ أَمِيرِ الْمُؤْمِنِينَ مِنْ غَيْرِ إِذْنِهِ وَ أَمْرِهِ وَ اسْتَطْلَاعَ رَأْيِهِ فِيهِ

When he went near him, he said, 'O governor! I have come to you with what you want, if you were to do it, (you would have) authority from commander of the faithful'. He said, 'No'. He said, 'Based upon what are you killing a cousin of commander of the faithful, from without his permission and his order, and notification of his view in it?'

ثُمَّ حَدَّثَهُ بِحَدِيثِ أَبِي عَبْدِ اللَّهِ بْنِ الْأَفْطَسِ وَ أَنَّ الرَّشِيدَ حَبَسَهُ عِنْدَ جَعْفَرِ بْنِ يَحْيَى فَأَقْدَمَ عَلَيْهِ جَعْفَرٌ فَقَتَلَهُ مِنْ غَيْرِ أَمْرِهِ وَ بَعَثَ بِرَأْسِهِ إِلَيْهِ فِي طَبَقٍ مَعَ هَذَايَا النَّيْرُوزِ وَ إِنَّ الرَّشِيدَ لَمَّا أَمَرَ مَسْرُورَ الْكَبِيرِ بِقَتْلِ جَعْفَرِ بْنِ يَحْيَى قَالَ لَهُ إِذَا سَأَلَكَ جَعْفَرٌ عَنْ ذَنْبِهِ الَّذِي تَقْتُلُهُ بِهِ فَقُلْ لَهُ إِنَّمَا أَقْتُلُكَ بِإِذْنِ عَمِّي ابْنِ الْأَفْطَسِ الَّذِي قَتَلْتَهُ مِنْ غَيْرِ أَمْرِي

Then he discussed with him a narration of Abu Abdullah Bin Al-Aftas, and that Al-Rasheed had imprisoned him with Ja'far Bin Yahya, so Ja'far advanced to him and killed him from without his orders and had sent his head to him in a tray, along with gifts of Al-Neyrouz (Persian new year), and that when Al-Rasheed ordered Masrou Al-Kabeer with killing Ja'far Bin Yahya, said to him, 'When Ja'far asks you about his sin (crime) due to which he is being killed, then say to him, 'But rather I am killing you due to my cousin Al-Aftas whom you killed without my order''.

ثُمَّ قَالَ الْحَجَّاجُ بْنُ خَيْثَمَةَ لِلْحَسَنِ بْنِ سَهْلٍ أَفَتَأْمُرُ أَيُّهَا الْأَمِيرُ حَدِيثَهُ تَحْدُثُ بَيْنَكَ وَ بَيْنَ أَمِيرِ الْمُؤْمِنِينَ وَ قَدْ قَتَلْتَ هَذَا الرَّجُلَ فَيَحْتَجُّ عَلَيْكَ بِمِثْلِ مَا احْتَجَّ بِهِ الرَّشِيدُ عَلَى جَعْفَرِ بْنِ يَحْيَى

Then Al-Hajjaj Bin Khaysama said to Al-Hassan Bin Sahl, 'Will be safe, O governor, if an event were to occur between you and commander of the faithful, and you had killed this man, so

he would argue against you with similar to what Al-Rasheed had argued with against Ja'far Bin Yahya?'

فَقَالَ الْحَسَنُ لِلْحَجَّاجِ جَزَاكَ اللَّهُ خَيْرًا ثُمَّ أَمَرَ بِرَفْعِ زَيْدٍ وَأَنْ يُرَدَّ إِلَى مَحْبَسِهِ فَلَمْ يَزَلْ مَحْبُوسًا إِلَى أَنْ أَظْهَرَ أَمْرُ إِبْرَاهِيمَ بْنِ الْمُهَدَّبِيِّ فَجَسَرَ أَهْلُ بَغْدَادَ بِالْحَسَنِ بْنِ سَهْلٍ فَأَخْرَجُوهُ عَنْهَا فَلَمْ يَزَلْ مَحْبُوسًا حَتَّى جُمِلَ إِلَى الْمَأْمُونِ فَبَعَثَ بِهِ إِلَى أَخِيهِ الرِّضَا ع فَأُطْلِقَهُ وَعَاشَ زَيْدُ بْنُ مُوسَى أَبِي الْحَسَنِ ع إِلَى آخِرِ خِلَافَةِ الْمُتَوَكِّلِ وَ مَاتَ بِسُرْمَنْ رَأَى.

Al-Hassan said to Al-Hajjaj, 'May Allah Recompense you goodly!' Then he ordered with raising Zayd and returning him to his prison. He did not cease to be imprisoned until the matter of Ibrahim Bin Al-Mahdi appeared. The people of Baghdad were audacious with Al-Hassan Bin Sahl and extracted him from it. He did not cease to be imprisoned until he was carried to Al-Mamoun. He had him sent to his brother^{-asws} Al-Reza^{-asws}. He^{-asws} freed him, and Zayd son of Musa Abu Al-Hassan^{-asws} lived up to the end of the caliphate of Al-Mutawakkal and died at Surmanrayy".³³⁴

2- ن، عيون أخبار الرضا عليه السلام ماجيلويه و ابن المتوكل و الهمداني جميعاً عن علي عن أبيه قال: حَدَّثَنِي يَاسِرٌ أَنَّهُ خَرَجَ زَيْدُ بْنُ مُوسَى أَخُو أَبِي الْحَسَنِ ع بِالْمَدِينَةِ وَ أُخْرِقَ وَ قُتِلَ وَ كَانَ يُسَمَّى زَيْدَ النَّارِ فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَأَسِيرَ وَ جُمِلَ إِلَى الْمَأْمُونِ فَقَالَ الْمَأْمُونُ أَذْهَبُوا بِهِ إِلَى أَبِي الْحَسَنِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya and Ibn Al Mutawakkal and Al Hamdany, altogether from Ali, from his father who said,

'It is narrated to me by Yasir that Zayd son of Musa^{-asws}, brother of Abu Al-Hassan^{-asws}, rebelled at Al-Medina, and burnt, and killed, and he was named as 'Zayd the fire'. Al-Mamoun sent (soldiers) to him and he was made a captive and carried to Al-Mamoun. Al-Mamoun said, 'Go with him to Abu Al-Hassan^{-asws}!'

قَالَ يَاسِرٌ فَلَمَّا أُدْخِلَ إِلَيْهِ قَالَ لَهُ أَبُو الْحَسَنِ ع يَا زَيْدُ أَعَزَّكَ قَوْلُ سَفِيلَةِ أَهْلِ الْكُوفَةِ إِنَّ فَاطِمَةَ أَحْصَنَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ دُرَيْتَهَا عَلَى النَّارِ ذَاكَ لِلْحَسَنِ وَ الْحُسَيْنِ ع خَاصَّةً

Yasir said, 'When he was entered to see him^{-asws}, Abu Al-Hassan^{-asws} said to him: 'O Zayd! The word of the lowly ones of the people of Al-Kufa, 'Fatima^{-asws} had guarded her^{-asws} chastity, so Allah^{-azwj} Prohibited her^{-asws} offspring unto the Fire (of Hell)', that is (only) for Al-Hassan^{-asws} and Al-Husayn^{-asws} in particular.

إِنْ كُنْتَ تَرَى أَنَّكَ نَعَصِي اللَّهَ وَ تَدْخُلُ الْجَنَّةَ وَ مُوسَى بْنُ جَعْفَرٍ ع أَطَاعَ اللَّهَ وَ دَخَلَ الْجَنَّةَ فَأَنْتَ إِذَا أُكْرِمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ مُوسَى بْنِ جَعْفَرٍ ع وَ اللَّهُ مَا يَنْأَلُ أَحَدٌ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ إِلَّا بِطَاعَتِهِ وَ زَعَمْتَ أَنَّكَ تَنَالُهُ بِمَعْصِيَةِ قَبْسٍ مَا زَعَمْتَ

If you are viewing that you can disobey Allah^{-azwj} and (still) enter the Paradise, and Musa^{-asws} Bin Ja'far^{-asws} obeyed Allah^{-azwj} and entered the Paradise, (you think) that you would be more honourable to Allah^{-azwj} Mighty and Majestic than Musa^{-asws} Bin Ja'far^{-asws}. By Allah^{-azwj}! No one can attain what is in the Presence of Allah^{-azwj} Mighty and Majestic except by his obedience, while you are claiming that you can attain it by disobeying Him^{-azwj}. Evil is what you are claiming!'

³³⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 1 b

فَقَالَ لَهُ زَيْدٌ أَنَا أَخُوكَ وَابْنُ أَبِيكَ

Zayd said to him^{-asws}, 'I am your^{-asws} brother and son of your^{-asws} father^{-asws}!'

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع أَنْتَ أَخِي مَا أَطَعْتَ اللَّهَ عَزَّ وَ جَلَّ إِنَّ نُوحًا ع قَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَخْكُمُ الْحَاكِمِينَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَأُخْرِجْهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَنْ يَكُونَ مِنْ أَهْلِهِ بِمَعْصِيَتِهِ.

Abu Al-Hassan^{-asws} said to him: 'You are my^{-asws} brother for as long as you obey Allah^{-azwj} Mighty and Majestic. Noah^{-as} had said: **'Lord! Surely, my son is from my family, and Your Promise is the Truth, and You are the best of the deciders'** [11:45]. Allah^{-azwj} Mighty and Majestic Said: **"O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46].** Allah^{-azwj} Mighty and Majestic Expelled him from being from his^{-as} family due to his disobedience".³³⁵

3- ن، عيون أخبار الرضا عليه السلام السنياني عن الأسدي عن صالح بن أحمد عن سهيل عن صالح بن أبي حماد عن الحسن بن موسى الوشاء البغدادي قال: كنت بخراسان مع علي بن موسى الرضا ع في مجلسه و زيد بن موسى حاضر قد أقبل على جماعة في المجلس ففتخروا عليهم و يقولون نحن و نحن و أبو الحسن ع مقبل على قوم يتحدثونهم

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Sinany, from Al Asady, from Salih Bin Ahmad, from Sahl, from Salih in Abu Hammad, from Al-Hassan Bin Musa Al Washa Al Baghdady who said,

'I was at Khurasan with Ali^{-asws} Bin Musa Al-Reza^{-asws} in his^{-asws} gathering, and Zayd son of Musa^{-asws} was present, having turn to a group in the gathering, priding upon them and said, 'Us!' 'And 'Us!' And Abu Al-Hassan^{-asws} was facing towards a group narrating to them.

فَسَمِعَ مَقَالَ زَيْدٍ فَالْتَمَتَ إِلَيْهِ فَقَالَ يَا زَيْدُ أَعَزَّكَ قَوْلُ نَافِلِي الْكُوفَةِ إِنَّ فَاطِمَةَ ع أَحْصَتْ فَرْجَهَا فَحَرَّمَ اللَّهُ دُرَّتَيْهَا عَلَى النَّارِ فَوَ اللَّهُ مَا ذَلِكَ إِلَّا لِلْحَسَنِ وَ الْحُسَيْنِ وَ وَلَدِ بَطْنِهَا خَاصَّةً

He^{-asws} heard the talk of Zayd, so he^{-asws} turned to him and said: 'Are you deceived by the words of the transmitters of Al-Kufa, '(Syeda) Fatima^{-asws} had protected her^{-asws} chastity, so Allah^{-azwj} Prohibited her^{-asws} offspring upon the Fire'? By Allah^{-azwj}! That is not (applicable) except to Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the children of her^{-asws} directly from her^{-asws} particular.

وَأَمَّا أَنْ يَكُونَ مُوسَى بْنُ جَعْفَرٍ ع يُطِيعُ اللَّهَ وَ يَصُومُ نَهَارَهُ وَ يَقُومُ لَيْلَهُ وَ تَعَصِيهِ أَنْتَ ثُمَّ تَجِئَانِ يَوْمَ الْقِيَامَةِ سَوَاءً لَأَنْتَ أَعَزُّ عَلَى اللَّهِ عَزَّ وَ جَلَّ مِنْهُ

And as for Musa^{-asws} Bin Ja'far^{-asws}, he^{-asws} was obeying Allah^{-azwj} and fasting his^{-asws} day and standing his^{-asws} night (in Salat), and you are disobeying Him^{-azwj}, then you would both be coming on the Day of Qiyamah as equals? Then (how come) you would be dearer to Allah^{-azwj} Mighty and Majestic than him^{-asws}!

إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ يَقُولُ لِمُحْسِنِنَا كِفْلَانِ مِنَ الْأَجْرِ وَ لِمُسِيئِنَا ضِعْفَانِ مِنَ الْعَذَابِ

³³⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 2

Ali^{-asws} Bin Al-Husayn^{-asws} had said: 'For our good doers there would be two portions of Recompense, and for our evil doers there would be double from the Punishments!'

قَالَ الْحَسَنُ الْوَشَاءُ ثُمَّ التَفَتَ إِلَيَّ فَقَالَ لِي يَا حَسَنُ كَيْفَ تَقْرَأُونَ هَذِهِ الْآيَةَ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ

Al-Hassan Al-Washa said, 'Then he^{-asws} turned towards me and said to me: 'O Hassan! How are you reading this Verse: **"O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46]?"**

فَقُلْتُ مِنَ النَّاسِ مَنْ يَقْرَأُ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ وَ مِنْهُمْ مَنْ يَقْرَأُ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَقَالَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ نَفَاهُ عَنْ أَبِيهِ

I said, 'From the people there is one who recites: 'It is a deed other than righteous', and from them is one who recites that he had done other than righteous deeds. So the one who recites as, 'he had done deeds other than righteous', negating him from his father^{-as}.

فَقَالَ عَ كَلَّا لَقَدْ كَانَ ابْنُهُ وَ لَكِنْ لَمَّا عَصَى اللَّهَ عَزَّ وَ جَلَّ نَفَاهُ عَنْ أَبِيهِ كَذَا مَنْ كَانَ مِنَّا لَمْ يُطِيعِ اللَّهَ عَزَّ وَ جَلَّ فَلَيْسَ مِنَّا وَ أَنْتَ إِذَا أَطَعْتَ اللَّهَ عَزَّ وَ جَلَّ فَأَنْتَ مِنَّا أَهْلُ الْبَيْتِ.

He^{-asws} said: 'Never! He was his^{-as} son, but when he disobeyed Allah^{-azwj} Mighty and Majestic, He^{-azwj} Negated him from his father^{-as}. Like that is the one who was from us not obeying Allah^{-azwj} Mighty and Majestic, and you, when you obey Allah^{-azwj} Mighty and Majestic, so you are from us^{-asws}, People^{-asws} of the Household'.³³⁶

4- ن، عيون أخبار الرضا عليه السلام الدقاق عن الأسدي عن صالح بن أبي حماد عن الحسن بن الجهم قال: كُنْتُ عِنْدَ الرِّضَا ع وَ عِنْدَهُ زَيْدُ بْنُ مُوسَى أَخُوهُ وَ هُوَ يَقُولُ يَا زَيْدُ أَتَى اللَّهَ فَإِنَّا بَلَعْنَا مَا بَلَعْنَا بِالتَّقْوَى فَمَنْ لَمْ يَتَّقِ وَ لَمْ يُزَاقِبْهُ فَلَيْسَ مِنَّا وَ لَسْنَا مِنْهُ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Daqqaq, from Al Asady, from Salih Bin Abu Hammad, from Al-Hassan Bin Al Jahm who said,

'I was in the presence of Al-Reza^{-asws} and with him^{-asws} was his^{-asws} brother Zayd son of Musa^{-asws}, and he^{-asws} was saying: 'O Zayd! Fear Allah^{-azwj}, for we have reached what we have reached due to piety. The one who does not fear and watch out for Him^{-azwj}, he isn't from us and we^{-asws} aren't from him.

يَا زَيْدُ إِيَّاكَ أَنْ تُحِينَ مِنْ بِهِ تَصُولُ مِنْ شِيعَتِنَا فَيَذْهَبَ نُورُكَ

O Zayd! Beware of belittling the one from our^{-asws} Shias having helped you, for your Noor would go away.

يَا زَيْدُ إِنَّ شِيعَتَنَا إِنَّمَا أَبْغَضَهُمُ النَّاسُ وَ عَادَوْهُمْ وَ اسْتَحْلَوْا دِمَاءَهُمْ وَ أَمْوَالَهُمْ لِمَحَبَّتِهِمْ لَنَا وَ اعْتِقَادِهِمْ لَوْلَايَتِنَا فَإِنْ أَنْتَ أَسَأْتَ إِلَيْهِمْ ظَلَمْتَ نَفْسَكَ وَ أَبْطَلْتَ حَقَّكَ

O Zayd! Our^{-asws} Shias rather, the people hate them, and are being inimical to them, and they are permitting (shedding of) their blood and (plundering) their wealth, due to their love for

³³⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 3

us^{-asws} and their believing in our^{-asws} Wilayah. So if you were to be evil to them, you would be unjust to your own self, and invalidate your own rights’.

قَالَ الْحَسَنُ بْنُ الْجَهْمِ ثُمَّ التَفَتَ عَ إِلَيَّ فَقَالَ لِي يَا ابْنَ الْجَهْمِ مَنْ خَالَفَ دِينَ اللَّهِ فَابْرَأْ مِنْهُ كَاتِباً مَنْ كَانَ مِنْ أَيْ قَبِيلَةٍ كَانَ وَ مَنْ عَادَى اللَّهَ فَلَا تُؤَالِهِ كَاتِباً مَنْ كَانَ مِنْ أَيْ قَبِيلَةٍ كَانَ

Al-Hassan Bin Al-Jahm said, ‘Then he^{-asws} turned towards me. He^{-asws} said to me: ‘O Ibn Al-Jahm! One who opposes the religion of Allah^{-azwj}, disavow from him, whoever it may be, from whichever tribe he may be, and one who is hostile to Allah^{-azwj}, do not befriend him, whoever it may be, from whichever tribe he may be!’

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَنْ ذَا الَّذِي يُعَادِي اللَّهَ قَالَ مَنْ يُعَصِّيه.

I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! And is that who would be hostile to Allah^{-azwj}?’ He^{-asws} said: ‘One who disobeys Him^{-azwj}’.³³⁷

5- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْقُطِيِّ قَالَ: كُنْتُ عِنْدَ الرِّضَا ع وَ كَانَ كَثِيراً مَا يَقُولُ اسْتَخْرِجْ مِنْهُ الْكَلَامَ يَغْنِي أَبَا جَعْفَرٍ فَقُلْتُ لَهُ يَوْمَ أَيُّ عُثُومِيكَ أَتَبَرُّ بِكَ قَالَ الْحُسَيْنُ فَقَالَ أَبُوهُ ع صَدَقَ وَ اللَّهُ هُوَ وَ اللَّهُ أَبَرُّهُمْ بِهِ وَ أَحَبُّهُمْ لَهُ صَلَّى اللَّهُ عَلَيْهِمْ جَمِيعاً.

(The book) ‘Qurb Al Asnad’ – Ibn Isa, from Al Bazanty who said,

‘I was in the Presence of Al-Reza^{-asws}, and he^{-asws} used to frequently said: ‘Extract some talk from him^{-asws}!’ – meaning Abu Ja’far^{-asws}. I said to him^{-asws} one day, ‘Which of your^{-asws} uncles is the most righteous with you^{-asws}?’ He^{-asws} said: ‘Al-Husayn’. His^{-asws} father^{-asws} said: ‘By Allah^{-azwj}, he^{-asws} speaks the truth! By Allah^{-azwj}, he is their most righteous with him^{-asws} and the best of them to him^{-asws}. May Allah^{-azwj} Send Salawaat upon them all!’³³⁸

6- ن، عيون أخبار الرضا عليه السلام الهمداني عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ بُرَيْدٍ قَالَ: كُنْتُ عِنْدَ أَبِي الْحَسَنِ الرِّضَا ع فَذَكَرَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ فَقَالَ إِنِّي جَعَلْتُ عَلَى نَفْسِي أَنْ لَا يُظَلِّلَنِي وَ إِثَاءَهُ سَقُفٌ بَيَّتْ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Al Hamdany, from Ali, from his father, from Umeyr Bin Bazeed who said,

‘I was in the presence of Abu Al-Hassan Al-Reza^{-asws} and Muhammad son of Ja’far^{-asws} Bin Muhammad^{-asws} was mentioned. He^{-asws} said: ‘I^{-asws} have made it upon me that one roof of a house will not shade me^{-asws} and him’.

فَقُلْتُ فِي نَفْسِي هَذَا يَأْمُرُنَا بِالْبِرِّ وَ الصِّلَةِ وَ يَقُولُ هَذَا لِعَمِّهِ

I said within myself, ‘This one instruct us with the righteousness and the connecting the kinship, and he^{-asws} is saying this for his^{-asws} own uncle!’

فَنَظَرُ إِلَيَّ فَقَالَ هَذَا مِنَ الْبِرِّ وَ الصِّلَةِ إِنَّهُ مَتَى بَاتَيْنِي وَ يَدْخُلُ عَلَيَّ فَيَقُولُ يَا فَيْصَلُ النَّاسُ وَ إِذَا لَمْ يَدْخُلْ عَلَيَّ وَ لَمْ أَدْخُلْ عَلَيْهِ لَمْ يُقْبَلْ قَوْلُهُ إِذَا قَالَ.

³³⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 4

³³⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 5

He^{-asws} looked at me. He^{-asws} said: 'This is from the righteousness and connecting the kinship. When he comes to me^{-asws} and enters to see me, he speaks regarding me^{-asws} and the people ratify him, and when he does not enter to see me^{-asws} and I^{-asws} don't enter to see him, his word would not be accepted when he says it'.³³⁹

7- ن، عيون أخبار الرضا عليه السلام العطّار عن أبيه و سعدٍ معاً عن ابن أبي الخطاب عن البرزطي عن عبد الصمد بن عبيد الله عن محمد بن الأثيرم وكان على شرط محمد بن سليمان العلوي بالمدينة أيام أبي السرايا قال: اجتمع إليه أهل بيته وغيرهم من قرشي قبائعه وقالوا له لو بعثت إلى أبي الحسن الرضا ع كان معنا وكان أمرنا واحداً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Attar, from his father and Sa'ad, both together from Ibn Abu Al Khattab, from Al Bazanty, from Abdul Samad Bin Ubeydullah, from Muhammad Bin Asar, and he was in charge upon the police of Muhammad Bin Suleyman Al Alawy at Al-Medina in the days of Abu Al Saraya, said,

'His family members and others from Qureysh gathered to him and they pledged allegiances to him, and said to him, 'If you could send someone to Abu Al-Hassan Al-Reza^{-asws} to be with us, and our matter would be one'.

قال فقال محمد بن سليمان اذهب إليه فأقرئه السلام و قل له إن أهل بيتك اجتمعوا و أحبوا أن تكون معهم فإن رأيت أن تأتيهم فافعل

He (the narrator) said, 'Muhammad Bin Suleyman said, 'Go to him^{-asws} and convey the greetings and say to him^{-asws}, 'The people of your^{-asws} household have gathered and they love it if you^{-asws} happen to be with them. So, if you^{-asws} see fit to come to us, then do so!'

قال فأتيته و هو بالحمراء فأذيت ما أرسلني به إليه فقال أقرئه مني السلام و قل له إذا مضى عشرون يوماً أتيتك

He (the narrator) said, 'I went to him^{-asws}, and he^{-asws} was at Al-Hamra'a. I delivered what he had sent me to him^{-asws} with. He^{-asws} said: 'Convey to him the greetings from me^{-asws} and said to him: 'When twenty days have passed by, I^{-asws} shall come to you'.

قال فجئت فأبلغته ما أرسلني به إليه فمكثنا أياماً فلما كان يوم ثمانية عشر جاءنا وراق قائد الجلودي فقاتلنا فهزمنا فخرجت هارباً نحو الصوريين فإذا هاتفت يهتف بي يا أثيرم فالتفت إليه فإذا أبو الحسن الرضا ع و هو يقول مضت العشرون أم لا و هو محمد بن سليمان بن داود بن الحسن بن الحسين بن علي بن أبي طالب ع.

He (the narrator) said, 'I came and delivered to him what he^{-asws} had sent me to him with. We waited for days. When it was the eighteenth day, Waraqa, a guide of Al-Jaloudy came to us. We fought and we were defeated. I went out fleeing towards Al-Sowreyn. There was a caller calling me: 'O Asram!' I turned to him, and behold, it was Abu Al-Hassan Al-Reza^{-asws}, and he^{-asws} was saying: 'Twenty days have passed by or not?' And he was Muhammad Bin Suleyman Bin Dawood Bin Al-Hassan son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}'.³⁴⁰

³³⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 6

³⁴⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 7

8- ن، عيون أخبار الرضا عليه السلام علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي رحمه الله قال حدثني أبي و محمد بن علي بن ماجيلويه جميعاً عن أحمد بن أبي عبد الله البرقي عن أبيه عن الحسين بن موسى بن جعفر بن محمد قال: كنا حول أبي الحسن الرضا ع و نحن شبان من بني هاشم إذ مر علينا جعفر بن عمر العلوي و هو رث الهيئة فنظر بعضنا إلى بعض و ضحكنا من هيئة جعفر بن عمر

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy who said, 'It is narrated to me by my father, and Muhammad Bin Ali Bin Majaylawiya, altogether from Ahmad Bin Abu Abdullah Al Barqy, from his father,

'From Al-Husayn son of Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws}, said, 'We were around Abu Al-Hassan Al-Reza^{asws}, and we were youths from the clan of Hashim^{saww}, when Ja'far Bin Umar Al-Alawy passed by us, and he was of shabby appearance. We looked at each other and we laughed from the appearance of Ja'far Bin Umar.

فقال الرضا ع لزوجته عن قريب كثير المال كثير التبع فما مضى إلا شهر أو نحوهُ حتى ولى المدينة و حسنت حاله و كان يمر بنا و معه الخصيان و الحشم و جعفر هذا هو جعفر بن محمد بن عمر بن الحسن بن علي بن الحسين بن علي بن أبي طالب ع.

Al-Reza^{asws} said: 'Very soon you shall be seeing him being with a lot of wealth, a lot of followers'. There did not pass by except a month or approximate to it, until he became governor of Al-Medina and his state was excellent, and he was passing by us and with him were the eunuchs, and the servants. And this Ja'far, he is Ja'far Bin Muhammad Bin Umar Bin Al-Hassan Bin Umar son of Ali Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}'.³⁴¹

9- ن، عيون أخبار الرضا عليه السلام النيهقي عن الصولي عن أبي ذكوان عن إبراهيم بن العباس قال: كانت البيعة للرضا ع لحمس خلون من شهر رمضان سنة إحدى و مائتين و زوجته ابنته أم حبيب في أول سنة اثنين و مائتين الخبر.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Bayhaqi, from Al Sowly, from Abu Zakwan, from Ibrahim Bin Al Abbas who said,

'The allegiance for Al-Reza^{asws} took place on the fifth (day) vacant from the month of Ramazan of the year two hundred and one, and he (Al-Mamoun) got his daughter umm Habeeb to be married to him^{asws} during the beginning of the year two hundred and two' – the news".³⁴²

10- قب، المناقب لابن شهر آشوب دخل زيد بن موسى بن جعفر ع على المأمون فأكرمه و عنده الرضا ع فسلم زيد عليه فلم يجبه فقال أنا ابن أبيك و لا ترد علي سلامي

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'Zayd son of Musa^{asws} Bin Ja'far^{asws} entered to see Al-Mamoun. He honoured him, and Al-Reza^{asws} was with him. Zayd greeted unto him^{asws}, but he^{asws} did not answer him. He said, 'I am a son of your^{asws} father^{asws}, and you^{asws} are not responding to me of my greeting?'

فقال ع أنت أخي ما أطعت الله فإذا عصيت الله لا إزاء بيني و بينك.

³⁴¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 8

³⁴² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 9

He^{-asws} said: 'You are my^{-asws} brother for as long as you obey Allah^{-azwj}. When you disobey Allah^{-azwj}, there is no brotherhood between me^{-asws} and you'.³⁴³

11- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ وَأَنَا أَوْلَادُهُ فَكَانُوا سِتَّةَ خَمْسَةٍ دُكُورٍ وَبِنْتُ وَاحِدَةٍ وَأَسْمَاءُ أَوْلَادِهِ مُحَمَّدُ الْقَانِعُ الْحَسَنُ جَعْفَرُ إِبْرَاهِيمَ الْحُسَيْنِ وَعَائِشَةُ

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said,

'And as for his^{-asws} children, they were six – five males and one daughter. And the names of his^{-asws} children are Muhammad^{-asws}, Al-Qanie, Al-Hassan, Ja'far, Ibrahim, Al-Husayn, and Ayesha.

وَقَالَ عَبْدُ الْعَزِيزِ بْنُ الْأَخْضَرِ لَهُ مِنَ الْوُلَدِ خَمْسَةُ رِجَالٍ وَابْنَةٌ وَاحِدَةٌ هُمُ مُحَمَّدُ الْإِمَامُ وَأَبُو مُحَمَّدٍ الْحَسَنُ وَجَعْفَرُ وَإِبْرَاهِيمَ وَالْحُسَيْنُ وَعَائِشَةُ.

And Abdul Aziz Bin Al-Akhzar said, 'For him^{-asws}, from there children, there were five men and one daughter. They are, Muhammad^{-asws} the Imam^{-asws}, and Abu Muhammad Al-Hassan, and Ibrahim, and Al-Husayn, and Ayesha'.³⁴⁴

وَمِنْ دَلَالِ الْجَمْعِيِّ عَنِ حَنَانِ بْنِ سَلَيْبٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا عَ أَيْكُنُ إِمَامٌ لَيْسَ لَهُ عَقِبٌ فَقَالَ أَبُو الْحَسَنِ أَمَا إِنَّهُ لَا يُؤَلَّدُ لِي إِلَّا وَاحِدٌ وَلَكِنَّ اللَّهَ يُنْشِئُ ذُرِّيَّةً كَثِيرَةً

And from 'Dalail' of Al Himeyri, from Hanan Bin Sadeyr who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'Can the Imam^{-asws} be such that there isn't any posterity for him^{-asws}?' Abu Al-Hassan^{-asws} said: 'But there has not been born for me^{-asws} except one. But Allah^{-azwj} would Cause many offspring to grow'.

قَالَ أَبُو خِدَاشٍ سَمِعْتُ هَذَا الْحَدِيثَ مُنْذُ ثَلَاثِينَ سَنَةً.

Ani Khidash said, 'I have been hearing this Hadeeth for thirty years'.³⁴⁵

وَقَالَ ابْنُ الْخَشَّابِ وَلِدَ لَهُ خَمْسُ بَنِينَ وَابْنَةٌ وَاحِدَةٌ وَأَسْمَاءُ بَنِيهِ مُحَمَّدُ الْإِمَامُ أَبُو جَعْفَرٍ الثَّانِي أَبُو مُحَمَّدٍ الْحَسَنُ وَجَعْفَرُ وَإِبْرَاهِيمَ وَالْحَسَنُ وَعَائِشَةُ فَقَطْ.

And Ibn Al Khashab said,

'There were born for him^{-asws}, five sons and one daughter. The names of his^{-asws} sons are – Muhammad^{-asws} the Imam Abu Ja'far^{-asws} the 2nd, Abu Muhammad Al-Hassan, and Ja'far, and Ibrahim, and Al-Hassan, and Ayesha only'.³⁴⁶

12- عم، إعلام الوری قب، المناقب لابن شهر آشوب كَانَ لِلرِّضَا عَ مِنَ الْوُلَدِ ابْنُهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْجَوَادُ لَا غَيْرَ.

³⁴³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 10

³⁴⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 11 a

³⁴⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 11 b

³⁴⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 11 c

(The book) 'I'lam Al Wara', (and) 'Al Manaqib' of Ibn Shehr Ashub –

'There were for Al-Reza^{-asws}, from the children, was his^{-asws} son^{-asws} Abu Ja'far Muhammad^{-asws} Bin Ali Al-Jawad, no one else!'"³⁴⁷

13- د، العدد القوية كَانَ لَهُ ع وَلَدَانِ أَحَدُهُمَا مُحَمَّدٌ وَ الْآخَرُ مُوسَى لَمْ يَبْقَ عَظِيمًا.

(The book) 'Al Adad Al Qawiya' –

'There were two sons for him^{-asws}, one of them Muhammad^{-asws}, and the other one Musa. He^{-asws} did not leave behind other than them both'"³⁴⁸

17- فِي كِتَابِ الدُّرِّ، مَضَى الرِّضَا ع وَ لَمْ يَبْقَ عَ وَلَدًا إِلَّا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع وَ كَانَ سِنُهُ يَوْمَ وَفَاةِ أَبِيهِ سَبْعَ سِنِينَ وَ أَشْهُرًا.

In 'Kitab Al Durr' –

'Al-Reza^{-asws} passed away and did not leave children except Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, and his^{-asws} age on the day his^{-asws} father^{-asws} passed away, was seven years and one month'"³⁴⁹

14- كَشَّ، رَجَالُ الْكَشِيِّ حَمْدُوهُ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِيهِ قَالَ: لَمَّا كَانَ مِنْ أَمْرِ أَبِي الْحَسَنِ مَا كَانَ قَالَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ ابْنَا أَبِي سَمَّالٍ فَتَأْتِي أَحْمَدَ ابْنَهُ فَاحْتَلَفَا إِلَيْهِ زَمَانًا فَلَمَّا خَرَجَ أَبُو السَّرَّاجَا خَرَجَ أَحْمَدُ بْنُ أَبِي الْحَسَنِ ع مَعَهُ

(The book) 'Rijal' of Al Kashy – Hamdawiya, from Al-Hassan Bin Musa, form Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Aseyd who said,

'When it was from the matter of Abu Al-Hassan (Musa^{-asws}) what happened, Ibrahim and Ismail, two sons of Abu Sammal said, 'We went to his^{-asws} son Ahmad and interchanged with him for a long time. When Abu Al-Saraja came out (in rebellion), Ahmad son of Abu Al-Hassan^{-asws} came out with him.

فَأْتَيْنَا إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ قُلْنَا لَهُمَا إِنَّ هَذَا الرَّجُلَ قَدْ خَرَجَ مَعَ أَبِي السَّرَّاجَا فَمَا تَقُولَانِ

Ibrahim and Ismail came to us, and we said to them, 'This man has come out (in rebellion) with Abu Al-Saraya, so what you two saying?'

قَالَ فَأَنْكَرَا ذَلِكَ مِنْ فِعْلِهِ وَ رَجَعَا عَنْهُ وَ قَالَا أبا [أَبُو] الْحَسَنِ حَيٌّ نَثَبْتُ عَلَى الْوُفِّ وَ أَحْسَبُ هَذَا يَعْنِي إِسْمَاعِيلَ مَاتَ عَلَى شَكِّهِ.

He (the narrator) said, 'They disliked that from his deed and retracted from it, and they said, 'Abu Al-Hassan^{-asws} is (still) alive. We shall stay affirmed upon the stopping (no more Imams^{-asws}), and I reckon this one, meaning Ismail, died upon his doubt'"³⁵⁰

³⁴⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 12

³⁴⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 13 a

³⁴⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 13 b

³⁵⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 14

15- كش، رجال الكشي قرأت في كتاب محمد بن الحسن بن بNDAR بِحَظِّهِ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ: قَالَ لِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَشْتَهِي أَنْ أَذْخُلَ عَلَى أَبِي الْحَسَنِ الرِّضَا عَ أُسَلِّمَ عَلَيْهِ فُلْتُ فَمَا يَمْنَعُكَ مِنْ ذَلِكَ قَالَ الْإِجْلَالُ وَ الْهَيْبَةُ لَهُ وَ أَتَقِي عَلَيْهِ

(The book) 'Rijal' of Al Kashy – I read in a book of Muhammad Bin Al-Hassan Bin Bundar in his handwriting, 'It is narrated to me by Muhammad Bin Yahya Al Attar, from Ali Bin Al Hakam, from Suleyman Bin Ja'far who said,

'Ali Bin Ubeydullah Bin Al-Husayn son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} said to me, 'I desire to go and see Abu Al-Hassan Al-Reza^{-asws} to greet unto him^{-asws}'. I said, 'So what prevents you from that?' He said, 'Reverence and awe for him^{-asws} and I fear upon him^{-asws}'.

قَالَ فَاعْتَلَّ أَبُو الْحَسَنِ عَ عَلَّةً خَفِيفَةً وَ قَدْ عَادَهُ النَّاسُ فَلَقِيْتُ عَلِيَّ بْنَ عَبْدِ اللَّهِ فَقُلْتُ قَدْ جَاءَكَ مَا تُرِيدُ قَدْ اعْتَلَّ أَبُو الْحَسَنِ عَ عَلَّةً خَفِيفَةً وَ قَدْ عَادَهُ النَّاسُ فَإِنْ أَرَدْتَ الدُّخُولَ عَلَيْهِ فَالْيَوْمَ

He (the narrator) said, 'Abu Al-Hassan^{-asws} became ill with a slight illness and the people were consoling him^{-asws}. I met Ali Bin Ubeydullah. I said, 'It has come, what you wanted. Abu Al-Hassan^{-asws} has become ill with a slight illness and the people are consoling him^{-asws}. If you want to enter to see him^{-asws}, then it is today!'

قَالَ فَجَاءَ إِلَى أَبِي الْحَسَنِ عَ عَائِدًا فَلَقِيَهُ أَبُو الْحَسَنِ عَ بِكُلِّ مَا يُحِبُّ مِنَ الْمَنْزِلَةِ وَ التَّعْظِيمِ فَفَرِحَ بِذَلِكَ عَلِيُّ بْنُ عَبْدِ اللَّهِ فَفَرِحَ شَدِيدًا ثُمَّ مَرَضَ عَلِيُّ بْنُ عَبْدِ اللَّهِ فَعَادَهُ أَبُو الْحَسَنِ عَ وَ أَنَا مَعَهُ فَجَلَسَ حَتَّى خَرَجَ مَنْ كَانَ فِي الْبَيْتِ

He (the narrator) said, 'He came to Abu Al-Hassan^{-asws} as a consoler. Abu Al-Hassan^{-asws} received him with all what he loved, from the status and the reverence. Ali Bin Ubeydullah was happy with that with intense happiness. Then Ali Bin Ubeydullah fell sick, so Abu Al-Hassan^{-asws} (came to) console him, and I was with him. He^{-asws} sat down until the ones who were in the room had gone out.

فَلَمَّا خَرَجْنَا أَخْبَرَنِي مَوْلَاةٌ لَنَا أَنَّ أُمَّ سَلَمَةَ امْرَأَةَ عَلِيٍّ بْنِ عَبْدِ اللَّهِ كَانَتْ مِنْ وَرَاءِ الْبَيْتِ تَنْظُرُ إِلَيْهِ فَلَمَّا خَرَجَ خَرَجَتْ وَ انْكِبَتْ عَلَى الْمَوْضِعِ الَّذِي كَانَ أَبُو الْحَسَنِ فِيهِ جَالِسًا تُقْبِلُهُ وَ تَتَمَسَّحُ بِهِ

When we had gone out, a maid of ours, inform us that Umm Salama, wife of Ali Bin Ubeydullah, was looking at him from behind the curtain. When he went out, she came out and devoted to the place in which Abu Al-Hassan^{-asws} had been sitting in, kissing it and touching it.

قَالَ سُلَيْمَانُ ثُمَّ دَخَلْتُ عَلَى عَلِيٍّ بْنِ عَبْدِ اللَّهِ فَأَخْبَرَنِي بِمَا فَعَلَتْ أُمُّ سَلَمَةَ فَخَبَّرْتُ بِهِ أَبُو [أَبَا] الْحَسَنِ عَ قَالَ يَا سُلَيْمَانُ إِنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ وَ امْرَأَتَهُ وَ وَلَدَهُ مِنْ أَهْلِ الْجَنَّةِ يَا سُلَيْمَانُ إِنَّ وَلَدَ عَلِيٍّ وَ فَاطِمَةَ عَ إِذَا عَرَفَهُمُ اللَّهُ هَذَا الْأَمْرُ لَمْ يَكُونُوا كَالنَّاسِ.

Suleyman said, 'Then I entered to see Ali Bin Ubeydullah. He informed me with what Umm Salama had done. I informed Abu Al-Hassan^{-asws} with it. He^{-asws} said: 'O Suleyman! Ali Bin Ubeydullah and his wife and his children are from the people of Paradise. O Suleyman! The

children of Ali^{-asws} and Fatima^{-asws}, when Allah^{-azwj} Introduces them to this matter, they do become like the people (such as you have found them)".³⁵¹

16- كا، الكافي الحسين بن أحمد عن أحمد بن هلال عن ياسر الخادم قال: فُلْتُ لِأبي الحسن الرضا ع رَأَيْتُ فِي النَّوْمِ كَأَنَّ قَفْصاً فِيهِ سَبْعَ عَشْرَةَ قَارُورَةً إِذْ وَقَعَ الْقَفْصُ وَ تَكَسَّرَتِ الْقَوَارِيرُ

(The book) 'Al Kafi' - Al-Husayn Bin Ahmad Bin Hilal, from Yaser Al-Khadam who said:

I said to Abu Al-Hassan Al-Reza^{-asws}, 'I saw (a dream) during the sleep, as if there was a cage in which were seventeen bottles. There was an impact upon the cage and the bottles broke'.

فَقَالَ إِنَّ صَدَقَتْ رُؤْيَاكَ يُخْرُجُ رَجُلٌ مِنْ أَهْلِ بَيْتِي بِمِثْلِكَ سَبْعَةَ عَشَرَ يَوْماً ثُمَّ يَمُوتُ فَخَرَجَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِالْكَوْفَةِ مَعَ أَبِي السَّرَّاءِ فَمَكَثَ سَبْعَةَ عَشَرَ يَوْماً ثُمَّ مَاتَ.

He^{-asws} said: 'If your dream is true, a man from my^{-asws} Household would come out, govern for seventeen days, then die'. Muhammad Bin Ibrahim came out at Al-Kufa along with Abu Al-Saraaya. He remained for seventeen days, then died".³⁵²

هو محمد بن إبراهيم بن إسماعيل- طباطبا بن إبراهيم بن الحسن بن الحسن ابن علي بن أبي طالب عليهم السلام،

Note: He is Muhammad Bin Ibrahim Bin Ismail Tabataba Bin Ibrahim Bin Al-Hassan son of Al-Hassan Bin Ali Bin Abu Talib^{-asws}.

و أبو السرايا هو السري بن منصور كان من أمراء المأمون فخالفه و غاب في نواحي السواد فلقبه محمد بن إبراهيم و وعده على الخروج، راجع القصة في مقاتل الطالبين- ط النجف- ص 338- 353.

And Abu Al Saraya, he is Al Sary Bin Mansour. He was from the commanders of Al Mamouh, He opposed him and disappeared in the deserted areads. Muhammad Bin Ibrahim met him and promised him upon the going out (to rebel) – refer to 'Maqatal Al Talibeen', printed in Al Najaf, P 338-353.

17- كا، الكافي أحمد بن مهران عن محمد بن علي عن أبي الحكم عن عبد الله بن إبراهيم الجعفري و عبد الله بن محمد بن عمارة عن يزيد بن سليط قال: لَمَّا أَوْصَى أَبُو إِبْرَاهِيمَ ع أَشْهَدَ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ الْجَعْفَرِيَّ وَ إِسْحَاقَ بْنَ مُحَمَّدٍ الْجَعْفَرِيَّ وَ إِسْحَاقَ بْنَ جَعْفَرٍ وَ جَعْفَرَ بْنَ صَالِحٍ وَ مُعَاوِيَةَ الْجَعْفَرِيَّ وَ يَحْيَى بْنَ الْحُسَيْنِ بْنِ زَيْدٍ وَ عَلِيَّ وَ سَعْدَ بْنَ عِمْرَانَ الْأَنْصَارِيَّ وَ مُحَمَّدَ بْنَ الْحَارِثِ الْأَنْصَارِيَّ وَ يَزِيدَ بْنَ سَلِيطِ الْأَنْصَارِيَّ وَ مُحَمَّدَ بْنَ جَعْدِ بْنِ سَعْدِ الْأَسْلَمِيِّ وَ هُوَ كَاتِبُ الْوَصِيَّةِ

(The book) 'Al Kafi' – Ahmad Bin Mihran, from Muhammad Bin Ali, from Abu Al Hakam who said, 'Abdullah Bin Ibrahim Al Ja'fary and Abdullah Bin Muhammad Bin Umara narrated to me from Yazeed Bin Saleyt who said,

'When Abu Ibrahim^{-asws} (Musa Bin Ja'far^{-asws} bequeathed, it was witnessed by Ibrahim Bin Muhammad Al-Ja'fary, and Is'haq Bin Muhammad Al Ja'fary, and Is'haq Bin Ja'far Bin Muhammad, and Ja'far Bin Salih and Muawiya Al Ja'fary, and Yahya Bin Al-Husayn Bin Zyad Bin Ali, and Sa'ad Bin Imran Al Ansary, and Muhammad Bin Al Haris Al Ansary, and Yazeed Bin

³⁵¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 15

³⁵² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 16

Saleet Al Ansary, and Muhammad Bin Ja'd Bin Sa'd Al Aslamy, and he was the writer of the bequest.

الأولى أشهدهم أنه يشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله و أن الساعة آتية لا ريب فيها و أن الله يبعث من في القبور و أن البعث بعد الموت حق و أن الوعد حق و أن الحساب حق و أن القضاء حق و أن الوقوف بين يدي الله حق و أن ما جاء به محمد ص حق و أن ما نزل به الروح الأمين حق على ذلك أختا و عليه أموث و عليه أبعث إن شاء الله

The first of what they witnessed what that he^{-asws} testified: 'There is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, and that the Resurrection after the death is true, and that the Promise is true, and that the Reckoning is true, and the Judgment is true, and that the pausing in front of Allah^{-azwj} is true, and that whatever the Trustworthy Sprit descended with is true. Upon that I^{-asws} live and upon it I^{-asws} pass away, and upon it I^{-asws} shall be Resurrected, if Allah^{-azwj} so Desires.

و أشهدهم أن هذه وصيتي بخطي و قد نسخت وصية جدي أمير المؤمنين علي بن أبي طالب ع و وصية محمد بن علي قبل ذلك نسختها خرفاً بحرف و وصية جعفر بن محمد على مثل ذلك و أبي قد أوصيت إلى علي و بني بعد معه

And I keep them as witnesses that this here is my^{-asws} bequest in my^{-asws} own handwriting, and I^{-asws} have copied the bequest of my^{-asws} grandfather^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} and the Bequest of Muhammad^{-asws} Bin Ali^{-asws} before that, copying it letter by letter, and the Bequest of Ja'far^{-asws} Bin Muhammad^{-asws} was upon similar to that, and I^{-asws} hereby bequeath to my^{-asws} son^{-asws} Ali^{-asws}, and my^{-asws} son after with him^{-asws}.

إن شاء و آتس منهم رُشداً و أحب أن يقرهم فذلك له و إن كرههم و أحب أن يخرجهم فذلك له و لا أمر لهم معه

If he^{-asws} so desires he^{-asws} can be amiable with them rightfully, and I^{-asws} would love it for them to acknowledge him^{-asws}. So that is for him^{-asws}, and if he^{-asws} dislikes them and loves to take them out, so that is for him^{-asws}, and there is no command for them along with him^{-asws}.

و أوصيت إليه بصدقاتي و أموالي و موالي و صبياتي الذين خلقت و ولدي [و] إلى إبراهيم و العباس و قاسم و إسماعيل و أحمد و أم أحمد و إلى علي أمر نسائي و هوهم و ثلث صدقة أبي و ثلثي يضعه حيث يرى و يجعل فيه ما يجعل ذو المال في ماله

And I^{-asws} am bequeathing to him^{-asws} with my charities, and my^{-asws} wealth, and my^{-asws} slaves, and the children which I^{-asws} am leaving behind, and my^{-asws} sons to Ibrahim, and Al-Abbas, and Qasim, and Ismail, and Ahmad, and the uncle of Ahmad, and to Ali^{-asws} is the matter of my^{-asws} womenfolk, besides them, and a third of the charity of my^{-asws} father^{-asws}, and two thirds he^{-asws} can place wherever he^{-asws} so sees fit, and he^{-asws} can make to be in it whatever he^{-asws} so makes to be in it with the wealth in his^{-asws} wealth.

فإن أحب أن يبيع أو يهب أو ينحل أو يتصدق بما على من سميت له و على غير من سميت

If he^{-asws} so likes, he^{-asws} can sell, or gift, or confer, or give charity with it upon the ones I^{-asws} have named for him, and upon other than the ones I^{-asws} have named for him^{-asws}.

فَذَلِكَ لَهُ وَهُوَ أَنَا فِي وَصِيَّتِي فِي مَالِي وَ فِي أَهْلِي وَ وَلَدِي وَ إِن رَأَى أَنْ يُقَرَّرَ إِخْوَتَهُ الَّذِينَ سَمَّيْتُهُمْ فِي كِتَابِي هَذَا أَقَرُّهُمْ وَ إِن كَرِهَ فَلَهُ أَنْ يُخْرِجَهُمْ غَيْرَ مُثَرَّبٍ عَلَيْهِ وَ لَا مُرْدُودٍ

So that is for him^{-asws}, and he^{-asws} is me^{-asws} in my^{-asws} bequest with regards to my^{-asws} wealth and regarding my^{-asws} family, and my^{-asws} children. And if he^{-asws} sees fit to accept his^{-asws} brothers whom I^{-asws} have named in this letter of mine, he^{-asws} accepts them, and if he dislikes it, so it is for him^{-asws} that he^{-asws} takes them out without being blamed over it nor rejected.

فَإِنْ أَنَسَ مِنْهُمْ غَيْرَ الَّذِي فَارَقْتُهُمْ عَلَيْهِ فَأَحَبُّ أَنْ يُرَدُّهُمْ فِي وَلَايَةِ ذَلِكَ لَهُ وَ إِن أَرَادَ رَجُلٌ مِنْهُمْ أَنْ يُزَوِّجَ أُخْتَهُ فَلَيْسَ لَهُ أَنْ يُزَوِّجَهَا إِلَّا بِإِذْنِهِ وَ أَمْرِهِ فَإِنَّهُ أَعْرِفُ بِمَتَاحِجِ قَوْمِهِ

If he^{-asws} is amiable from them with other than which I^{-asws} have separated from them upon. If he^{-asws} loves to repel them regarding the Wiyalah, so that is for him, and if a man from them intends to get his sister married, so it would not be for him if he gets her married except by his^{-asws} permission and his^{-asws} orders, for he^{-asws} recognises the marriages of his^{-asws} people.

وَ أَيُّ سُلْطَانٍ أَوْ أَحَدٍ مِنَ النَّاسِ كَفَّهُ عَنْ شَيْءٍ أَوْ حَالَ بَيْنَهُ وَ بَيْنَ شَيْءٍ بِمَا ذَكَرْتُ فِي كِتَابِي هَذَا أَوْ أَحَدٍ مِمَّنْ ذَكَرْتُ فَهُوَ مِنَ اللَّهِ وَ رَسُولِهِ بَرِيءٌ وَ اللَّهُ وَ رَسُولُهُ مِنْهُ بَرَاءٌ وَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ لَعْنَةُ الْأَعْيُنِ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ جَمَاعَةِ الْمُؤْمِنِينَ

And whichever ruler, or anyone from the people stops him^{-asws} from something, or obstruct between him and something from what I^{-asws} mentioned in this letter of mine^{-asws}, or anyone from whom I^{-asws} mentioned, so he would be disavowed from Allah^{-azwj} and from His^{-asws} Rasool^{-saww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} would be disavowed from him, and upon him would be the Curse of Allah^{-azwj} and His^{-azwj} Wrath, and the Curses of the cursers, and the Angels of Proximity, and the Prophets^{-as}, and the Messenger Prophets^{-as}, and the group of Momineen.

وَ لَيْسَ لِأَحَدٍ مِنَ السَّلَاطِينِ أَنْ يَكْفُهُ عَنْ شَيْءٍ وَ لَيْسَ لِي عِنْدَهُ تَبَعَةٌ وَ لَا تَبَاعَةٌ وَ لَا لِأَحَدٍ مِنْ وَلَدِي لَهُ قِبَلِي مَالٌ وَ هُوَ مُصَدِّقٌ فِيمَا ذَكَرْتُ فَإِنْ أَقَالَ فَهُوَ أَعْلَمُ وَ إِن أَكْثَرَ فَهُوَ الصَّادِقُ كَذَلِكَ وَ إِنَّمَا أَرَدْتُ بِإِدْخَالِ الَّذِينَ أَدْخَلْتُ مَعَهُ مِنْ وَلَدِي التَّنْوِيَةَ بِأَسْمَائِهِمْ وَ التَّشْرِيفَ لَهُمْ

And it isn't for anyone from the ruling authorities that they stop him^{-asws} from anything, and it isn't for me^{-asws} with him^{-asws} any demand nor a complaint, nor is there for any one of my^{-asws} children to him^{-asws} before me^{-asws} regarding wealth. He^{-asws} is the ratifier regarding what I^{-asws} mentioned. If it is less, he^{-asws} would be knowing, and if it is more, he^{-asws} is the rightful with that. And rather, I^{-asws} intended by the inclusion of those whom I^{-asws} included with him^{-asws} from my^{-asws} children, for the noting of their names and the nobility for them.

وَ أُمَهَاتُ أَوْلَادِي مَنْ أَقَامَتْ مِنْهُنَّ فِي مَنْزِلِهَا وَ جَوَائِزُهَا فَلَهَا مَا كَانَ يَجْرِي عَلَيْهَا فِي حَيَاتِي إِذَا رَأَى ذَلِكَ وَ مَنْ خَرَجَتْ مِنْهُنَّ إِلَى زَوْجٍ فَلَيْسَ لَهَا أَنْ تَرْجِعَ خَوَايَ إِلَّا أَنْ يَرَى عَلَيَّ غَيْرَ ذَلِكَ وَ بَنَاتِي بِمِثْلِ ذَلِكَ وَ لَا يُزَوِّجُ بَنَاتِي أَحَدٌ مِنْ إِخْوَتِي مِنْ أُمَهَاتِي وَ لَا سُلْطَانٌ وَ لَا عَمٌّ إِلَّا بِرَأْيِهِ وَ مَشُورَتِهِ

And the mothers of my^{-asws} children, the one from them who stays in her house and her veil, so it would be for her, whatever (expenditure monies) flowed upon her during my^{-asws} lifetime, if he^{-asws} sees that, and the one from them who goes out to marry, so there wouldn't be for her that she returns to my^{-asws} house except if Ali^{-asws} views other than that. And my^{-asws} daughter are with the likes of that. And none shall my^{-asws} daughters get married off by

anyone from their brothers from their mothers, nor one with authority, nor a paternal uncle except by his^{-asws} view and his^{-asws} consultation.

فَإِنْ فَعَلُوا غَيْرَ ذَلِكَ فَقَدْ خَالَفُوا اللَّهَ وَرَسُولَهُ وَجَاهَدُوهُ فِي مُلْكِهِ وَهُوَ أَعْرَفُ بِمَنَاجِحِ قَوْمِهِ فَإِنْ أَرَادَ أَنْ يُزَوِّجَ زَوْجًا وَ إِنْ أَرَادَ أَنْ يَتَرَكَ تَرَكَ وَ قَدْ أُوصِيَتْهُمْ بِغَلِّ مَا ذَكَرْتُ فِي كِتَابِي هَذَا

If they were to do other than that, so they would have opposed Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and they would have fought against Him^{-azwj} in His^{-azwj} Kingdom, and he^{-asws} is more knowing of the marriages of his^{-asws} people. If he^{-asws} wants to get them married, so they get married, and if he^{-asws} wants them to leave it, so they should leave it, and I^{-asws} have already bequeathed to them with the likes of what I^{-asws} mentioned in this letter of mine^{-asws}.

وَ جَعَلْتُ اللَّهَ عَزَّ وَ جَلَّ عَلَيْهِمْ شَهِيداً وَ هُوَ وَ أُمُّ أَحْمَدَ شَاهِدَانِ وَ لَيْسَ لِأَحَدٍ أَنْ يَكْشِفَ وَصِيَّتِي وَ لَا يَنْشُرَهَا وَ هُوَ مِنْهَا عَلَى غَيْرِ مَا ذَكَرْتُ وَ سَمِيتُ

And I^{-asws} made Allah^{-azwj} Mighty and Majestic as a Witness upon them, and He^{-azwj} and Umm Ahmad are two witnesses, and there isn't for anyone that he uncovers my^{-asws} bequest, nor publicise it, and it is from it upon other than what I^{-asws} mentioned and specified.

فَمَنْ أَسَاءَ فَعَلَيْهِ وَ مَنْ أَحْسَنَ فَلِنَفْسِهِ وَ مَا رُبُّكَ بِظَلَامٍ لِلْعَبِيدِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

The one who offends, so it would be against himself, and the one who does good, so it would be for himself, and your Lord^{-azwj} is not the least unjust to the servants. And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}.

وَ لَيْسَ لِأَحَدٍ مِنْ سُلْطَانٍ وَ لَا غَيْرِهِ أَنْ يَقْضِيَ كِتَابِي هَذَا الَّذِي خَتَمْتُ عَلَيْهِ الْأَسْفَلَ فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ لَعْنَةُ اللَّاعِنِينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ جَمَاعَةِ الْمُرْسَلِينَ وَ الْمُسْلِمِينَ وَ عَلَيَّ مِنْ قَضَى كِتَابِي هَذَا

And it isn't for anyone from a ruler, or anyone else that he^{-asws} open this letter of mine which I^{-asws} am sealing upon at the bottom. The one who does that, so upon would be the Curse of Allah^{-azwj} and His^{-azwj} Wrath, and the curses of the cursing ones and the Angels of Proximity, and the group of the Mursil Prophets^{-as}, and the Momineen from the Muslims, and upon the one who opens this letter of mine'.

وَ كَتَبَ وَ خَتَمَ أَبُو إِبْرَاهِيمَ وَ الشُّهُودُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ.

And Abu Ibrahim^{-asws} wrote and sealed, and (so did the witnesses), and may Allah^{-azwj} Send *Salawat* upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}".³⁵³

قَالَ أَبُو الْحَكَمِ فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ آدَمَ الْجَعْفَرِيُّ عَنْ يَزِيدَ بْنِ سَلَيْطٍ قَالَ: كَانَ أَبُو عِمْرَانَ الطَّلْحِيُّ قَاضِي الْمَدِينَةِ فَلَمَّا مَضَى مُوسَى قَدَمَهُ إِخْوَتَهُ إِلَى الطَّلْحِيِّ الْقَاضِي فَقَالَ الْعَبَّاسُ بْنُ مُوسَى أَصْلَحَكَ اللَّهُ وَ أَمْتَعَ بِكَ إِنَّ فِي أَسْفَلِ هَذَا الْكِتَابِ كِتَاباً وَ جَوْهراً وَ يُرِيدُ أَنْ يَخْتَجِبَهُ وَ يَأْخُذَهُ دُونَ مَا لَمْ يَدْعُ أَبُونَا رَحِمَهُ اللَّهُ شَيْئاً إِلَّا أَلْجَأَهُ إِلَيْهِ وَ تَرَكَنَا عَالَةً وَ لَوْ لَا أَنِّي أَكْفْتُ نَفْسِي لِأَخْبَرْتُكَ بِشَيْءٍ عَلَى رُؤُوسِ الْمَلَائِكَةِ

Abu Al-Hakam said, 'Abdullah Bin Adam Al-Ja'fary narrated to me, from Yazeed Bin Saleyt who said, 'Abu Imran Al-Talhy was a judge of Al-Medina. So when Musa^{-asws} passed away, his^{-asws}

³⁵³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 16 H 17 a

brothers went over to Al-Talhy the judge. So Al-Abbas (one of his^{-asws} brothers) said, 'May Allah^{-azwj} Keep you well and be Happy with you. At the bottom of this letter there is a treasure and jewels (mentioned) and he^{-asws} intends to conceal it, and he^{-asws} wants to take these besides us, and our father^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, did not leave us anything except wealth for him^{-asws}, and left us a burden. And had I not controlled myself, I would have informed you with something against the heads of the council'.

فَوَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ فَقَالَ إِذَا وَاللَّهِ تُخَيَّرُ بَيْنَ لَا تُقْبَلُهُ مِنْكَ وَلَا تُصَدِّقُكَ عَلَيْهِ ثُمَّ تَكُونُ عِنْدَنَا مَلُومًا مَذْخُورًا نَعْرِفُكَ بِالْكَذِبِ صَغِيرًا وَكَبِيرًا وَكَانَ أَبُوكَ أَعْرَفَ بِكَ لَوْ كَانَ فِيكَ خَيْرٌ وَإِنْ كَانَ أَبُوكَ لَعَارِفًا بِكَ فِي الظَّاهِرِ وَالْبَاطِنِ وَمَا كَانَ لِيَأْمَنَكَ عَلَى تَمَرَّتَيْنِ

Ibrahim Bin Muhammad leapt upon him and he said, 'Then by Allah^{-azwj}, you would be informing with what we will neither accept from you nor ratify you upon it, then you would become blameworthy, defeated in our presence. We know you with the lying when you were young and old, and it was so that your father^{-asws} knew (the lying) with you. Had there been goodness in you, and even if your father^{-asws} knew of you in the apparent and the hidden, and he^{-asws} had never trusted you upon (even) two dates'.

ثُمَّ وَتَبَ إِلَيْهِ إِسْحَاقُ بْنُ جَعْفَرٍ عُمُهُ فَأَخَذَ بِتَلْبِيئِهِ فَقَالَ لَهُ إِنَّكَ لَسَفِيهٌ ضَعِيفٌ أَهْمُ هَذَا مَعَ مَا كَانَ بِالْأَمْسِ مِنْكَ وَاعَانَهُ الْقَوْمُ أَجْمَعُونَ فَقَالَ أَبُو عِمْرَانَ الْقَاضِي لِعَلِّيٍّ قُمْ يَا أَبَا الْحَسَنِ حَسْبِي مَا لَعَنَنِي أَبُوكَ الْيَوْمَ وَقَدْ وَسَّعَ لَكَ أَبُوكَ وَلَا وَاللَّهِ مَا أَحَدٌ أَعْرَفَ بِالْوَلَدِ مِنْ وَالِدِهِ وَلَا وَاللَّهِ مَا كَانَ أَبُوكَ عِنْدَنَا بِمُسْتَحْفٍ فِي عَقْلِهِ وَلَا ضَعِيفٍ فِي رَأْيِهِ

Then Ishaq Bin Ja'far, his uncle, leapt upon him (Al-Abbas) and grabbed his two collars, so he said to him, 'You are foolish, weak, stupid. This is gathered with whatever was from you yesterday', and the people altogether supported him. So Abu Imran the judge said to Ali^{-asws}, 'Stand, O Abu Al-Hassan^{-asws}! It suffices me what your^{-asws} father^{-asws} cursed me with today, and your^{-asws} father^{-asws} has been extensive to you, and no, by Allah^{-azwj}, and no one is more knowing of his child than his parent. And no, by Allah^{-azwj}, your^{-asws} father^{-asws}, in our presence, wasn't light-minded with regard to his^{-asws} intellect, nor was he^{-asws} weak in his^{-asws} opinions'.

فَقَالَ الْعَبَّاسُ لِلْقَاضِي أَصْلَحَكَ اللَّهُ فَضَّ الْحَاتَمَ وَافْرًا مَا تَحْتَهُ فَقَالَ أَبُو عِمْرَانَ لَا أَفْضُهُ حَسْبِي مَا لَعَنَنِي أَبُوكَ مِنْذُ الْيَوْمِ فَقَالَ الْعَبَّاسُ فَأَنَا أَفْضُهُ فَقَالَ ذَاكَ إِلَيْكَ

Al-Abbas said to the judge, 'May Allah^{-azwj} Keep you well! Open the seal and read what is beneath it!' Abu Imran said, 'I will not open it. It suffices me what your father^{-asws} has cursed me with today'. Al-Abbas said, 'So I will open it'. He said, 'That is up to you'.

فَفَضَّ الْعَبَّاسُ الْحَاتَمَ فَإِذَا فِيهِ إِخْرَاجُهُمْ وَإِفْرَارُ عَلِيٍّ بِهَا وَخَدَهُ وَادْخَالُهُ إِيَّاهُمْ فِي وَلَايَةِ عَلِيٍّ إِنْ أَحْبَبُوا أَوْ كَرِهُوا وَإِخْرَاجُهُمْ مِنْ حِلِّ الصَّدَقَةِ وَغَيْرِهَا وَكَانَ فَتْحُهُ عَلَيْهِمْ بَلَاءً وَفَضِيحَةً وَذِلَّةً وَلِعَلِّيٍّ عَ خَيْرَةٌ

Al-Abbas opened the seal, and therein was their exit and the acceptance of Ali^{-asws} to it, alone, and their inclusion in the authority of Ali^{-asws}, whether they like it or dislike it, and their exit from the limit of the charities and others such matters. And it was so that the opening (of the bequest) was a calamity upon them and a scandal and a disgrace, and for Ali^{-asws} it was good.

وَ كَانَ فِي الْوَصِيَّةِ الَّتِي فَضَّ الْعَبَّاسُ تَحْتَ الْخَاتَمِ هَؤُلَاءِ الشُّهُودُ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَ إِسْحَاقُ بْنُ جَعْفَرٍ وَ جَعْفَرُ بْنُ صَالِحٍ وَ سَعِيدُ بْنُ عِمْرَانَ وَ أَبِرُّوْا وَجْهَ أُمِّ أَحْمَدَ فِي مَجْلِسِ الْقَاضِي وَ ادَّعُوا أَنَّهُمَا لَيْسَتْ بِهَا حَتَّى كَشَفُوا عَنْهَا وَ عَرَفُوهَا

And it was in the bequest which Al-Abbas opened, beneath the seal – ‘These are the witnesses – Ibrahim Bin Muhammad, and Is’haq Bin Ja’far, and Ja’far Bin Salih, and Saeed Bin Imran. And they unveiled the face of Umm Ahmad in the gathering of the judges, and they claimed that she isn’t her (who she claims to be) until they uncover it from her and recognised her.

فَقَالَتْ عِنْدَ ذَلِكَ قَدْ وَ اللَّهُ قَالَ سَيِّدِي هَذَا إِنَّكَ سَتُؤَخِّدِينَ جَبْرًا وَ تُخْرِجِينَ إِلَى الْمَجَالِسِ فَزَجَرَهَا إِسْحَاقُ بْنُ جَعْفَرٍ وَ قَالَ اسْكُتِي فَإِنَّ التَّسَاءَ إِلَى الضَّعْفِ مَا أَظُنُّهُ قَالَ مِنْ هَذَا شَيْئًا

She said during that, ‘By Allah^{-azwj}! My Master^{-asws} (husband) had said this that you would be taking this forcefully and you would be going to the gathering’. Is’haq Bin Ja’far rebuked her and said: ‘Be silent, for the women are subject to weakness. I don’t think he^{-asws} said anything from this!’

ثُمَّ إِنَّ عَلِيًّا ع التَّفَتَ إِلَى الْعَبَّاسِ فَقَالَ يَا أَخِي أَنَا أَعْلَمُ أَنَّهُ إِنَّمَا حَمَلَكُم عَلَى هَذَا الْعَزَائِمِ وَ الدُّيُونِ الَّتِي عَلَيْكُمْ فَأَنْطَلِقُ يَا سَعِيدُ فَتَعَيَّنْ لِي مَا عَلَيْهِمْ ثُمَّ أَفِضْ عَنْهُمْ وَ أَفِضْ زَكَاةَ حُقُوقِهِمْ وَ خُذْ لَهُمُ الْبَرَاءَةَ وَ لَا وَ اللَّهُ لَا أَدْعُ مُوَسَّاتِكُمْ وَ بَرِّكُمْ مَا مَشَيْتُ عَلَى الْأَرْضِ فَقُولُوا مَا شِئْتُمْ

Then Ali^{-asws} turned towards Al-Abbas and he^{-asws} said: ‘O my^{-asws} brother! I^{-asws} know well that rather it was the liabilities and the debts upon you all which carried you upon this. So go, O Saeed, and look into it for me^{-asws}, what (debt/liabilities) are upon them, and fulfil it from them. And no, by Allah^{-azwj}, I^{-asws} will not leave being considerate with you all and be good to you for as long as I^{-asws} walk upon the earth, therefore you can be saying whatever you so desire to’.

فَقَالَ الْعَبَّاسُ مَا تُعْطِينَا إِلَّا مِنْ فُضُولِ أَمْوَالِنَا وَ مَا لَنَا عِنْدَكَ أَكْثَرُ فَقَالَ ع قُولُوا مَا شِئْتُمْ فَالْعَرَضُ عَرِضُكُمْ فَإِنْ تَحْسَنُوا فَذَاكَ لَكُمْ عِنْدَ اللَّهِ وَ إِنْ تُسِيئُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Al-Abbas said, ‘What you^{-asws} are giving us is from the remnants of our own wealth, and what there is for us with you^{-asws} is more’. He^{-asws} said: ‘Say whatever you like, so the presentation is your presentation. If you were to be good, so that would be for you in the Presence of Allah^{-azwj}, and if you are offensive, so Allah^{-azwj} is Forgiving, Merciful.

وَ اللَّهُ إِنَّكُمْ لَتَعْرِفُونَ أَنَّهُ مَا لِي يَوْمِي هَذَا وَلَدٌ وَ لَا وَارِثٌ غَيْرُكُمْ وَ لَعِنْ حَبَسْتُ شَيْئًا مِمَّا تَظُنُّونَ أَوْ ادَّخَرْتُهُ فَإِنَّمَا هُوَ لَكُمْ وَ مَرْجِعُهُ إِلَيْكُمْ

By Allah^{-azwj}! You are knowing that on this day of mine^{-asws}, there is neither a son for me^{-asws} nor an inheritor apart from you all, and if^{-asws} have withheld anything from what you are thinking, or I^{-asws} have hoarded, so rather it is for you all, and would be returning to you.

وَ اللَّهُ مَا مَلَكَتُ مِنْذُ مَضَى أَبُوكَ رَضِيَ اللَّهُ عَنْهُ شَيْئًا إِلَّا وَ قَدْ سَبَّيْتُهُ حَيْثُ رَأَيْتُمْ

By Allah^{-azwj}! I^{-asws} have not owned anything since your father^{-asws} passed away, may Allah^{-azwj} be Pleased with him^{-asws}, except that I^{-asws} have disposed it where you have seen it’.

فَوَنَّبَ الْعَبَّاسُ فَقَالَ وَ اللَّهُ مَا هُوَ كَذَلِكَ وَ مَا جَعَلَ اللَّهُ لَكَ مِنْ رَأْيٍ عَلَيْنَا وَ لَكِنْ حَسَدُ آبِنَا لَنَا وَ إِرَادَتُهُ مَا أَرَادَ بِمَا لَا يُسَوِّغُهُ اللَّهُ إِيَّاهُ وَ لَا إِتَاكَ وَ إِنَّكَ
لَتَعْرِفُ أَنِّي أَعْرِفُ صَفْوَانَ بْنَ يَحْيَى بَيْتَاحَ السَّابِرِيِّ بِالْكُوفَةِ وَ لَيْتَنِي سَلِمْتُ لَأُعْصِمَنَّه بَرِيقَهُ وَ أَنْتَ مَعَهُ

Al-Abbas leapt and said, ‘By Allah^{-azwj}! It is not like that, and Allah^{-azwj} has not Made to be for you^{-asws} any of your^{-asws} opinions (binding) upon us, but our father^{-asws} was envious to us, and his^{-asws} intentions from what he^{-asws} wanted are from what cannot be justified with Allah^{-azwj} nor are yours^{-asws}, and you^{-asws} know that I know Safwan Bin Yahya the seller of Al-Sabiry (fabrics) in Al-Kufa, and although you^{-asws} submit, I will drown him in his own saliva, and you^{-asws} along with him!’

فَقَالَ عَلِيٌّ ع لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَمَا إِنِّي يَا إِخْوَتِي فَخْرِصُ عَلَى مَسَرَّتِكُمْ اللَّهُ يَغْلِبُ اللَّهُمَّ إِنْ كُنْتُ تَعْلَمُ أَنِّي أَجِبُ صَلَاحَهُمْ وَ أَنِّي بَارٌّ
بِهِمْ وَاصِلٌ لَهُمْ رَفِيقٌ عَلَيْهِمْ أَغْنِي بِأُمُورِهِمْ لَيْلًا وَ نَهَارًا فَاجْزِينِي بِهِ خَيْرًا وَ إِنْ كُنْتُ عَلَى غَيْرِ ذَلِكَ فَأَنْتَ عَلَّامُ الْغُيُوبِ فَاجْزِينِي بِهِ مَا أَنَا أَهْلُهُ إِنْ كَانَ شَرًّا فَشَرًّا
وَ إِنْ كَانَ خَيْرًا فَخَيْرًا

Ali^{-asws} said: ‘There is neither Might nor Strength except with Allah^{-azwj} the Exalted, the Magnificent! As for myself^{-asws}, O my^{-asws} brothers, I^{-asws} am desiring your happiness. Allah^{-azwj} Knows. O Allah^{-azwj}! If You^{-azwj} Know that I^{-asws} love reconciling with them and I^{-asws} am righteous with them, helping to them, kind upon them, assisting with their affairs night and day, so Recompense me^{-asws} goodly for it, and if it was other than that, so You^{-asws} are the Knower of the unseen, so Recompense me^{-asws} with what I^{-asws} are deserving of, if it was evil, so evil, and if it was good, so good’.

اللَّهُمَّ أَصْلِحْهُمْ وَ أَصْلِحْ لَهُمْ وَ احْسَبْ عَنَّا وَ عَنْهُمْ شَرَّ الشَّيْطَانِ وَ اعْنِهِمْ عَلَى طَاعَتِكَ وَ وَفِّقْهُمْ لِرُشْدِكَ أَمَا أَنَا يَا أَحْيِي فَخْرِصْ عَلَى مَسَرَّتِكُمْ جَاهِدٌ عَلَى
صَلَاحِكُمْ وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

O Allah^{-azwj}! Correct them and correct for them, and Keep away the Satan^{-la} from us^{-asws} and from them, and Assist them upon obeying You^{-azwj}, and Harmonise them to Your^{-azwj} Guidance! As for I^{-asws}, O my^{-asws} brother, so I am desirous upon your happiness, striving upon reconciling you, and Allah^{-azwj} is the Defender upon what we are saying’.

فَقَالَ الْعَبَّاسُ مَا أَغْرَفَنِي بِسَلْسَانِكَ وَ لَيْتَنِي لِمَسْحَاتِكَ عِنْدِي طِينٌ فَأَفْتَرَقَ الْقَوْمُ عَلَى هَذَا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

Al-Abbas said, ‘What I know of your^{-asws} tongue, and there isn’t any clay with me to swab you^{-asws} with’.³⁵⁴

18- كَأَنَّ الْكَافِي الْعِدَّةُ عَنْ ابْنِ عِيْسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ إِنَّ عَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ
بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ امْرَأَتُهُ وَ بَنِيهِ مِنْ أَهْلِ الْجَنَّةِ.

(The book) ‘Al Kafi’ - A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Suleyman Bin Ja’far who said,

³⁵⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 17 b

'I heard Al-Reza^{-asws} saying: 'Ali Bin Abdullah son of Al-Husayn Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and his wife and his sons are from the inhabitants of the Paradise''³⁵⁵

19- كا، الكافي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ رَجُلًا عَنِ أَخَاكَ إِبْرَاهِيمَ فَذَكَرَ لَهُ أَنَّ أَبَاكَ فِي الْحَيَاةِ وَ أَنَّكَ تَعْلَمُ مِنْ ذَلِكَ مَا لَا يَعْلَمُ

(The book) 'Al Kafi' - Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbaat who said,

'I said to Al-Reza^{-asws}, 'A man implied to your^{-asws} brother Ibrahim and mentioned to him that your^{-asws} father^{-asws} (7th Imam^{-asws}) is alive and you^{-asws} know of that what he does not know'.

فَقَالَ سُبْحَانَ اللَّهِ يَمُوتُ رَسُولُ اللَّهِ ص وَ لَا يَمُوتُ مُوسَى قَدْ وَ اللَّهُ مَضَى كَمَا مَضَى رَسُولُ اللَّهِ ص وَ لَكِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُنْذُ قَبَضَ نَبِيَّهُ ص هَلُمَّ جَزْأً يَمُنْ بِحَذَا الدِّينِ عَلَى أَوْلَادِ الْأَعَاجِمِ وَ يَصْرِفُهُ عَنْ قَرَابَةِ نَبِيِّهِ ص هَلُمَّ جَزْأً فَيُعْطِي هَؤُلَاءِ وَ يَمْنَعُ هَؤُلَاءِ

He^{-asws} said: 'Glory be to Allah^{-azwj}! Rasool-Allah^{-saww} passes away and Musa^{-asws} does not pass away? By Allah^{-azwj}! He^{-asws} has passed away just as Rasool-Allah^{-saww} has passed away, but Allah^{-azwj} Blessed and Exalted, since He^{-azwj} Recalled His^{-azwj} Prophet^{-saww}, did not cease to Come forward with this Religion upon the children of the non-Arabs, and Exchanging it away from the relatives of His^{-azwj} Prophet^{-saww} and so on. So He^{-azwj} Gave these ones and Prevented those ones.

لَقَدْ قَضَيْتُ عَنْهُ فِي هَإِلَالِ ذِي الْحِجَّةِ أَلْفَ دِينَارٍ بَعْدَ أَنْ أَشْفَى عَلَى طَلَاقِ نِسَائِهِ وَ عَتَقِ مَمَالِكِهِ وَ لَكِنْ قَدْ سَمِعْتُ مَا لَقِيَ يُوسُفُ مِنْ إِخْوَتِهِ.

I^{-asws} had paid off on his behalf (a debt of) a thousand Dinars during the crescent of Zul Hijjah after I^{-asws} had interceded upon the divorce of his wives and freeing of his slaves. But you have heard what Yusuf^{-as} had faced from his^{-as} brothers''³⁵⁶

20- ع، علل الشرائع أَبِي عَنِ الْحِمَيْرِيِّ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: جَاءَ قَوْمٌ بِخُرَاسَانَ إِلَى الرِّضَا ع فَقَالُوا إِنَّ قَوْمًا مِنْ أَهْلِ بَيْتِكَ يَتَعَاطَوْنَ أُمُورًا قَبِيحَةً فَلَوْ هَمَيْتُهُمْ عَنْهَا فَقَالَ لَا أَفْعَلُ فَقِيلَ وَ لِمَ فَقَالَ لِأَنِّي سَمِعْتُ أَبِي يَقُولُ النَّصِيحَةُ خَشِينَةٌ.

(The book) 'Illal Al Sharaie' – My father, from Al Himeyri, from Al Rayyan Bin Al Salt who said,

'A group came to Al-Reza^{-asws} at Khurasan. They said, 'There are people from your^{-asws} family member who are committing ugly matters, if you^{-asws} could forbid them from that'. He^{-asws} said: 'I^{-asws} will not do so'. It was said, 'And why (not)?' He^{-asws} said: 'Because I^{-asws} heard my^{-asws} father^{-asws} saying: 'The good advice is harsh''³⁵⁷

21- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ الْوُشَاءِ عَنِ الرِّضَا ع أَنَّهُ قَالَ: إِذَا أَهْلٌ هَإِلَالِ ذِي الْحِجَّةِ وَ نَحْنُ بِالْمَدِينَةِ لَمْ يَكُنْ لَنَا أَنْ نُحْرِمَ إِلَّا بِالْحُجَّ لَأَنَّا نُحْرِمُ مِنَ الشَّجَرَةِ وَ هُوَ الَّذِي وَقَّتْ رَسُولُ اللَّهِ ص وَ أَنْتُمْ إِذَا قَدِمْتُمْ مِنَ الْعِرَاقِ وَ أَهْلُ الْهَإِلَالِ فَلَكُمْ أَنْ تَعْتَمِرُوا لِأَنَّ بَيْنَ أَيْدِيكُمْ ذَاتَ عَرِيقٍ وَ غَيْرَهَا يَمَّا وَقَّتْ لَكُمْ رَسُولُ اللَّهِ ص

³⁵⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 18

³⁵⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 19

³⁵⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 20

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – My father, from Sa'ad, from Ibn Isa, from Al Washa,

'From Al-Reza^{asws} having said: 'When the crescent of Zul Hijjah appears, and we are at Al-Medina, there did not happen to be for us except that we should be in Ihraam from (Masjid) Al-Shajara, and it is which Rasool-Allah^{saww} declared as a juncture, and you all, when you arrived from Al Iraq and the crescent has been sighted, for you is that you would be performing Umrah, because in front of you is Zat Irq and other such from what Rasool-Allah^{saww} had declared for you as being junctures'.

فَقَالَ لَهُ الْفَضْلُ فَلْيَ الْآنَ أَنْ أَمْتَعَ وَ قَدْ طُفْتُ بِالْبَيْتِ فَقَالَ لَهُ نَعَمْ

Al-Fazl said to him^{asws}, 'Is it okay for me, now to perform Tamatto and I have already performed Tawaaf of the House (Kabah)?' He^{asws} said to him, 'Yes'.

فَذَهَبَ بِهَا مُحَمَّدُ بْنُ جَعْفَرٍ إِلَى سُفْيَانَ بْنِ عُيَيْنَةَ وَ أَصْحَابِ سُفْيَانَ فَقَالَ لَهُمْ إِنَّ فُلَانًا قَالَ كَذَا وَ كَذَا فَشَنَعَ عَلَى أَبِي الْحَسَنِ ع.

Muhammad son of Ja'far^{asws} went with it to Sufyan Bin Uyayna and companions of Sufyan. He said to them, 'So and so said such and such!' He slandered upon Abu Al-Hassan^{asws}.³⁵⁸

22- د، العدد القوية من نسل العباس بن أمير المؤمنين ع العباس بن الحسن بن عبيد الله بن العباس بن أمير المؤمنين ع ذكره الخطيب في تاريخ بغداد فقال قديم إليها في أيام الرشيد و صحبه و كان يكرمه ثم صحب المأمون بعده و كان فاضلاً شاعراً فصيحاً و تزعم العلوية أنه أشعر ولد أبي طالب

(The book) 'Al Adad Al Qawiya' –

'From the lineage of Al-Abbas^{asws} Bin Amir Al-Momineen^{asws}, is Al-Abbas Bin Al-Hassan Bin Ubeydullah son of Al-Abbas Bin Amir Al-Momineen^{asws}. Al-Khateeb mentioned him in 'Tareekh Baghdad'. He said, 'He arrived to it during the days of Al-Rasheed, and accompanied him, and he was honouring him. Then he accompanied Al-Mamoun after him, and he was meritorious, a poet, eloquent, and the Alawites claimed he was the most poetic of the sons of Abu Talib^{as}.

قَالَ وَ دَخَلَ يَوْمًا عَلَى الْمَأْمُونِ فَتَكَلَّمَ فَأَحْسَنَ فَقَالَ لَهُ الْمَأْمُونُ وَ اللَّهُ إِنَّكَ لَتَقُولُ وَ تُحْسِنُ وَ تَشْهَدُ فَتُزَيَّنُ وَ تَعِيبُ فَتُؤَمِّنُ

He (the narrator) said, 'And one day he entered to see Al-Mamoun. He spoke and was excellent. Al-Mamoun said to him, 'By Allah^{azwj}! You tend to speak and are excellent, and you testify and adorn yourself, and you disappear and are entrusted'.

قَالَ وَ جَاءَ يَوْمًا إِلَى بَابِ الْمَأْمُونِ فَنَظَرَ إِلَيْهِ الْحَاجِبُ ثُمَّ أَطْرَقَ فَقَالَ الْعَبَّاسُ لَوْ أَذِنَ لَنَا لَدَخَلْنَا وَ لَوْ اعْتَذَرَ إِلَيْنَا لَقَبِلْنَا وَ لَوْ صَرَفْنَا لَانْصَرَفْنَا فَأَمَّا النَّظَرُ الشَّرُّ وَ الْإِطْرَاقُ وَ الْفَتْرُ وَ لَا أَذْرِي فَلَا أَذْرِي مَا هُوَ

He (the narrator) said, 'And one day he came to the door of Al-Mamoun. The guard looked at him, then lowered his head. Al-Abbas said, 'If you could permit for us, we would enter, and if you were to excuse to us, we would accept it, and if you tell us to leave, we will leave. As for

³⁵⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 21

the squint look and the lowering of the head, and being unfriendly, and not knowing, so I don't know what it is'.

فَحَجَلَ الْحَاجِبُ فَأَنْشَدَ

وَلَكِنَّ مَنْ يَمْشِي سَيَرْضَى بِمَا رَكِبَ

وَمَا مِنْ رِضًا كَانَ الْحِمَارُ مَطِئِي

The guard was ashamed. He prosed, *'There is no pleasure when the donkey is my ride, but the one who walks would be pleased with what he rides'*.

وَكَانَ لِلْعَبَّاسِ هَذَا إِخْوَةٌ عَلَمَاءُ فَضَلَاءُ مُحَمَّدٌ وَعُبَيْدُ اللَّهِ وَ الْفَضْلُ وَ حَمَزَةُ وَ كُلُّهُمْ بَنُو الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ.

And this Al-Abbas, his brothers were scholar, meritorious – Muhammad, and Ubeydullah, and Al-Fazl, and Hamza, and all of them were sons of Al-Hassan Bin Ubeydullah Bin Al-Abbas".³⁵⁹

³⁵⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 16 H 22

CHAPTER 17 – HIS^{-asws} PRAISE AND WHAT THEY SAID REGARDING HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن أحمد بن إسماعيل بن الحنظيب قال: لَمَّا وَجَّهَ الرِّضَا ع الْعَهْدَ خَرَجَ إِلَيْهِ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَ دَعْبِلُ بْنُ عَلِيٍّ وَ كَانَا لَا يَفْتَرِقَانِ وَ رَزَيْنُ بْنُ عَلِيٍّ أَخُو دَعْبِلٍ فَقَطَعَ عَلَيْهِمُ الطَّرِيقَ فَالْتَجَأُوا إِلَى أَنْ رَكِبُوا إِلَى بَعْضِ الْمَنَازِلِ حَمِيرًا كَانَتْ تَحْمِلُ الشُّوكَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Byhaqi, from Al Sowly, from Ahmad Bin Ismail Bin Al Khazeyb who said,

'When Al-Reza^{-asws} became the heir apparent, Ibrahim Bin Al-Abbas and Deobel Bin Ali went out to him^{-asws}, and they were not separating, and Razeyn Bin Ali brother of Deobel cut across the road to them. They resorted to be riding donkeys to one of the houses carrying thorns.

فَقَالَ إِبْرَاهِيمُ

أُعِيدَتْ بَعْدَ حَمْلِ الشُّوكِ أَحْمَالًا مِنَ الْحَرْبِ-
نَشَاوَى لَا مِنْ الْحَمْرَةِ بَلْ مِنْ شِدَّةِ الضَّعْفِ

Ibrahim said, (a couplet), 'After carrying the thorns as a load, I returned from the pottery. We got drunk, nor from the wine, but from the severity of the weakness'.

ثُمَّ قَالَ لِرَزَيْنِ بْنِ عَلِيٍّ أَجْزَأُهَا فَقَالَ

فَلَوْ كُنْتُمْ عَلَى ذَاكَ تَصِيرُونَ إِلَى الْقَصْفِ-
تَسَاوَتْ حَالُكُمْ فِيهِ وَ لَا تَبْقُوا عَلَى الْحُسْفِ

Then he said to Razeyn Bin Ali, 'Complete it'. He said, 'If you were upon that, you would become to the vanities. Your state in it would be equal in it, and you would not be remaining upon the loss (sleeping hungry)'.

ثُمَّ قَالَ لِدَعْبِلِ أَجْزَأُ يَا أَبَا عَلِيٍّ فَقَالَ

إِذَا فَاتَ الَّذِي فَاتَ فَكُونُوا مِنْ دَوِي الطَّرْفِ
وَ خُفُوا نَقْصِ الْيَوْمِ فَإِنِّي بَاتِعٌ خَفِي

Then he said to Deobel, 'Complete it, O Abu Ali!' He said, 'When it is lost, that which is lost, then be from the ones with friendliness, and fear the vanities today, for I am (going) to pledge quickly'.³⁶⁰

2- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن هارون بن عبد الله المهلب قال: لَمَّا وَصَلَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَ دَعْبِلُ بْنُ عَلِيٍّ إِلَى الرِّضَا ع وَ قَدْ بُويعَ لَهُ بِالْعَهْدِ

³⁶⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 17 H 1

أَنْشَدَهُ دُعِيلٌ

وَمَنْزِلٌ وَحْيٍ مُقْفَرُ الْعَرَصَاتِ

مَدَارِسُ آيَاتٍ خَلَتْ مِنْ تِلَاوَةٍ-

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Haroun Bin Abdullah Al Muhalaby who said,

When Ibrahim Bin Al-Abbas and Deobel Bin Ali arrived to Al-Reza^{-asws}, allegiances had been pledged to him^{-asws} with the pact (of being heir apparent), Deobel prosed, '*The schools of Verses are empty from recitation, and the house of Revelation is a desolate plain*'.

وَأَنْشَدَهُ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ

مَصَارِعُ أَوْلَادِ النَّبِيِّ مُحَمَّدٍ

أَزَالَ عَزَاءَ الْقَلْبِ بَعْدَ التَّجْلُدِ-

And Ibrahim Bin Al-Abbas prosed, '*The consolation of the heart has declines after the freezing, (due) to the fatalities of the children of the Prophet^{-saww} Muhammad^{-saww}*'.

فَوَهَبَ لَهَا عِشْرِينَ أَلْفَ دِرْهَمٍ مِنَ الدَّرَاهِمِ الَّتِي عَلَيْهَا اسْمُهُ كَانَ الْمَأْمُونُ أَمَرَ بِضَرْبِهَا فِي ذَلِكَ الْوَقْتِ

He^{-asws} gifted to them twenty thousand Dirhams upon which was his^{-asws} name (engraved). Al-Mamoun had ordered with striking these during that time.

قَالَ فَأَمَّا دُعِيلٌ فَصَارَ بِالْعَشْرَةِ أَلْفِ الَّتِي حِصَّتْهُ إِلَى فَمُ فَبَاعَ كُلَّ دِرْهَمٍ بِعَشْرَةِ دَرَاهِمٍ فَتَخَلَّصَتْ لَهُ مِائَةُ أَلْفِ دِرْهَمٍ وَأَمَّا إِبْرَاهِيمُ فَلَمْ تَزَلْ عِنْدَهُ بَعْدَ أَنْ أَهْدَى بَعْضُهَا وَفَرَّقَ بَعْضُهَا عَلَى أَهْلِهِ إِلَى أَنْ تُوفِّيَ رَحِمَهُ اللَّهُ فَكَانَ كَفْنُهُ وَجَهَازُهُ مِنْهَا.

He said, 'As for Deobel, he came with ten thousand Dirhams which was his share, to Qum. He sold each Dirham for ten Dirhams, so there ended to him one hundred thousand Dirhams. And as for Ibrahim, these did not cease to be with him. Afterwards he gifted some and distributed some upon his family until he died. May Allah^{-azwj} have Mercy on him. His shroud and his funeral was (paid) from it''³⁶¹.

3- ن، عيون أخبار الرضا عليه السلام أحمد بن يحيى المكتتب عن أحمد بن محمد الوراق عن علي بن هارون الحميري عن علي بن محمد بن سليمان التوفلي قال: إن المأمون لما جعل علي بن موسى الرضا ولي عهده وإن الشعراء قصدوا المأمون وصلحهم بأموال جمّة حين مدحوا الرضا ع وصوبوا رأي المأمون في الأشعار دون أبي نواس فإنه لم يقصده ولم يمدحه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ahmad Bin Yahya Al Mukattib, from Ahmad bin Muhammad Al Waraq, from Ali Bin Haroun Al Himeyri, form Ali Bin Muhammad Bin Suleyman Ao Nowfaly who said,

'When Al-Mamoun made Ali^{-asws} Bin Musa Al-Reza^{-asws} his heir apparent, and the poets recited poems to Al-Mamoun, and he awarded them with a lot of wealth when they praised Al-Reza^{-asws} and they deemed the view of Al-Mamoun as being correct in the poems beside Abu Nawas. He did not recite his^{-asws} nor praised him^{-asws}.

³⁶¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 17 H 2

وَدَخَلَ إِلَى الْمَأْمُونِ فَقَالَ لَهُ يَا أَبَا نُوَّاسٍ قَدْ عَلِمْتُ مَكَانَ عَلِيِّ بْنِ مُوسَى الرِّضَا مِنِّي وَ مَا أَكْرَمْتُهُ بِهِ فَلَمَّا دَا أَحْرَزْتُ مَدْحَهُ وَ أَنْتَ شَاعِرُ زَمَانِكَ وَ قَرِيعُ دَهْرِكَ

And he entered to see Al-Mamoun. He (Al-Mamoun) said to him, 'O Abu Nawas! You have known the position of Ali^{-asws} Bin Musa Al-Reza^{-asws} from me and how much honouring I am with him^{-asws}. Due to what did you delay in praising him^{-asws} and you are a poet of your era and a reciter of your time?'

فَأَنْشَأَ يَقُولُ

قِيلَ لِي أَنْتَ أَوْحَدُ النَّاسِ طُرًّا - فِي فُنُونٍ مِنَ الْكَلَامِ النَّبِيَّةِ -
لَكَ مِنْ جَوْهَرِ الْكَلَامِ بَدِيعٌ - يُثْمِرُ الدَّرَّ فِي يَدَيَّ مُجْتَنِبَةٍ -
فَعَلَامَ تَرَكْتَ مَدْحَ ابْنِ مُوسَى - وَ الْخِصَالَ الَّتِي تَجْمَعُ فِيهِ -
فُلْتُ لَا أَهْتَدِي لِمَدْحِ إِمَامٍ - كَانَ جِبْرِيلُ خَادِمًا لِأَبِيهِ

He prosed saying, 'It is said to me, 'You are most unique of the people in flattering in the skills of speech of its Prophet^{-saww}. For you there is wonderful essence of the speech. The gems bear fruit in the hands of its picker. So based upon what did you neglect praising the son^{-asws} of Musa^{-asws}, and although the qualities are gathered in him^{-asws}? I said, 'How can I be guided to praise an Imam^{-asws}, Jibraeel^{-as} was a servant of his^{-asws} father^{-asws}?'

فَقَالَ لَهُ الْمَأْمُونُ أَحْسَنْتَ وَ وَصَلَهُ مِنَ الْمَالِ يُمِثِّلُ الَّذِي وَصَلَ بِهِ كَافَّةَ الشُّعْرَاءِ وَ فَضَّلَهُ عَلَيْهِمْ.

Al-Mamoun said to him, 'Well done!' And he awarded him from the wealth, similar to that which he had awarded all the poets, and extra over them (their portions)".³⁶²

بيان [في منهاج الكرامة هكذا

قِيلَ لِي أَنْتَ أَفْضَلُ النَّاسِ طُرًّا - فِي الْمَعَانِي وَ فِي الْكَلَامِ الْبَدِيهِ
فَلَمَّا دَا تَرَكْتَ مَدْحَ ابْنِ مُوسَى - وَ الْخِصَالَ الَّتِي تَجْمَعُ فِيهِ.
قُلْتُ لَا أَسْتَطِيعُ مَدْحَ إِمَامٍ

Explanation: In (the book) 'Minhaj Al-Karamah' it is like this, 'It is said to me, 'You are the most superior of the people in flattery in the meaning and in the speech, its most wonderful. So why did you neglect praising the son^{-asws} of Musa^{-asws}, and the qualities which are gathered in him^{-asws}? I said, 'I have no capacity to praise an Imam^{-asws} (befittingly)'".

4- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبرَاهِيمَ عَنْ مُحَمَّدِ بْنِ صَفْرِ الْعَسَائِي عَنْ الصُّوَلِيِّ قَالَ سَمِعْتُ أَبَا الْعَبَّاسِ مُحَمَّدَ بْنَ يَزِيدَ الْمُبَرَّكَ يَقُولُ خَرَجَ أَبُو نُوَّاسٍ ذَاتَ يَوْمٍ مِنْ دَارِهِ فَبَصُرَ بِرَاكِبٍ قَدْ خَازَاهُ فَسَأَلَ عَنْهُ وَ لَمْ يَرَ وَجْهَهُ فَقِيلَ إِنَّهُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Muhammad Bin Al-Hassan Bin Ibrahim, from Muhammad Bin Saqar Al Gassany, from Al Sowly who said, 'I heard Abu Al-Abbas Muhammad Bin Yazeed Al Mubarrad saying,

'One day Abu Nawas came out from his house, and he sighted a rider aligned to him. He asked about him and did not see his face. It was said, 'He is Ali^{-asws} Bin Musa Al-Reza^{-asws}'.

فَأَنْشَأَ يَقُولُ

إِذَا أَبْصَرْتُكَ الْعَيْنُ مِنْ بَعْدِ غَايَةٍ - وَ عَارِضَ فِيهِ الشَّكُّ أَتَيْتَكَ الْقُلُوبُ
وَلَوْ أَنَّ قَوْمًا أَمَّوْكَ لَفَادَهُمْ - نَسِيمُكَ حَتَّى يَسْتَدِلَّ بِكَ الرَّكْبُ.

He prosed saying, 'If the eye sights you^{-asws} from after a peak, and the doubts presents in it, the heart will affirm, and if a people of your^{-asws} community, your^{-asws} breeze would lead them until the rider is pointed to you^{-asws}'.³⁶³

5- ن، عيون أخبار الرضا عليه السلام المُكَتَبُ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْفَارِسِيِّ قَالَ: نَظَرَ أَبُو نُوَاسٍ إِلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَ ذَاتِ يَوْمٍ وَ قَدْ خَرَجَ مِنْ عِنْدِ الْمَأْمُونِ عَلَى بَغْلَةٍ لَهُ فَدَنَا مِنْهُ أَبُو نُوَاسٍ فَسَلَّمَ عَلَيْهِ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ قَدْ قُلْتُ فِيكَ أَتْبَاتًا فَأُحِبُّ أَنْ تَسْمَعَهَا مِنِّي قَالَ هَاتِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Mukattib, from Ali, from his father, from Muhammad Bin Yahya Al Farsy who said,

'Abu Nawas looked at Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} one day, and he^{-asws} had come out being upon a mule of his^{-asws}. Abu Nawas went near him^{-asws}. He greeted unto him^{-asws} and said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have said some couplets about you^{-asws}, and I would love it if you^{-asws} could hear these from me'. He^{-asws} said: 'Give!'

فَأَنْشَأَ يَقُولُ

مُطَهَّرُونَ نَقِيَّاتٍ يُبَاهِيهِمْ - بَجَرِي الصَّلَاةُ عَلَيْهِمْ أَتَيْنَا دُكْرُوا -
مَنْ لَمْ يَكُنْ عَلَوِيًّا حِينَ تَنْسِبُهُ - فَمَا لَهُ مِنْ قَدِيمِ الدَّهْرِ مُفْتَحَرُ -
فَاللَّهُ لَمَّا بَدَأَ خَلْقًا فَاَتَقَنَهُ - صَفَّاكُمْ وَ اصْطَفَاكُمْ أَتَيْهَا الْبَشَرُ -
وَ أَنْتُمْ الْمَالُ الْأَعْلَى وَ عِنْدَكُمْ - عِلْمُ الْكِتَابِ وَ مَا جَاءَتْ بِهِ السُّورُ

He prosed saying, 'They^{-asws} are purified. Their^{-asws} clothes are pure. The Salawaat flows upon them whenever they^{-asws} are mentioned. One who does not happen to be an Alawite when he is attributed, so there is no pride for him from ancient times. Allah^{-azwj}, when He^{-azwj} Began creation, Perfected it. He^{-azwj} Described you^{-asws} and Chose you^{-asws}, O you^{-asws} Al-Bashar (The person)! And you (Imams^{-asws}) are the lofty assembly, and with you^{-asws} is knowledge of the Book, and what the Chapters have come with'.

³⁶³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 17 H 4

فَقَالَ الرِّضَا ع قَدْ جِئْتَنَا بِأَبْيَاتٍ مَا سَبَقَكَ إِلَيْهَا أَحَدٌ ثُمَّ قَالَ يَا غُلَامُ هَلْ مَعَكَ مِنْ نَقَقَيْنَا شَيْءٍ فَقَالَ ثَلَاثُمِائَةِ دِينَارٍ فَقَالَ أَعْطِهَا إِيَّاهُ ثُمَّ قَالَ ع لَعَلَّهُ اسْتَفْلَهَا يَا غُلَامُ سَقَى إِلَيْهِ الْبَعْلَةَ

Al-Reza^{asws} said: 'You have come to us^{asws} with couplets no one has preceded you to it'. Then he^{asws} said: 'O slave! Is there anything with you from our^{asws} expenditure money?' He said, 'Three hundred Dinars!' He^{asws} said: 'Give these to him!' Then he^{asws} said: 'Perhaps it is too little. O slave! Usher the mule to him!'

وَلَمَّا كَانَتْ سَنَةُ إِحْدَى وَ مِائَتَيْنِ حَجَّ بِالنَّاسِ إِسْحَاقُ بْنُ مُوسَى بْنِ عِيسَى بْنِ مُوسَى وَ دَعَا لِلْمَأْمُونِ وَ لِعَلِيِّ بْنِ مُوسَى ع مِنْ بَعْدِهِ بِوَلَايَةِ الْعَهْدِ فَوُتِبَ إِلَيْهِ حَمْدُؤُهُ مِنْ عِلِّيِّ بْنِ عِيسَى بْنِ مُوسَى بْنِ مَاهَانَ فَدَعَا إِسْحَاقُ بِسَوَادٍ لِيَلْبَسَهُ فَلَمْ يَجِدْهُ فَأَخَذَ عِلْمًا أَسْوَدَ فَالْتَحَفَ بِهِ وَ قَالَ أَتَيْهَا النَّاسُ إِنِّي قَدْ بَلَّغْتُكُمْ مَا أُمِرْتُ بِهِ وَ لَسْتُ أَعْرِفُ إِلَّا أَمِيرَ الْمُؤْمِنِينَ الْمَأْمُونِ وَ الْفَضْلَ بْنَ سَهْلٍ ثُمَّ نَزَلَ

And when it was the year two hundred and one, Is'haq Bin Musa Bin Isa son of Musa^{asws} performed Hajj with the people, and he supplicated for Al-Mamoun and for Ali^{asws} Bin Musa^{asws} from after him, with being the heir apparent. Hamdawiya Bin Ali Bin Isa Bin Musa Bin Isa Bin Mahan leapt to him. Is'haq called for the black clothes to wear it but could not find it. He took a black flag and covered with it and said, 'O you people! I have delivered to you all what I had been ordered with, and I don't know except commander of the faithful Al-Mamoun and Fazl Bin Sahl!' Then he descended.

وَ دَخَلَ عَبْدُ اللَّهِ بْنُ مُطَرِّفٍ بْنُ مَاهَانَ عَلَى الْمَأْمُونِ يَوْمًا وَ عِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع فَقَالَ لَهُ الْمَأْمُونُ مَا تَقُولُ فِي أَهْلِ الْبَيْتِ فَقَالَ عَبْدُ اللَّهِ مَا قَوْلِي فِي طِينَةِ عُجْنَتِ بَمَاءِ الرِّسَالَةِ وَ غُرْسَتِ بَمَاءِ الْوَحْيِ هَلْ يُنْفَخُ مِنْهَا إِلَّا مِسْكُ الْهَدَى وَ عَنَبَرُ الثَّقَى

And Abdullah Mutarrif Bin Mahan entered to see Al-Mamoun one day, and with him was Ali^{asws} Bin Musa Al-Reza^{asws}. Al-Mamoun said to him, 'What are you saying regarding People^{asws} of the Household?' Abdullah said, 'What can my word be regarding a clay having been kneaded with water of the Message, and immersed in the water of Revelation? Would there effuse from it except the musk of guidance and ambergris of piety?'

قَالَ فَدَعَا الْمَأْمُونُ بِحَقَّةٍ فِيهَا لُؤْلُؤٌ فَحَسَّنَا فَاهُ.

He (the narrator) said, 'Al-Mamoun came for a bag in which were pearls and filled his mouth (with these – i.e., gave him plenty)'³⁶⁴

6- ن، عيون أخبار الرضا عليه السلام الهمداني عن علي عن أبيه عن الهروي قال سمعت دجيل بن علي الخزاعي يقول أنشدت مولاي علي بن موسى الرضا ع قصيدتي التي أولها

و منزل وحي مفضل العرصات

مدارس آيات خلقت من تلاوة-

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Hamdany, from Ali, from his father, from Al Harwy who said, 'I heard Deobel Bin Ali Al Khuzaie saying,

³⁶⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 5

'I recited to my Master Ali^{-asws} Bin Musa Al-Reza^{-asws} my poem, the beginning of which is, 'The schools of Verses are vacant from recitations, and the house of Revelation is a desolate plain'.

فَلَمَّا انْتَهَيْتُ إِلَى قَوْلِي

يَقُومُ عَلَى اسْمِ اللَّهِ وَ الْبَرَكَاتِ -
و يُجْزِي عَلَى النِّعَمَاءِ وَ النَّقِمَاتِ

خُرُوجِ إِمَامٍ لَا مَحَالَةَ خَارِجٍ
يُمَيِّزُ بَيْنَنَا كُلَّ حَقٍّ وَ بَاطِلٍ -

When I ended to my words, 'Rising of the Imam^{-asws}, it is inevitable he^{-asws} would come out rising upon the Name of Allah^{-azwj} and Blessings. He^{-asws} would distinguish among us every truth and falsehood, and he^{-asws} would reward based upon the bounties and the revenge'.

بَكَى الرِّضَا عُ بُكَاءً شَدِيداً ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ لِي يَا خُزَاعِي نَطَقَ رُوحُ الْقُدُسِ عَلَى لِسَانِكَ بِهَذَيْنِ الْبَيْتَيْنِ فَهَلْ تَدْرِي مَنْ هَذَا الْإِمَامُ وَ مَتَى يَقُومُ

Al-Reza^{-asws} cried with intense crying. Then he^{-asws} raised his^{-asws} head towards me and said to me, 'O Khuzae! The Holy Spirit spoke upon your tongue with these couplets. Do you know who this Imam^{-asws} is and when he^{-asws} will be rising?'

فَقُلْتُ لَا يَا مَوْلَايَ إِلَّا أَنِّي سَمِعْتُ بِخُرُوجِ إِمَامٍ مِنْكُمْ يُطَهِّرُ الْأَرْضَ مِنَ الْفَسَادِ وَ يَمْلؤها عَدْلًا

I said, 'No, my Master^{-asws}, except I heard an Imam^{-asws} from you^{-asws} would be rising. He^{-asws} will clean the earth from the corruption and fill it with justice'.

فَقَالَ يَا دِعْبِلُ الْإِمَامُ بَعْدِي مُحَمَّدٌ ابْنِي وَ بَعْدَ مُحَمَّدٍ ابْنُهُ عَلِيٌّ وَ بَعْدَ عَلِيٍّ ابْنُهُ الْحُسَيْنُ وَ بَعْدَ الْحُسَيْنِ ابْنُهُ الْحُجَّةُ الْقَائِمُ الْمُنْتَظَرُ فِي غَيْبِيهِ الْمَطَاعُ فِي ظُهُورِ

He said, 'O Deobel! The Imam^{-asws} after me^{-asws} is my^{-asws} son^{-asws} Muhammad^{-asws}, and after Muhammad^{-asws} would be his^{-asws} son Ali^{-asws}, and after Ali^{-asws} would be his^{-asws} son^{-asws} Al-Hassan^{-asws}, and after Al-Hassan^{-asws} would be his^{-asws} son the Divine Authority, the Rising one, the Awaited during his^{-asws} occultation, the obedient in his^{-asws} appearance.

وَ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَخْرُجَ فَيَمْلؤها عَدْلًا كَمَا مِلَتْ جَوْرًا

And even if there does not remain from the world except one day, Allah^{-azwj} would Prolong that day until he^{-asws} rises. He will fill it with justice like what it would have been filled with tyranny.

وَ أَمَّا مَتَى فَاِخْبَارُ عَنِ الْوَقْتِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ: أَنَّ النَّبِيَّ ص قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى يَخْرُجُ الْقَائِمُ مِنْ دُرَيْتِكَ

And as for when, the news about the timing has been narrated to me by my^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, may the Salawaat and the greetings be upon them^{-asws} that the Prophet^{-saww}, it was said to him^{-saww}, 'O Rasool-Allah^{-saww}! When will Al-Qaim^{-asws} from your^{-saww} offspring be rising?'

فَقَالَ مِثْلُهُ مِثْلُ السَّاعَةِ لَا يُجْلِيهَا لَوْفَتِهَا إِلَّا هُوَ ثَقُلْتُ فِي السَّمَاوَاتِ وَ الْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَعْتَةً.

He^{-saww} said: 'His^{-asws} example is an example of the Hour, **No one can manifest its timing except Him. It would be heavy in the skies and the earth. It will not come to you except suddenly.** [7:187]'.³⁶⁵

7- ما، الأماالي للشيخ الطوسي الحفّار عن أبي القاسم إسماعيل الدّعيلبي عن أبيه عن عليّ بن عليّ ابن أخي دُعيل الحزاعي قال: حَدَّثَنَا سَيِّدِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع بِطُوسَ سَنَةَ ثَمَانٍ وَ تِسْعِينَ وَ مِائَةٍ وَ فِيهَا رَحَلْنَا إِلَيْهِ عَلَى طَرِيقِ الْبَصْرَةِ وَ صَادَفْنَا عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ عَلِيلاً فَأَقَمْنَا عَلَيْهِ أَيَّاماً وَ مَاتَ عَبْدَ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَ حَضَرْنَا جَنَازَتَهُ صَلَّى عَلَيْهِ إِسْمَاعِيلُ بْنُ جَعْفَرٍ وَ رَحَلْنَا إِلَى سَيِّدِي أَنَا وَ أَخِي دُعِيلُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Abu Al Qasim Ismail Al Deobeli, from his father, from Ali Bin Ali son of a brother of Deobel Al Khuzaie who said,

'It is narrated to us by my chief Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} at Toos in the year one hundred and ninety-eight, and during it he^{-asws} departed to it upon the road of Al-Basra, and we came across Abdul Rahman Bin Mahdi who was sick. We stayed at it for days and Abdul Rahman Bin Mahdi died, and we attended his funeral Ismail son of Ja'far^{-asws} prayed Salat upon him, and we departed to go to my Master^{-asws}, I and my brother Deobel.

فَأَقَمْنَا عِنْدَهُ إِلَى آخِرِ سَنَةِ مِائَتَيْنِ وَ خَرَجْنَا إِلَى قُمْ بَعْدَ أَنْ خَلَعَ سَيِّدِي أَبُو الْحَسَنِ الرِّضَا ع عَلَى أَخِي دُعِيلٍ قَمِيصَ خَزٍّ أَخْضَرَ وَ خَاتَمًا فَصُهُ عَقِيقٌ وَ دَنَعَ إِلَيْهِ دَرَاهِمَ رَضْوِيَّةً وَ قَالَ لَهُ يَا دُعِيلُ صِرْ إِلَى قُمْ فَإِنَّكَ تُفِيدُ بِهَا وَ قَالَ لَهُ احْتَفِظْ بِهَذَا الْقَمِيصِ فَقَدْ صَلَّيْتُ فِيهِ أَلْفَ لَيْلَةٍ أَلْفَ رَكْعَةٍ وَ خَتَمْتُ فِيهِ الْقُرْآنَ أَلْفَ خُتْمَةٍ.

We stayed with him up to the end of the year two hundred, and we went out to Qum after my Master^{-asws} Abu Al-Hassan Al-Reza^{-asws} took off a woollen shirt and a ring the stone of which was agate, and he^{-asws} handed Razawy Dirhams to my brother Deobel, and said to him: 'Go to Qum, for you shall benefit with it', and he^{-asws} said to him: 'Preserve this shirt, for I^{-saww} have prayed Salat in it for a thousand nights a thousand Cycles, and I completed the Quran in it, a thousand completions".³⁶⁶

8- ما، الأماالي للشيخ الطوسي الحفّار عن إسماعيل بن عليّ الدّعيلبي عن مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ كَثِيرٍ قَالَ: دَخَلْنَا عَلَى أَبِي نُوَاسٍ الْحَسَنِ بْنِ هَانِيٍّ نَعُوذُهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ لَهُ عِيسَى بْنُ مُوسَى الْهَاشِمِيُّ يَا أَبَا عَلِيٍّ أَنْتَ فِي آخِرِ يَوْمٍ مِنَ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنَ أَيَّامِ الْآخِرَةِ وَ بَيْنَكَ وَ بَيْنَ اللَّهِ هَنَاءٌ فَتُبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from ismail Bin Ali Al Deobeli, from Muhammad Bin Ibrahim Bin Kaseer who said,

'We entered to see Abu Nawas Al-Hassan Bin Hany to console him during his illness in which he died. Isa Bin Musa Al-Hashimy said to him, 'O Abu Ali! You are in the last day from the days of the world and the first day from the days of the Hereafter, and there is a respite between you and Allah^{-azwj}, so repent to Allah^{-azwj} Mighty and Majestic'.

قَالَ أَبُو نُوَاسٍ سَيِّدُونِي فَلَمَّا اسْتَوَى جَالِساً قَالَ إِنِّي تُخَوِّفُنِي بِاللَّهِ: وَ قَدْ حَدَّثَنِي حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص: لِكُلِّ نَبِيٍّ شَفَاعَةٌ وَ أَنَا حَبَاتُ شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ أَ فَتَرَى لَا أَكُونُ مِنْهُمْ.

³⁶⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 6

³⁶⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 7

Abu Nawas said, 'Support me (my back)! When he had sat up straight, he said, 'Is it me you are frightening me with Allah^{-azwj}? And it is narrated to me by Hammad Bin Salama, from Sabit Al-Bunany, from Anas Bin Malik who said, 'Rasool-Allah^{-saww} said: 'There is intercession for every Prophet^{-as} and I shall be interceding on the Day of Qiyamah for the people from my^{-saww} community having committed major sins'. Do you see that I would not happen to be from them?'³⁶⁷

9- ن، عيون أخبار الرضا عليه السلام المكتتب و الوراق معاً عن علي عن أبيه عن الهروي قال: دخل دُعبل بن علي الخزاعي رحمه الله على أبي الحسن علي بن موسى الرضا ع مرو فقال له يا ابن رسول الله إني قد قلت فيك قصيدة و آليت على نفسي أن لا أنشدها أحداً فبلك فقال ع هاتجاً

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Mukattib and Al Waraq, both together from Ali, from his father, from Al Harwy who said,

'Deobel Bin Ali Al-Khuzaie, may Allah^{-azwj} have Mercy on him, entered to see Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} at Merv. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I have said a poem regarding you^{-asws} and have sworn upon myself that I will not recite it to anyone before you^{-asws}'. He^{-asws} said: 'Give it!'

فأنشده

مَدَارِسُ آيَاتٍ خَلَّتْ عَنْ تِلَاوَةٍ - وَ مَنْزِلٌ وَحْيٍ مُقْفِرُ الْعَرَصَاتِ

He prosed, 'Schools of Verses are empty recitation, and the house of Revelation is a desolate plain'.

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ

أَرَى فَيْئَهُمْ فِي غَيْرِهِمْ مُتَفَتِّمًا - وَ أَيْدِيَهُمْ مِنْ فَيْئِهِمْ صِفْرَاتٍ

When he reached to his words, 'I see them divided among others, and their hands are whistling from their mouths'.

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ هَذَا بَكَى أَبُو الْحَسَنِ الرِّضَا ع وَ قَالَ لَهُ صَدَقْتَ يَا خُزَاعِي

When he reached to these words of his, Abu Al-Hassan Al-Reza^{-asws} wept and said to him: 'You speak the truth, O Khuzaie!'

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ

إِذَا وَثِرُوا مَدُّوا إِلَى وَاتِرِيهِمْ - أَكْفَأَ عَنِ الْأَوْتَارِ مُنْقِضَاتٍ

جَعَلَ أَبُو الْحَسَنِ ع يُقَلِّبُ كَفَّيْهِ وَ يَقُولُ أَجَلٌ وَ اللَّهُ مُنْقِضَاتٍ

When he reached to his words, 'When their tied the strings of the bows, extending it to their strings, they refrained from the strings, holding them back', Abu Al-Hassan^{-asws} turned his^{-asws} palm and said, 'Yes, by Allah^{-azwj}, holding back!'

فَلَمَّا بَلَغَ إِلَى قَوْلِهِ

وَإِنِّي لَأَرْجُو الْأَمْنَ بَعْدَ وَفَائِي

لَقَدْ خِفْتُ فِي الدُّنْيَا وَ أَيَّامَ سَعْيِهَا-

قَالَ الرِّضَا ع آمَنَكَ اللَّهُ يَوْمَ الْفَرَجِ الْأَكْبَرِ

When he reached to his words, 'I was living in fear in the world and the days of its striving, and I am hoping for the security after my death', Al-Reza^{-asws}, 'May Allah^{-azwj} Keep you safe on the Day of the great panic!'

فَلَمَّا انْتَهَى إِلَى قَوْلِهِ

تَضَمَّنَهَا الرَّحْمَنُ فِي الْعُرْفَاتِ

وَ قَبْرِ بِنْعَادٍ لِنَفْسِي رَكِيَّةٍ-

قَالَ لَهُ الرِّضَا ع أَفَلَا أَلْحَقُ لَكَ بِهَذَا الْمَوْضِعِ بَيْنَيْنِ بِمَا تَمَامَ قَصِيدَتِكَ فَقَالَ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

When he ended up to his words, 'And the grave at Baghdad is for the pure soul, the Beneficent has Included it among the lofty towers', Al-Reza^{-asws} said to him: 'Shall I^{-asws} join for you in this place with two couplets to complete your poem with them?' He said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ ع

تَوْقَدُ بِالْأَخْشَاءِ فِي الْحُفَرَاتِ

وَ قَبْرِ بَطُوسٍ يَا لَهَا مِنْ مُصِيبَةٍ

يُفْرَجُ عَنْهَا أَلْهَمٌ وَ الْكُرْبَاتِ

إِلَى الْحَشْرِ حَتَّى يَبْعَثَ اللَّهُ قَائِمًا

He^{-asws} said: 'And a grave at Toos, Oh the calamity for it being kindled with the burns in the interior up to the gathering until Allah^{-azwj} Sends a rising one^{-asws} who will relieve the worries and the distress away from us^{-asws}'.

فَقَالَ دِغْبِلُ يَا ابْنَ رَسُولِ اللَّهِ هَذَا الْقَبْرُ الَّذِي بَطُوسَ قَبْرِ مَنْ هُوَ

Deobel said, 'O son^{-asws} of Rasool-Allah^{-saww}! The grave which would be at Toos, whose grave would it be?'

فَقَالَ الرِّضَا ع قَبْرِي وَ لَا تَنْقُضِي الْأَيَّامَ وَ اللَّيَالِي حَتَّى يَصِيرَ طُوسٌ مُخْتَلَفَ شِيعَتِي وَ زُؤَارِي أَلَا فَمَنْ زَارَنِي فِي غُرْبَتِي بَطُوسَ كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ مَغْفُورًا لَهُ

Al-Reza^{-asws} said: 'My^{-asws} grave, and the days and nights will not terminate until Toos becomes a point of interchange of my^{-asws} Shias and my^{-asws} visitors. Indeed! The one who visits me^{-asws}

during my^{-asws} estrangement would be with me^{-asws} in my^{-asws} rank on the Day of Qiyamah, having been Forgiven for’.

ثُمَّ خَصَّ الرِّضَا ع بَعْدَ فَرَاغِ دِعْبِلٍ مِنْ إِنْشَادِ الْقَصِيدَةِ وَأَمَرَهُ أَنْ لَا يَبْرَحَ مِنْ مَوْضِعِهِ وَ دَخَلَ الدَّارَ فَلَمَّا كَانَ بَعْدَ سَاعَةٍ خَرَجَ الْخَادِمُ إِلَيْهِ بِمِائَةِ دِينَارٍ رِضْوَانِيَةً فَقَالَ لَهُ يَقُولُ لَكَ مَوْلَايَ اجْعَلْهَا فِي نَفَقَتِكَ

Then Al-Reza^{-asws} got up after Deobel was free from reciting the poem, and he^{-asws} instructed him not to depart from his place, and he^{-asws} entered the room. When it was after a while, the servant came out to him with one hundred Razawy Dinars. He said to him, ‘My Master^{-asws} says to you: ‘Make these to be regarding your expenditure’.

فَقَالَ دِعْبِلٌ وَاللَّهِ مَا لِهَذَا جِئْتُ وَلَا قُلْتُ هَذِهِ الْقَصِيدَةَ طَمَعًا فِي شَيْءٍ يَصِلُ إِلَيَّ وَ رَدَّ الصُّرَّةَ وَ سَأَلَ ثَوْبًا مِنْ ثِيَابِ الرِّضَا ع لِيَتَشَرَّفَ بِهِ فَأَنْقَذَ إِلَيْهِ الرِّضَا ع جُبَّةً خَرَّ مَعَ الصُّرَّةِ وَ قَالَ لِلْخَادِمِ قُلْ لَهُ خُذْ هَذِهِ الصُّرَّةَ فَإِنَّكَ سَتَحْتَاجُ إِلَيْهَا وَلَا تُرَاجِعْنِي فِيهَا

Deobel said, ‘By Allah^{-azwj}! I neither came for this nor did I say this poem out of greed regarding something which may be given to me’. And he returned the moneybag and asked for a cloth from the clothes of Al-Reza^{-asws} in order to be Blessed by it and to be ennobled by it. So, Al-Reza^{-asws} sent woollen coat to him with the money bag and said to the servant: ‘Say to him: ‘Take this money bag, for you will be needy to it, and do not return it to me!’

فَأَخَذَ دِعْبِلٌ الصُّرَّةَ وَ الْجُبَّةَ وَ انْصَرَفَ وَ صَارَ مِنْ مَرُوءٍ فِي قَافِلَةٍ فَلَمَّا بَلَغَ مِيَانَ قَوْهَانَ وَقَعَ عَلَيْهِمُ اللُّصُوصُ فَأَخَذُوا الْقَافِلَةَ بِأَسْرِهِا وَ كَتَفُوا أَهْلَهَا وَ كَانَ دِعْبِلٌ فِيهِمْ كَيْفَ وَ مَلَكَ اللُّصُوصُ الْقَافِلَةَ وَ جَعَلُوا يَفْسِمُونَهَا بَيْنَهُمْ

Deobel took the money bag and the coat and left, and he came from Merv to be in a caravan. When he reached the waters of Qowhan, the thief fell upon them and they seized the caravan with its captives, and they tied up its people, and Deobel was among the ones tied up, and the robbers owned the caravan, and they went on to divided it between them.

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ مُتَمَثِّلًا بِقَوْلِ دِعْبِلٍ فِي قَصِيدَتِهِ

أَرَى فَيْتَهُمْ فِي غَيْرِهِمْ مُتَقَسِمًا- وَ أَيْدِيَهُمْ مِنْ فَيْتِهِمْ صِفْرَاتٍ

A man from the group said, resembling with the words of Deobel in his poem, ‘I see their^{-asws} war booty being in the hands of others, and their hands are with zero from their^{-asws} war booty’.

فَسَمِعَهُ دِعْبِلٌ فَقَالَ لَهُمْ دِعْبِلٌ لِمَنْ هَذَا الْبَيْتُ فَقَالَ لِرَجُلٍ مِنْ خُرَازْمَةٍ يُقَالُ لَهُ دِعْبِلٌ بْنُ عَلِيٍّ قَالَ دِعْبِلٌ فَأَنَا دِعْبِلٌ قَائِلُ هَذِهِ الْقَصِيدَةِ الَّتِي مِنْهَا هَذَا الْبَيْتُ فَوَثَبَ الرَّجُلُ إِلَى رُئُوسِهِمْ وَ كَانَ يُصَلِّي عَلَى رَأْسِ تَلٍّ وَ كَانَ مِنَ الشَّيْعَةِ وَ أَخْبَرَهُ فَجَاءَ بِنَفْسِهِ حَتَّى وَقَفَ عَلَى دِعْبِلٍ وَ قَالَ لَهُ أَنْتَ دِعْبِلٌ فَقَالَ نَعَمْ

Deobel heard him. Deobel said to them, ‘For whom is this couplet?’ He said, ‘A man from Khuza’a called Deobel Bin Ali’. Deobel said, ‘I am Deobel, speaker of this poem which this couplet is from’. The man leapt to their chief, and he was praying Salat on top of a hill, and he was from the Shias, and informed him. He came by himself until he paused at Deobel and said to him, ‘Are you Deobel?’ He said, ‘Yes’.

فَقَالَ لَهُ أَنْشِدِ الْقَصِيدَةَ فَأَنْشَدَهَا فَحَلَّ كِتَافَهُ وَكَتَافَ جَمِيعِ أَهْلِ الْقَافِلَةِ وَرَدَّ إِلَيْهِمْ جَمِيعَ مَا أَخَذُوا مِنْهُمْ لِكِرَامَةِ دُعْبِلٍ وَ سَارَ دُعْبِلٌ حَتَّى وَصَلَ إِلَى قُمْ فَسَأَلَهُ أَهْلُ قُمْ أَنْ يُنْشِدَهُمُ الْقَصِيدَةَ فَأَمَرَهُمْ أَنْ يَجْتَمِعُوا فِي الْمَسْجِدِ الْجَامِعِ

He said to him, 'Recited the poem!' He recited it. He released his ropes and the ropes of entirety of the people of the caravan, and he returned to them entirety of what they had seized from them for the honour of Deobel. And Deobel travelled until he arrived to Qum. The people of Qum asked him if he could recite the poem to them. He instructed them to gathering in the central Masjid.

فَلَمَّا اجْتَمَعُوا صَعِدَ الْمُنْبَرَ فَأَنْشَدَهُمُ الْقَصِيدَةَ فَوَصَلَهُ النَّاسُ مِنَ الْأَمَالِ وَالْخَلْعِ بِشَيْءٍ كَثِيرٍ وَ اتَّصَلَ بِهِمْ خَيْرُ الْجَبَّةِ فَسَأَلُوهُ أَنْ يَبِيعَهَا مِنْهُمْ بِأَلْفِ دِينَارٍ فَاثْتَمَنَعَ مِنْ ذَلِكَ فَقَالُوا لَهُ فَبِعْنَا شَيْئاً مِنْهَا بِأَلْفِ دِينَارٍ فَأَبَى عَلَيْهِمْ وَ سَارَ عَنْ قُمْ

When they had gathered, he ascended the pulpit and recited the poem to them. The people awarded to him, from the wealth and gifts with a lot of things. And the news of the coat arrived to them, so they asked him to sell it to them for a thousand Dinars. He refused from that. They said, 'Sell something from it for a thousand Dinars'. He refused to them and travelled away from Qum.

فَلَمَّا خَرَجَ مِنْ رُسْتَاقِ الْبَلَدِ لَحِقَ بِهِ قَوْمٌ مِنْ أَهْدَابِ الْعَرَبِ وَ أَخَذُوا الْجَبَّةَ مِنْهُ فَزَجَعَ دُعْبِلٌ إِلَى قُمْ وَ سَأَلَهُمْ رَدَّ الْجَبَّةِ عَلَيْهِ فَاثْتَمَنَعَ الْأَخْدَاطُ مِنْ ذَلِكَ وَ عَصَوْا الْمَشَايِخَ فِي أَمْرِهَا فَقَالُوا لِدُعْبِلٍ لَا سَبِيلَ لَكَ إِلَى الْجَبَّةِ فَخُذْ مِنْهَا أَلْفَ دِينَارٍ فَأَبَى عَلَيْهِمْ

When he went out from the city Rustaq, a group of Arab youths joined with him, and they seized the coat from him. Deobel returned to Qum and asked them to return the coat to him. The youths refused from that and the disobeyed the elders in their orders. They said to Deobel, 'There is no way for you to the coat, so take its price of a thousand Dinars'. He refused to them.

فَلَمَّا بَيَسَ مِنْ رَدِّهِمُ الْجَبَّةَ عَلَيْهِ سَأَلَهُمْ أَنْ يَدْفَعُوا إِلَيْهِ شَيْئاً مِنْهَا فَأَجَابُوهُ إِلَى ذَلِكَ وَ أَعْطَوْهُ بَعْضَهَا وَ دَفَعُوا إِلَيْهِ ثَمَنَ بَاقِيهَا أَلْفَ دِينَارٍ وَ انْصَرَفَ دُعْبِلٌ إِلَى وَطَنِهِ فَوَجَدَ اللَّصُوصَ قَدْ أَخَذُوا جَمِيعَ مَا كَانَ فِي مَنْزِلِهِ فَبَاعَ الْمَائَةَ دِينَارٍ الَّتِي كَانَ الرِّضَا ع وَصَلَهُ بِهَا مِنَ الشَّيْخَةِ كُلِّ دِينَارٍ بِمِائَةِ دِرْهَمٍ

When he had despaired from their returning the coat to him, he asked them to give him something from it'. They answered him to that and gave him part of it and handed him a thousand Dinars being the price for its remainder. And Deobel left to go to his homeland. He found that the thieves had stolen entirety of what had been in his house. He sold the hundred (Razawy) which Al-Reza^{asws} had awarded him with it, to the Shias, each Dinar for one hundred Dirhams.

فَحَصَلَ فِي يَدِهِ عَشْرَةُ آلَافٍ دِرْهَمٍ فَذَكَرَ قَوْلَ الرِّضَا ع إِنَّكَ سَتَحْتَاجُ إِلَى الدَّنَانِيرِ وَ كَانَتْ لَهُ جَارِيَةٌ لَهَا مِنْ قَلْبِهِ مَحَلٌّ فَرَمَدَتْ رَمْدًا عَظِيمًا فَأَدْخَلَ أَهْلَ الطَّبِّ عَلَيْهَا فَنَظَرُوا إِلَيْهَا فَقَالُوا أَمَّا الْعَيْنُ الْيُمْنَى فَلَيْسَ لَنَا فِيهَا حِيلَةٌ وَ قَدْ ذَهَبَتْ وَ أَمَّا الْيُسْرَى فَتَحْنُ نُعَالِجُهَا وَ نَجْتَهِدُ وَ نَرْجُو أَنْ تَسَلَّمَ

This resulted in ten thousand Dirhams being in his hands. He remembered the words of Al-Reza^{asws}: 'You will be needy to the Dinars'. And there was a maid for him. She had a place for her in his heart. She was afflicted with severe sore eyes. The doctors entered to see her. They looked at her and said, 'As for the right eye, there is no means for us regarding it, and it has gone. And as for the left, we shall treat it and struggle, and we hope that it would be safe'.

فَاعْتَمَّ لِذَلِكَ دُعْبَلٌ غَمًّا شَدِيدًا وَ جَزَعَ عَلَيْهَا جَزَعًا عَظِيمًا ثُمَّ ذَكَرَ مَا كَانَ مَعَهُ مِنْ فَضْلَةِ الْجُبَّةِ فَمَسَحَهَا عَلَى عَيْنَيْ الْجَارِيَةِ وَ عَصَبَهَا بِعَصَايَةٍ مِنْهَا مِنْ أَوَّلِ اللَّيْلِ فَأَصْبَحَتْ وَ عَيْنَاهَا أَصْحُ مَا كَانَتَا قَبْلُ بِبَرَكََةِ أَبِي الْحَسَنِ الرِّضَا ع.

Deoble was saddened at that with severe gloom, and he was alarmed upon it with mighty alarm. Then he remembered what had happened with him, from the remnant of the coat. He wiped it upon the eyes of the maid, and she achieved an achievement from it, from the beginning of the night. She woke up in the morning and her eye was healthier than what it had been before the Blessings of Abu Al-Hassan Al-Reza^{asws}.³⁶⁸

10- ن، عيون أخبار الرضا عليه السلام أَبُو عَلِيٍّ أَحْمَدُ بْنُ مُحَمَّدٍ الْهُرْمُزِيُّ عَنْ أَبِي الْحَسَنِ دَاوُدَ الْبَكْرِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ دُعْبَلِ بْنِ عَلِيٍّ الْخُزَاعِيَّ يَقُولُ لَمَّا حَضَرَ أَبِي الْوَفَاةَ تَغَيَّرَ لَوْنُهُ وَ انْعَقَدَ لِسَانُهُ وَ اسْوَدَّ وَجْهُهُ فَكِدْتُ الرُّجُوعَ عَنْ مَذْهَبِهِ فَرَأَيْتُهُ بَعْدَ ثَلَاثٍ فِي مَا يَرَى النَّاسُ وَ عَلَيْهِ ثِيَابٌ بَيْضٌ وَ قَلَنْسُوَةٌ بَيْضَاءُ فَقُلْتُ لَهُ يَا أَبَتِ مَا فَعَلَ اللَّهُ بِكَ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Abu Ali Ahmad Bin Muhammad Al Hurmuzy, from Abu Al-Hassan Dawood Al Bakry who said, 'I heard Ali Bin Deobel Bin Ali Al Khuzaie saying,

'When the death presented to my father, his colour changed, and his face darkened. I almost retracted from his doctrine. I saw him after three (days) in what the sleeping one tends to see (in my dream), and upon him were white clothes, and a white cap. I said to him, 'O father! What has Allah^{azwj} Done with you?'

فَقَالَ يَا بُنَيَّ إِنَّ الَّذِي رَأَيْتَهُ مِنْ اسْوَدَادٍ وَجْهِهِ وَ انْعِقَادٍ لِسَانِي كَانَ مِنْ شُرْبِي الْخَمْرِ فِي دَارِ الدُّنْيَا وَ لَمْ أَزَلْ كَذَلِكَ حَتَّى لَقِيتُ رَسُولَ اللَّهِ ص وَ عَلَيْهِ ثِيَابٌ بَيْضٌ وَ قَلَنْسُوَةٌ بَيْضَاءُ فَقَالَ لِي أَنْتَ دُعْبَلٌ قُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَأَنْشِدْنِي قَوْلَكَ فِي أَوْلَادِي

He said, 'O my son! That which you had seen from the darkness of my face and freezing of my tongue, was from my drinking the wine in the house of the world, and I did not cease to be like that until I met Rasool-Allah^{saww}, and upon him^{saww} were white clothes and a white cap. He^{saww} said to me: 'Are you Deobel?' I said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'Recite to me^{saww} your words regarding my^{saww} children'.

فَأَنْشِدْنِي قَوْلِي

يَوْمًا وَ آلَ أَحْمَدَ مَظْلُومُونَ قَدْ قُهِرُوا-

كَأَنْتُمْ قَدْ جَنَوْنَا مَا لَيْسَ يُعْتَفَرُ

لَا أَضْحَكَ اللَّهُ سِنَّ الدَّهْرِ إِنْ ضَحَكْتَ-

مُشَرَّدُونَ نُفُوءًا عَنْ عَقْرِ دَارِهِمْ

I recited to him^{saww} my words, 'May Allah^{azwj} not Make you laugh for the years of eternity if you were to laugh for one day while the Progeny^{asws} of Ahmad^{saww} is oppressed, having been coerced, homeless, having been banished from their homes, as if they had committed crimes which cannot be forgiven'.

قَالَ فَقَالَ لِي أَحْسَنْتَ وَ شَفَعَنِي وَ أَعْطَانِي ثِيَابَهُ وَ هَا هِيَ وَ أَشَارَ إِلَى ثِيَابِ بَدَنِهِ.

He (Deobel) said, 'He^{-saww} said to me: 'Well done!' And he^{-saww} interceded regarding me and gave me his^{-saww} clothes, and here it is' – and he indicated to the clothes on his body".³⁶⁹

11 ن، عيون أخبار الرضا عليه السلام سمعت أبا نصر محمد بن الحسن الكرخي الكاتب يقول رأيت على قبر دعبل بن علي الخزاعي مكتوبا

دعبل أن لا إله إلا هو

أعد الله يوم يلقاه

يرحمه في القيامة الله-

يقول مخلصا عساه بها

بعدها فالوصي مولاه.

الله مولاه و الرسول و من-

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – I heard Abu Nasr Muhammad Bin Al-Hassan Al Karkhy the scribe saying,

'I saw written upon the grave of Deobel Bin Ali Al-Khuzai, 'Prepare for Allah^{-azwj} the Day you will meet Him^{-azwj} Deobel. There is no god except He^{-azwj}, saying sincerely, may Allah^{-azwj} have Mercy on him during the Qiyamah. Allah^{-azwj} is his Master^{-azwj}, and the Rasool^{-saww}, and after them, the successor^{-asws} is his Master^{-asws}'.³⁷⁰

12- كشف، كشف الغمة قال مُحَمَّدُ بْنُ طَلْحَةَ مِنْ مَنَاقِبِهِ عِصَّةُ دَعْبِلِ بْنِ عَلِيٍّ الْخُزَاعِيِّ الشَّاعِرِ قَالَ دَعْبِلٌ لَمَّا قُلْتُ مَدَارِسُ آيَاتٍ قَصَدْتُ بِهَا أَبَا الْحُسَيْنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَ وَهُوَ بِخُرَاسَانَ وَلِيَّ عَهْدِ الْمَأْمُونِ فِي الْخِلَافَةِ

(The book) 'Kashf Al Ghumma' – Muhammad Bin Talha said,

'From his^{-asws} virtues is the story of Deobel Bin Ali Al-Khuzai, the poet. Deobel said, 'When I had said (composed the poem) 'The schools of Verses', I aimed with it to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, and he^{-asws} was at Khurasan, the heir apparent of Al-Mamoun regarding the caliphate.

فَوَصَلْتُ الْمَدِينَةَ وَحَضَرْتُ عِنْدَهُ وَأَنْشَدْتُهُ إِثَابَهَا فَاسْتَحْسَنَهَا وَقَالَ لِي لَا تُنْشِدُهَا أَحَدًا حَتَّى أَمُرَّكَ وَاتَّصَلَ خَبْرِي بِالْخَلِيفَةِ الْمَأْمُونِ فَأَحْضَرَنِي وَسَأَلَنِي عَنْ خَبْرِي

I arrived at Al-Medina and presented in his^{-asws} presence, and I recited it to him^{-asws}. He^{-asws} said it was excellent and said to me: 'Do not recite it to anyone until I^{-asws} instruct you, and my^{-asws} news with the caliphate of Al-Mamoun reaches, so attend me^{-asws} and ask me^{-asws} about my^{-asws} news'.

ثُمَّ قَالَ يَا دَعْبِلُ أَنْشِدْنِي

مَدَارِسُ آيَاتٍ خَلْتُ مِنْ تِلَاوَةٍ

Then he (Al-Mamoun) said: 'O Deobel! Recite to me (the poem) 'The schools of Verses are empty from recitations'!'

فَقُلْتُ مَا أَعْرِفُهَا يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ يَا غُلَامُ أَخْضِرْ أَبَا الْحُسَيْنِ عَلِيَّ بْنَ مُوسَى الرِّضَا

³⁶⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 17 H 10

³⁷⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 17 H 11

I said, 'I do not recognise it, O commander of the faithful!' He said, 'O slave! Present Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}!'

قَالَ فَلَمْ يَكُنْ سَاعَةً حَتَّى حَضَرَ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ سَأَلْتُ دِعْبِلًا عَنْ مَدَارِسِ آيَاتٍ فَذَكَرَ أَنَّهُ لَا يَعْرِفُهَا فَقَالَ لِي أَبُو الْحَسَنِ يَا دِعْبِلُ أَنْشِدْ أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, 'It was not an hour before he^{-asws} presented. He said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! I asked Deobel about (reciting the poem) 'Schools of Verses', and he mentioned that he did not know it!' Abu Al-Hassan^{-asws} said to me: 'O Deobel! Recite to commander of the faithful'.

فَأَخَذْتُ فِيهَا فَأَنْشَدْتُهَا فَاسْتَحْسَنَهَا وَ أَمَرَ لِي بِخَمْسِينَ أَلْفَ دِرْهَمٍ وَ أَمَرَ لِي أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع بِقَرِيبٍ مِنْ ذَلِكَ فَقُلْتُ يَا سَيِّدِي إِنْ رَأَيْتَ أَنَّ هَبْنِي شَيْئًا مِنْ ثِيَابِكَ لِيَكُونَ كَفْنِي فَقَالَ نَعَمْ ثُمَّ رَفَعَ إِلَيَّ قَمِيصًا قَدْ ابْتَدَلَهُ وَ مَنَشَقَّةً لَطِيفَةً وَ قَالَ لِي احْفَظْ هَذَا تُحْرَسُ بِهِ

I took to it and recited it. He deemed it excellent and ordered with fifty thousand Dirhams to be for me, and Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} ordered for me with near from that (amount). I said, 'My Master^{-asws}! If you^{-asws} view fit, you^{-asws} could gift me something from your^{-asws} clothes for it to be my shroud'. He^{-asws} said: 'Yes'. Then he^{-asws} raised a shirt to me, having had worn it, and a thin towel, and said to me: 'Preserve this, you will be protected by it'.

ثُمَّ دَفَعَ إِلَيَّ دُو الرِّثَاسَتَيْنِ أَبُو الْعَبَّاسِ الْفَضْلُ بْنُ سَهْلٍ وَزَيْرُ الْمَأْمُونِ صَلَةً وَ حَمَلَنِي عَلَى بَرْدُونٍ أَصْفَرَ خُرَاسَانِيَّ

Then Zul Riyasatein Abu Al-Abbas Al-Fazl Bin Sahl, minister of Al-Mamoun, handed over an award to me, and had be carried upon a blonde Khurasany workhorse.

وَ كُنْتُ أَسَافِرُ فِي يَوْمٍ مَطِيرٍ وَ عَلَيْهِ مِطْرٌ خَرَّ وَ بُرْنُسٌ مِنْهُ فَأَمَرَ لِي بِهِ وَ دَعَا بِغَيْرِهِ جَدِيدٍ فَلَبِسَهُ وَ قَالَ إِنَّمَا أَتَرْتُكَ بِاللَّبِيسِ لِأَنَّهُ خَيْرُ الْمِمْطَرَيْنِ

I was travelling with him on a rainy day, and upon him was a woollen raincoat and a cap from it. He ordered for me with it, and called for another new one and wore it, and he said, 'But rather I preferred you with the wearing because it is a better raincoat'.

قَالَ فَأَعْطَيْتُ بِهِ ثَمَانِينَ دِينَارًا فَلَمْ تَطِبْ نَفْسِي بِبَيْعِهِ ثُمَّ كَرَرْتُ رَاجِعًا إِلَى الْعِرَاقِ فَلَمَّا صِرْتُ فِي بَعْضِ الطَّرِيقِ خَرَجَ عَلَيْنَا الْأَكْرَادُ فَأَخَذُونَا وَ كَانَ ذَلِكَ الْيَوْمُ يَوْمًا مَطِيرًا فَتَقَبَّيْتُ فِي قَمِيصٍ خَلَقِي وَ ضُرِّ جَدِيدٍ وَ أَنَا مُتَأَسِّفٌ مِنْ جَمِيعِ مَا كَانَ مَعِيَ عَلَى الْقَمِيصِ وَ الْمِنْشَقَةِ

He (the narrator) said, 'I was given eighty Dinars for it, but I did not feel good with selling it. Then I repeated returning to Al-Iraq. When I came to be in one of the roads, the Kurds came out against us. They seized us, and that day was a rainy day. I remain in a shirt with a new tear in it, and I was regretful from entirety of what had happened with me upon the shirt, and the towel.

وَ مُفَكِّرٌ فِي قَوْلِ سَيِّدِي الرِّضَا ع إِذْ مَرَّ بِي وَاحِدٌ مِنَ الْأَكْرَادِ الْحَرَامِيَّةِ تَحْتَهُ الْفَرَسُ الْأَصْفَرُ الَّذِي حَمَلَنِي عَلَيْهِ دُو الرِّثَاسَتَيْنِ وَ عَلَيْهِ الْمِمْطَرُ وَ وَقَفْتُ بِالْفَرْبِ مَعِي لِيَجْتَمَعَ عَلَيْهِ أَصْحَابُهُ وَ هُوَ يُنْشِدُ

مَدَارِسُ آيَاتٍ خَلْتُ مِنْ تِلَاوَةٍ

And I was thinking regarding the words of my Master^{-asws} Al-Reza^{-asws}, when one of the Kurdish thieves passed by me, being under the blonde horse which Zul Riyasateyn had me carried upon, and upon him was the raincoat, and he paused nearby from me in order to gather his companion, and he recited (the poem), 'The schools of Verses are empty from recitations'.

و يَبْكِي فَلَمَّا رَأَيْتُ ذَلِكَ مِنْهُ عَجِبْتُ مِنْ لَصٍّ مِنَ الْأَكْرَادِ يَتَشَبَّعُ ثُمَّ طَمَعْتُ فِي الْقَمِيصِ وَ الْمِنْشَقَةِ فَقُلْتُ يَا سَيِّدِي لِمَنْ هَذِهِ الْقَصِيدَةُ فَقَالَ مَا أَنْتَ وَ ذَلِكَ وَ تِلْكَ فَقُلْتُ لِي فِيهِ سَبَبٌ أَخْبِرْكَ بِهِ

And he cried. When I saw that from him, I was surprised from a thief from the Kurds being a Shia. Then I coveted regarding the shirt and the towel. I said, 'O my Master! For whom is this poem?' He said, 'And what have you to do with that? Woe be unto you!' I said, 'There is a reason for me regarding it, I can inform you with it'.

فَقَالَ هِيَ أَشْهُرُ بِصَاحِبِهَا أَنْ تَجْهَلَ فَقُلْتُ مَنْ هُوَ قَالَ دُعَيْلُ بْنُ عَلِيٍّ شَاعِرُ آلِ مُحَمَّدٍ جَزَاهُ اللَّهُ خَيْرًا فَقُلْتُ لَهُ وَ اللَّهُ يَا سَيِّدِي أَنَا دُعَيْلٌ وَ هَذِهِ قَصِيدَتِي فَقَالَ وَ تِلْكَ مَا تَقُولُ قُلْتُ الْأَمْرُ أَشْهُرُ مِنْ ذَلِكَ

He said, 'It is the most famous of its composer, if you don't know'. I said, 'Who is he?' He said, 'Deobel Bin Ali, the poet of the Progeny^{-asws} of Muhammad^{-saww}. May Allah^{-azwj} Recompense him goodly'. I said to him, 'By Allah^{-azwj}, my Master! I am Deobel and this is my poem!' He said, 'Woe be to you! What are you saying?' I said, 'The matter is more famous than that'.

فَأَرْسَلَ إِلَى أَهْلِ الْقَافِلَةِ فَاسْتَحْضَرَ مِنْهُمْ جَمَاعَةً وَ سَأَلَهُمْ عَنِّي فَقَالُوا بِأَسْرِهِمْ هَذَا دُعَيْلُ بْنُ عَلِيٍّ الْخُزَاعِيُّ فَقَالَ قَدْ أَطْلَقْتُ كُلَّ مَا أَخَذَ مِنَ الْقَافِلَةِ خِلَالَةَ فَمَا فَوْقَهَا كَرَامَةً لَكَ

He sent a message to the people of the caravan, and a group from them presented, and he asked them about me. They said quickly, 'This is Deobel Bin Ali Al-Khuzaei!' He said, 'I have hereby freed all what has been seized from the caravan and what is above it, in reverence and honour for you!'

ثُمَّ نَادَى فِي أَصْحَابِهِ مَنْ أَخَذَ شَيْئًا فَلْيَرْدِّهِ فَرَجَعَ عَلَى النَّاسِ جَمِيعٌ مَا أَخَذَ مِنْهُمْ وَ رَجَعَ إِلَيَّ جَمِيعٌ مَا كَانَ مَعِي ثُمَّ بَدَرَقْنَا إِلَى الْمَأْمَنِ فَخَرِسْتُ أَنَا وَ الْقَافِلَةُ بِبَرَكََةِ الْقَمِيصِ وَ الْمِنْشَقَةِ

Then he called out among his companions, 'One who has taken anything, so let him return it!' There was returned to the people entirety of what had been taken from them, and he returned to me entirety of what had been with me. Then we went to Al-Mamoun. I and the caravan were guarded, due to the Blessings of the shirt and the towel.

فَانْظُرْ إِلَى هَذِهِ الْمُنْقَبَةِ مَا أَشْرَفَهَا وَ مَا أَغْلَاهَا وَ قَدْ يَقِفُ عَلَى هَذِهِ الْقِصَّةِ بَعْضُ النَّاسِ مِمَّنْ يُطَالَعُ هَذَا الْكِتَابَ وَ يَقْرَأُهُ فَتَدْعُوهُ نَفْسُهُ إِلَى مَعْرِفَةِ هَذِهِ الْأَنْبِيَاءِ الْمَعْرُوفَةِ بِمَدَارِسِ آيَاتٍ وَ يَسْتَهَيِّ الْوُفُوفَ عَلَيْهَا وَ يَنْسُبُنِي فِي إِغْرَاضِي عَنْ ذِكْرِهَا

So look into this virtue how noble it is and how exalted, and one of the people had paused upon this story, from the ones who followed this book and read it, and he called himself to understand these couplets well-known as 'Schools of Verses', and desired to pause upon these, and attributed to me in my turning away from mentioning it.

إِمَّا إِلَى أَنِّي لَمْ أَعْرِفْهَا أَوْ أَنِّي جَهِلْتُ مِثْلَ النَّفْسِ حِينَئِذٍ إِلَى الْوُقُوفِ عَلَيْهَا فَأَحْبَبْتُ أَنْ أُدْخِلَ رَاحَةً عَلَى بَعْضِ النَّفْسِ وَأَنْ أُدْفَعَ عَنِّي هَذَا النَّقْصَ الْمُنْتَطَرِقَ إِلَيَّ بِبَعْضِ الظُّنُونِ فَأَوْرَدْتُ مِنْهَا مَا يُنَاسِبُ ذَلِكَ وَ هِيَ

Either I did not understand these, or I was ignorant of the inclination of the souls on that day to the pausing upon it. I loved to insert the rest upon some of the souls, and if I can push away this deficiency away from me which some of the thoughts are lowering my head, have referred from these what is appropriate for that, and it is: -

دَكَّرْتُ حَالَ الرَّبِّ مِنَ عَرَفَاتٍ - فَأَسْبَلْتُ دَمْعَ الْعَيْنِ بِالْعَرَاتِ
وَقُلْ غُرَى صَبْرِي وَ هَاجَتْ صَبَابَتِي رُسُومُ دِيَارٍ أَفْقَرَتْ وَغَرَاتِ
مَدَارِسُ آيَاتٍ خَلَّتْ مِنْ تِلَاوَةٍ وَ مَنْزِلُ وَحْيٍ مُقْفَرُ الْعَرَصَاتِ

'I remembered the fourth place from Arafaat and the eyes shed the tears with lessons, and scarce is the bareness of my patience, and the agitation of my youths. The features of the houses are deserted and rugged. The schools of Verses are empty of the recitations, and the house of Revelation is a desolate plain.

لَا إِلَهَ إِلَّا اللَّهُ بِالْحَيْثُ مِنْ مِثْلٍ - وَ بِالْبَيْتِ وَ التَّعْرِيفِ وَ الْجَمَرَاتِ
دِيَارُ عَلِيٍّ وَ الْحُسَيْنِ وَ جَعْفَرٍ وَ حَمَزَةَ وَ السَّجَادِ ذِي الثَّقَنَاتِ
دِيَارُ عَقَاهَا جَوْرٌ كُلِّ مُعَانِدٍ وَ لَمْ تَعْفَ بِالْأَيَّامِ وَ السَّنَوَاتِ

(Houses) of the Progeny^{asws} of Rasool-Allah^{azwj}, with the fear from Mina, and with the House (Kabah), and Arafaat and the Stones. Houses of Ali^{asws}, and Al-Husayn^{asws}, and Ja'far^{asws}, and Hamza^{asws}, and Al Sajjad^{asws} with the callouses. Houses that have forgiven the tyranny of every obstinate one but were not forgiven by the days and the years.

دِيَارُ لِعَبْدِ اللَّهِ وَ الْفَضْلِ صُنُوه - سَلِيلِ رَسُولِ اللَّهِ ذِي الدَّعَوَاتِ
مَنَازِلُ كَانَتْ لِلصَّلَاةِ وَ لِلتَّقَى وَ لِلصَّوْمِ وَ التَّطَهُّرِ وَ الْحَسَنَاتِ
مَنَازِلُ جِبْرِئِيلُ الْأَمِينُ يَحُلُّهَا مِنْ اللَّهِ بِالتَّسْلِيمِ وَ الزَّكَاةِ

Houses of Abdullah, and of his match Al-Fazl, descendants of Rasool-Allah^{azwj} with the calls. Houses which were for the Salat and the piety, and the fasting, and the cleanliness, and the good deeds. Descend points for Jibraeel^{as} the trustworthy, coming from Allah^{azwj} with the greetings and the Zakaat.

مَنَازِلُ وَحْيِ اللَّهِ مَغْدِلُ عِلْمِهِ - سَبِيلُ رِشَادٍ وَاضِحِ الطُّرُقَاتِ
مَنَازِلُ وَحْيِ اللَّهِ يَنْزِلُ حَوْلَهَا عَلَى أَحْمَدَ الرُّوحَاتِ وَ الْعَدَوَاتِ
فَأَتَى الْأَوَّلَى شَطَطٌ بِهِنَّ غُرْبَةُ النَّوَى أَقَاتِينَ فِي الْأَفْطَارِ مُخْتَلِفَاتِ

Houses of the Revelation of Allah^{azwj}, a centre of His^{azwj} Knowledge, the way of rightful guidance, and clear ways. House of Revelation of Allah^{azwj}, there descended upon Ahmad^{saww}, the going and coming. So where are the former ones? The estrangements of remoteness have scattered them, perishing in different horizons.

هُمْ آلُ مِيرَاثِ النَّبِيِّ إِذَا انْتَمَوْا
مَطَاعِيمُ فِي الْأَعْسَارِ فِي كُلِّ مَشْهَدٍ
وَ هُمْ خَيْرُ سَادَاتٍ وَ خَيْرُ مُخَاةٍ
فَقَدْ شَرَّفُوا بِالْفَضْلِ وَ الْبَرَكَاتِ
بِذِكْرِهِمْ لَمْ يَقْبَلِ الصَّلَوَاتِ
إِذَا لَمْ تُنَاجِ اللَّهَ فِي صَلَوَاتِنَا

They^{asws} are the family of inheritances of the Prophet^{saww} when they^{asws} belong, and they^{asws} are best of the chiefs and best protectors. Their followers are in hardships in every scenario, and they^{asws} are ennobled with the merits and the Blessings. When we do not whisper to Allah^{azwj} in our Salats with their^{asws} mention, the Salat are not Accepted.

أَيْمَةُ عَدَلٍ يُهْتَدَى بِفِعَالِهِمْ
فَيَا رَبِّ زِدْ قَلْبِي هُدًى وَ بَصِيرَةً
وَ تُؤْمِنُ مِنْهُمْ زَلَّةُ الْعَثَرَاتِ
وَ زِدْ حُبَّهُمْ يَا رَبِّ فِي حَسَنَاتِي
وَ دَارِ زِيَادٍ أَصْبَحَتْ عُثَرَاتٍ
دِيَارُ رَسُولِ اللَّهِ أَصْبَحَتْ بَلْعَا

Imams^{asws} of justice, guiding by their^{asws} deeds, and we are safe from them^{asws} of the slips of stumbles. O Lord^{azwj}! Increase my heart in guidance and insight and increase their^{asws} love, O Lord^{azwj}, in my good deeds! The houses of Rasool-Allah^{saww} have become uninhabited, and the house of Ziyad has become built up.

وَ آلُ رَسُولِ اللَّهِ هُلُبْتُ رِقَائِهِمْ
وَ آلُ رَسُولِ اللَّهِ تَدْمَى نُحُورُهُمْ
وَ آلُ زِيَادٍ غُلُظُ الْقَصَرَاتِ
وَ آلُ زِيَادٍ زُرْتُوا الْحِجَابَاتِ
وَ آلُ زِيَادٍ آمَنُوا الشُّرَبَاتِ
وَ آلُ رَسُولِ اللَّهِ يُسَبِّحُ حَرِيمُهُمْ

And the family of Rasool-Allah^{azwj}, their^{asws} necks are with bristly hair, and the family of Ziyad, are short and thick. And the family of Rasool-Allah^{azwj}, their necks are bleeding, and the family of Ziyad are adorned by anklets. And the family of Rasool-Allah^{saww}, their sanctimonious ones are captives, and the family of Ziyad are a safe herd.

وَ آلُ زِيَادٍ فِي الْقُصُورِ مَصُونَةٌ
فَيَا وَارِثِي عِلْمِ النَّبِيِّ وَ آلَهُ
وَ آلُ رَسُولِ اللَّهِ فِي الْقُلُوبِ
عَلَيْكُمْ سَلَامِي دَائِمِ التَّفَحَّاتِ
وَ إِلَيَّ لِأَرْجُو الْأَمْنَ عِنْدَ تَمَاقِي
وَ آلُ زِيَادٍ فِي الْقُصُورِ مَصُونَةٌ

And the family of Ziyad are in fortified castles, and the family of Rasool-Allah^{saww} are in the desert. O inheritors of the knowledge of Prophet-hood! Upon you all is my greetings for perpetuity. My soul has believed in you^{asws} all during its lifetime, and I hope for the safety during my death³⁷¹.

13- كشف، كشف الغمة عن أبي الصلت الهروي قال: دخل دُعيلُ بنُ عليٍّ الحِزَاعِيَّ عَلَى الرِّضَا ع بِمَرَّةٍ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي قَدْ قُلْتُ فِيكُمْ قَصِيدَةً وَ الْيَتُ عَلَى نَفْسِي أَنْ لَا أُثْبِتَهَا أَحَدًا قَبْلَكَ فَقَالَ الرِّضَا ع هَاتِهَا

(The book) 'Kashf Al Ghumma', from Abu A Salt Al Harwy who said,

³⁷¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 12

'Deobel Bin Ali Al-Khuzae entered to see Al-Reza^{-asws} at Merv. He said to him^{-asws}, 'O son^{-asws} Rasool^{-saww}! I have said a poem regarding you^{-asws} (Imams^{-asws}), and I have sworn upon myself that I will not recite it to anyone before you^{-asws}'. Al-Reza^{-asws} said: 'Give it!'

I recited,

فَأَنْشَدَ

تَجَاوَيْتَ بِالْأَرْكَانِ وَالْزُفَرَاتِ	تَجَاوَيْتَ بِالْأَرْكَانِ وَالْزُفَرَاتِ
أَسَارَى هَوَى مَخَاضٍ وَ آخِرَ آتٍ	يُخْرِتُ بِالْأَنْفَاسِ عَنْ سِرِّ أَنْفُسٍ
صُفُوفِ الدُّجَى بِالْعَمْرِ مُنْهَرَاتٍ	فَأَسْتَعْدَدْتُ أَوْ أَسْتَعْمَلْتُ حَتَّى تَقْوُضَتْ
سَلَامٌ حَتَّى صَبَّ عَلَى الْعَرَصَاتِ	عَلَى الْعَرَصَاتِ الْخَالِيَاتِ مِنَ الْمَهَا
مِنَ الْعَطَرَاتِ الْبَيْضِ وَالْخُفَرَاتِ	فَعَدَدِي بِمَا حُضِرَ الْمَعَادِ مَا لَفَا
وَيُعَدِّي تَدَانِيَا عَلَى الْعُرَبَاتِ	لِيَأْتِيَ يُعَدِّي الْوِصَالَ عَلَى الْعُلَى
وَيَسْتَرْزِقُ بِالْأَيْدِي عَلَى الْوُجَعَاتِ	وَ إِذْ هُنَّ يَلْعَلْنَ الْعِيُونَ مَوَافِرَا
يَبِيْتُ بِمَا قَلْبِي عَلَى نَشَوَاتٍ	وَ إِذْ كُلُّ يَوْمٍ لِي بِمَا خُفِيَ نَشَوَاتٍ
وَقُوْنِي يَوْمَ الْجَمْعِ مِنْ عَرَفَاتٍ	فَكَمْ حَمَرَاتٍ هَامَجَهَا بِحَمِيرٍ
عَلَى النَّاسِ مِنْ نَفْسٍ وَ طُولِ شَتَاتٍ	أَلَمْ تَرَ لِلْأَيَّامِ مَا جَرَّ مَوَازِمَا
يَوْمَ طَالِبًا لِلتُّورِ فِي الظُّلُمَاتِ	وَ مِنْ دُولِ الْمُسْتَهْزِئِينَ وَ مَنْ عَدَا
إِلَى اللَّهِ بَعْدَ الصُّومِ وَالصَّلَاتِ	فَكَيْفَ وَ مَنْ أَلَى بِطَالِبِ زُلُمَاتٍ
وَيُخْضِرُ بَنِي الرَّزَاءِ وَالْمَعَالِاتِ	حَوَى حُبَّ أَتْنَاءِ النَّبِيِّ وَ رَحْمَتِهِ
أُولُو الْكُفْرِ فِي الْإِسْلَامِ وَالْعَجَرَاتِ	وَ هِنْدٍ وَ مَا أَذْتُ سُمَيْكَةَ وَ ابْنَهَا
وَ مُحْكَمَهُ بِالزُّورِ وَالشُّبُهَاتِ	هُمْ نَعَضُوا عَهْدَ الْكِتَابِ وَ فَرَضَهُ
يَدْعُو ضَلَالٍ مِنْ هَسٍ وَ هَنَاتٍ	وَ أَلَمْ تَكُ إِلَّا مَهْمَةً كَسَفَتْهُمْ
وَ مُحْكَمَ بِلَا شُورَى بِغَيْرِ هُدَاةٍ	تُرَاثٍ بِأَلْفُورِي وَ مُلْكٍ بِأَلْهَدَى
وَ رَدَّتْ أَجَاحًا طَعَمَ كُلُّ فُرَاتٍ	رَزَايَا أَرْثَنَا حُضْرَةَ الْأَفْئِدِ حُزْنَةً
عَلَى النَّاسِ إِلَّا بَيْعَةَ الْغُلَبَاتِ	وَ مَا سَهَلَتْ تِلْكَ الْمَدَامِعُ فِيهِمْ
يَدْعُو شُرَاةً فِي الضَّلَالِ نَقَاتٍ	وَ مَا قِيلَ أَحْسَابِ السَّقِيغَةِ بِهَرَّةٍ
لِكَيْتَ بِمَأْمُونٍ عَلَى الْعَمَرَاتِ	وَ لَوْ قَلَدُوا الْعُوصَى إِلَيْهِ أُمُورَهَا
وَ مُعَاوِيسَ الْأَبْطَالِ فِي الْعَمَرَاتِ	أَحْسَى حَاكِمِ الرُّسُلِ الْمُصْطَفَى مِنَ الْعَدَى
وَ بَدْرَ وَ أُحُدَ شَامِخِ الْمُصْبَاتِ	فَإِنْ جَعَلُوا كَانَ الْعَدِيرُ شَهِيدَهُ
وَ إِيَّاهُ بِالْعُوبِ فِي الرُّبَاتِ	وَ آتَى مِنَ الثُّرَيْنِ ثَنًى بِمُضْنِهِ
مَتَابِقَ كَانَتْ فِيهِ مُؤْتِنَاتٍ	وَ حَرَّ ضِلَالٍ أَذْرَكْتُهُ بِسَبْقِهَا
بِشْيٍ حَوَى حَادِ الْعَنَا الدَّرَبَاتِ	مَتَابِقَ لَمْ تُدْرِكْ بِمَنْزَرٍ وَ لَمْ تُنَاك
حُكُوفَ عَلَى الْعَزَى مَعَا وَ مَنَاتٍ	لَحْيٍ لِحْرِيلِ الْأَعْيُنِ وَ أَنْفَعُ
وَ أَدْرِثَ دَمْعَ الْعَيْنِ بِالْعَبَرَاتِ	بَكَيْتُ لِرُشْمِ الدَّارِ مِنْ عَرَفَاتٍ
رُسُومُ دِيَارٍ قَدْ حَفَّتْ وَ عَرَاتٍ	وَ بَانَ عُرَى صَبْرِي وَ هَامَجَتْ صَبَابَتِي

مَذَارِبُ آيَاتٍ خَلَّتْ مِنْ تِلَاوَتِهِ
 لِأَلِ رَسُولِ اللَّهِ بِالنَّبِيِّ مِنْ مَعَى
 دِيَارٍ لِعَبْدِ اللَّهِ بِالنَّبِيِّ مِنْ مَعَى
 دِيَارٍ عَلَيٍّ وَ الْحُسَيْنِ وَ جَعْفَرٍ
 دِيَارٍ لِعَبْدِ اللَّهِ وَ الْمُضَلِّ صَبْرِهِ
 وَ سَبْعَلِي رَسُولِ اللَّهِ وَ ابْنِي وَ صَبْرِهِ
 مَنَابِلُ وَحْيِ اللَّهِ يُنْزِلُ بَيْنَهُمَا
 مَنَابِلُ قَوْمٍ يُهْتَدَى بِمَنَابِلِهِمْ
 مَنَابِلُ كَانَتْ لِلصَّلَاةِ وَ لِلتَّقَى
 مَنَابِلُ لَا تَبِيحُ مِلُّهُ بِرَبِّهَا
 دِيَارٌ عَمَّا هَا بَحْرُ كُلِّ مَنَابِلٍ
 فَمَا تَسْأَلُ الدَّارَ الَّتِي خَفَّ أَهْلُهَا
 وَ أَقْبَلَ الْأَوَّلَى خَطَّتْ بِحَمِّ عَزْبَةِ النَّوَى
 هُمْ أَهْلُ مِيرَاثِ النَّبِيِّ إِذَا اعْتَرَوْا
 إِذَا لَمْ تُنَاجِ اللَّهَ فِي صَلَوَاتِنَا
 مَطَاعِمٍ لِلْأَعْمَارِ فِي كُلِّ مَشْهَدٍ
 وَ مَا النَّاسُ إِلَّا غَاصِبٌ وَ مُكَذِّبٌ
 إِذَا ذَكَّرُوا فَقَلَى بِنَادٍ وَ خَيْرٌ
 فَكَيْفَ يُجِيبُونَ النَّبِيَّ وَ رُفْطُهُ
 لَعَنَ لَا يُنْفِئُهُ فِي الْمَقَالِ وَ أَسْمَعُوا
 فَإِنْ لَمْ يَكُنْ إِلَّا يُعْرِى مُخَصِّدٍ
 صَلَّى اللَّهُ قَبْرًا بِالْمَدِينَةِ عَيْنُهُ
 نَبِيُّ الْمَدِينَةِ صَلَّى عَلَيْهِ عَلَيْهِ
 وَ صَلَّى عَلَيْهِ اللَّهُ مَا ذَرَّ شَارِقُ
 أَفَاطِلُهُ لَوْ خَلَّتْ الْحُسَيْنُ مُجَدِّدًا
 إِذَا لَطَفَتِ الْخُدَّ فَاطِمَةُ عَيْنُهُ
 أَفَاطِلُهُ قَوْمِي يَا ابْنَةَ الْمُنِيرِ وَ انْدَبِي
 قُبُورٌ بِكُوفَانٍ وَ أُخْرَى بِطَبِيبَةٍ
 وَ أُخْرَى بِأَرْضِ الْوُزْجَانِ حُلَّهَا
 وَ قَبْرٌ بِبَغْدَادٍ لِنَفْسٍ رُحِيمَةٍ
 وَ قَبْرٌ بِطُوسٍ يَا هَا مِنْ مُعِيبَةٍ
 إِلَى الْخَشْرِ حَتَّى يَبْعَثَ اللَّهُ قَائِمًا
 عَلَيَّ بِنِ مَوْحَى أَرْشَدَ اللَّهُ أَمْرُهُ
 فَأَمَّا الْمُسَيِّئَاتُ الَّتِي لَسْتُ بِأَلِيمًا
 قُبُورٌ بِطَلِ النَّهْرِ مِنْ جَنْبِ كَرْيَلَاءِ

وَ مَنَابِلُ وَحْيِ مُنِيرِ الْعَرْصَاتِ
 وَ بِالْأَنْبِيَاءِ وَ التَّوْبَاتِ وَ الْجَمْرَاتِ
 وَ لِلْمَسْكِينِ الدَّاعِي إِلَى الصَّلَوَاتِ
 وَ حَمْرَةَ وَ السَّجْدَةِ ذِي الْقِيَمَاتِ
 نَبِيَّ رَسُولِ اللَّهِ فِي الْخَلَوَاتِ
 وَ وَارِثَ عِلْمِ اللَّهِ وَ الْحُسَيْنَاتِ
 عَلَى أَمَدِ الْمَذْكُورِ فِي الصَّلَوَاتِ
 فَيَوْمٌ مِنْهُمْ رَأَى الْعَرَاتِ
 وَ لِلصَّوْمِ وَ الطَّهْرِ وَ الْحُسْنَاتِ
 وَ لَا ابْنَ صِهَابٍ فَاتِلُ الْهَرَمَاتِ
 وَ لَمْ تَعَفْ لِأَلْيَامِ وَ السَّوَابِ
 مَعَى عَهْدِهَا بِالصَّوْمِ وَ الصَّلَوَاتِ
 أَلْفَانِ فِي الْأَفْطَارِ مُعْتَرِفَاتِ
 وَ لَمْ يَمُرَّ سَاعَاتٍ وَ خَيْرُ حُجَّاتٍ
 بِأَسْمَائِهِمْ لَمْ يَقْبَلِ الصَّلَوَاتِ
 لَعَنَ شَرُّهُوَ بِالْفَضْلِ وَ الْبَرَكَاتِ
 وَ مُضْطَلِّينَ ذُو إِحْسَانٍ وَ تَرَاتِ
 وَ يَوْمَ حُنَيْنٍ أَسْتَبَلُوا الْعَرَاتِ
 وَ لَمْ تَرَكَوا أَحْسَنَاءَهُمْ وَ غَرَاتِ
 قُلُوبًا عَلَى الْأَعْدَاءِ مُنْطَوِيَاتِ
 فَهَاشِمُ أَوَّلَى مِنْ هَرٍ وَ هَنَاتِ
 فَعَدَّ حَلَّ فِيهِ الْأَمْنُ بِالْبَرَكَاتِ
 وَ بَلَغَ عَنَّا رَوْحُهُ الشَّهَادَاتِ
 وَ لَأَحْسَنُ نُجُومِ اللَّيْلِ الْمُجْتَدِرَاتِ
 وَ قَدْ مَاتَ عَطَشَانًا بِشَطِّ فُرَاتِ
 وَ أَجْرِيَتْ دَمْعُ الْعَيْنِ فِي الْوُجْهَاتِ
 فُجُومَ مَعَاوَاتِ بِأَرْضِ فَلَاةٍ
 وَ أُخْرَى بِحَجٍّ نَالِمَا صَلَوَاتِ
 وَ قَبْرٌ بِبَاهُغِي لَدَى الْكُرْبَاتِ
 تَصَنَّفَتْهَا الرَّحْمَنُ فِي الْفُرَاتِ
 أَلَسْتُ عَلَى الْأَحْيَاءِ بِالزُّفَرَاتِ
 يُفَرِّجُ عَنَّا الْعَمَّ وَ الْكُرْبَاتِ
 وَ صَلَّى عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ
 مَبَالِغَهَا مَعَى بِحُكْمِ صِفَاتِ
 مَعْرِضُهُمْ مِنْهَا بِشَطِّ فُرَاتِ

تَوَفُّوا عِطَافاً بِالْأَرْبَابِ فَانْتَبِهِي
إِلَى اللَّهِ أَشْكُو لَوْعَةً عِنْدَ ذِكْرِهِمْ
أَخَافُ بَأْنَ أَزْدَارِهِمْ فَتَشْرِقُنِي
تَعَنُّاهُمْ رَبِّ السُّبُورِ فَمَا تَرَى
خَالِدًا أَنَّ مِنْهُمْ بِالْمَدِينَةِ عُسْبَةً
فَلَيْلَةً زَوَّارٍ يَمُوتُ أَنَّ زُورًا
لَهُمْ كُلَّ يَوْمٍ تَرْبُتُهُ بِمَضَاجِعِ
تَتَكَلَّفُ الْأَوَاءَ السَّيِّئِينَ بِجَوَارِهِمْ
وَقَدْ كَانَ مِنْهُمْ بِالْحِجَارِ وَارْتِيهَا
حَتَّى لَمْ تَزُرْهُ الْمُدُنِيَّاتُ وَ أَوْفَتْهُ
إِذَا زُرُّوا حِينَالًا بِسُوءٍ مِنَ الْعَمَلِ
فَإِنْ فَخَرُوا يَوْمًا أَتَوْا بِحَصَدٍ
وَعَدُوا عَلِيًّا ذَا الْمَنَاقِبِ وَالْعَالِي
وَحَمَزَةً وَالْعَبَّاسَ ذَا الْمَدَنِيِّ وَالْقُلَى
أُولَئِكَ لَا مَلُوحٌ هُنَا وَحِزْبُنَا
مَسْأَلُ تَيْمٍ عَنْهُمْ وَعَدِيهَا
هُمْ مَنَعُوا الْأَبَاءَ عَنْ أَفْدِ حَقِّهِمْ
وَهُمْ عَدَلُوهُمَا عَنْ وَصِيٍّ مُخْتَصِدٍ
وَأَيْدِيَهُمْ حِينَئِذٍ لِلَّهِ مُخْتَصِدٍ
مَلَائِكُ فِي آلِ النَّبِيِّ يُؤَكِّدُهُمْ
تَحَرُّهُمْ رُشْدًا لِنَفْسِي إِيَّاهُمْ
تَبَدُّثُ إِلَيْهِمْ بِالْمَوْدَّةِ صَادِقًا
فَيَا رَبِّ زِدْنِي فِي هَوَايَ بِصِيرَةٍ
سَأُجَاجِيهِمْ مَا حَجَّ إِلَهُ رَاكِبٍ
وَإِنِّي لَمَوْلَاهُمْ وَ قَالَ عَدُوَّهُمْ
بِنَفْسِي أَنُّهُمْ مِنْ كُفَّهِلٍ وَ فَنِيَّةٍ
وَاللَّحِيلُ لَمَّا قَيَّدَ الْمَوْتُ حُلُومَهَا
أَسْبُ قَصِي الرِّسَمِ مِنْ أَجَلٍ مُبَكِّمٍ
وَأَحْكُمُ حُكْمَكُمْ خَافَةَ كَاشِحٍ
فَيَا عَيْنُ بَكَيْهِمْ وَ جُودِي بِعَدْوَةٍ
لَعَدِ خُفَّتْ فِي الدُّنْيَا وَ أَيَّامِ سَعِيهَا
أَلَمْ تَرِ أَيْ مُذْ ثَلَاثُونَ حَبَّةً
أَرَى فَيَنْهَهُمْ فِي حَرْبِهِمْ مُتَقَدِّمًا
وَكَفَيْتُ أَدَاوِي مِنْ حَرَى بِي وَ الْجَوَى
وَ آلَ زِيَادٍ فِي الْحَرِيرِ مَصُونَةً

سَأَبْكِيهِمْ مَا دَرَّ فِي الْأُنْفِ شَارِقٌ
 وَمَا طَلَعَتْ شَمْسٌ وَحَانَ غُرُوبُهَا
 دِيَارُ رَسُولِ اللَّهِ أَصْبَحَتْ بَلْعَمًا
 وَأَلْ رَسُولِ اللَّهِ تَدْمَى مُوَرِّمٌ
 وَأَلْ رَسُولِ اللَّهِ يُنْبِئُ حَرَمُهُمْ
 إِذَا مُرُّوا حُدُودًا إِلَى وَاتِرِيهِمْ
 فُلُوْ لَا الَّذِي أَرْمُوهُ فِي الْيَوْمِ أَوْ عَدِ
 خُرُوجِ إِيَّامٍ لَا حَالَةَ حَارِجٍ
 يُخَيِّرُ بَيْنَا كُلِّ حَقٍّ وَبَاطِلٍ
 فَيَا نَفْسَ طَيْبِي ثُمَّ يَا نَفْسَ فَابْشِرِي
 وَلَا تَبْزَحِي مِنْ مُدَّةِ الْجُورِ إِنِّي
 فَيَا رَبِّ حَسَلْ مَا أَوْتَلَكْ فِيهِمْ
 فَإِنْ قَرَّبَ الرَّحْمَنُ مِنْ تِلْكَ مُدَّتِي
 شَيْئًا وَ أَمْ أَنْزِلُهُ لِنَفْسِي عُصَّةً
 فَيَايَ مِنَ الرَّحْمَنِ أَرْجُو مِنْهُمْ
 عَسَى اللَّهُ أَنْ يَرْتَاحَ لِلْحَقِّ إِلَهُ
 فَإِنْ قُلْتُ غُرْبًا أَنْكُرُوهُ بِمَكْرِ
 تَعَاَصَرَ نَفْسِي دَائِمًا عَنْ جِدَائِمِ
 أَعَارِلُ نَقْلَ الصُّمِّ عَنْ مُسْتَقَرِّهَا
 فَحَسْبِي مِنْهُمْ أَنْ أَبْرَأَ بِعَصَةِ
 فَمَنْ عَارِفٍ لَمْ يَنْتَفِعْ وَمُعَانِدٍ
 كَانَتْكَ بِالْأُضْلَاحِ قَدْ ضَلَقَ دَرْعُهَا

وَ نَادَى مُنَادٍ الْمُنِيرُ بِالصَّلَاحِ
 وَ بِاللَّيْلِ أَبْكِيهِمْ وَ بِالْعَدَاوَاتِ
 وَأَلْ زِيَادُ شَفَعُكَ الْخُجَرَاتِ
 وَأَلْ زِيَادُ رِيَّةِ الْحَجَلَاتِ
 وَأَلْ زِيَادُ آمَنُوا الْمَسْرَبَاتِ
 أَكْفًا عَنِ الْأَوْتَارِ مُنْعَجِضَاتِ
 تَطَّحَ نَفْسِي أَثَرُهُمْ حَسَرَاتِ
 يُعْرَمُ عَلَى اسْمِ اللَّهِ وَ الرِّكَاتِ
 وَ يُجْرِي عَلَى النِّعَمَاءِ وَ النِّعَمَاتِ
 فَعَبْرَ جِيدِ كُلِّ مَا هُوَ آتٍ
 أَرَى قُوَّتِي قَدْ أَدَّتْ بِبَنَاتِ
 بِالْخَفِيِّ نَفْسِي مِنْ أَسَى الْمَحَنَاتِ
 وَ أَخَّرَ مِنْ عُمْرِي وَ رَفَّتْ وَفَاتِ
 وَ رَوَيْتُ مِنْهُمْ مُنْصَلِي وَ فَنَاتِ
 حَيَاتٍ لَدَى الْمُرْدُوسِ غَيْرَ تَبَاتِ [بَنَاتِ]
 إِلَى كُلِّ قَوْمٍ دَائِمَ اللَّحْظَاتِ
 وَ عَطَّلُوا عَلَى التَّحْقِيقِ بِالشُّبُهَاتِ
 كَتَابِي مَا أَلْقَى مِنَ الْعَبَرَاتِ
 وَ إِسْتَعَاذَ أَعْيَارٍ مِنَ الْعَصَلَاتِ
 تَرَدَّدَ فِي صَدْرِي وَ فِي لُحَاثِ
 قَبِيلٍ بِهِ الْأَهْوَاءُ لِلشَّهَوَاتِ
 لِمَا مُلِئَتْ مِنْ شِدَّةِ الرُّوَاتِ

[لَمَّا وَصَلَ إِلَى قَوْلِهِ وَ قَبْرٍ يَبْعُدَادُ قَالَ ع لَهُ أ فَلَا الْحَقُّ لَكَ بِهَذَا الْمَوْضِعِ بَيِّنِينَ بِهَمَّا تَمَامَ قَصِيدَتِكَ قَالَ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

When he reached to his words, 'And a grave at Baghdad', he^{-asws} said: 'Shall I join up for in this place two couplets you can complete your poem with them?' He said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ وَ قَبْرٍ بِطُوسَ وَ الَّذِي بِلَيْهِ- قَالَ دُعِبْتُ يَا ابْنَ رَسُولِ اللَّهِ لِمَنْ هَذَا الْقَبْرُ بِطُوسَ فَقَالَ ع قَبْرِي وَ لَا يَنْقُضِي الْأَيَّامُ وَ السِّنُونَ حَتَّى تَصِيرَ طُوسُ مُخْتَلَفَ شِيعَتِي فَمَنْ زَارَنِي فِي غُرْبَتِي كَانَ مَعِيَ فِي ذَرْجَتِي يَوْمَ الْقِيَامَةِ مَغْفُورًا لَهُ

He^{-asws} said: 'And a grave at Toos, and that which follows it'. Deobel said, 'O son^{-asws} of Rasool-Allah^{-saww}! For whom is this grave at Toos?' He^{-asws} said: 'My^{-asws} grave, and the days will not terminate until Toos becomes an interchange of my^{-asws} Shias. So the one who visits me in my estrangement would be with me in my^{-asws} level on the Day of Qiyamah, having been Forgiven for'.

وَ تَخَضَّ الرِّضَا ع وَ قَالَ لَا تَبْرَحْ وَ أَنْتَقِدَ إِلَيَّ صِرَّةٌ فِيهَا مِائَةُ دِينَارٍ إِلَى آخِرِ مَا رَوَاهُ الصَّدُوقُ رَحْمَةُ اللَّهِ عَلَيْهِ مِنَ الْقِصَّةِ.

And Al-Reza^{asws} got up and said: 'Do not leave!' And he^{asws} sent a money bag to me wherein were one hundred Dinars' – up to the end of what was reported by Al-Sadouq, may Allah^{azwj} have Mercy on him, of the story".³⁷²

14- د، العدد القوية قَالَ صَاحِبُ الْأَغَانِي فَصَدَّ دُعَاؤُ بَنِي عَلِيٍّ الْخُزَاعِيِّ بِقَصِيدَتِهِ هَذِهِ عَلَيَّ بْنُ مُوسَى الرِّضَا ع بِخُرَاسَانَ فَأَعْطَاهُ عَشْرَةَ آلَافٍ دِرْهَمٍ مِنَ الدَّرَاهِمِ الْمَضْرُوبَةِ بِاسْمِهِ وَ خَلَعَ عَلَيْهِ خِلْعَةً مِنْ ثِيَابِهِ فَأَعْطَاهُ بِهَا أَهْلُ قُمٍ ثَلَاثِينَ آلْفَ دِرْهَمٍ فَلَمْ يَبِعْهَا فَقَطَّعُوا عَلَيْهِ الطَّرِيقَ فَأَخَذُوهَا فَقَالَ هُمْ إِنَّمَا تُرَادُّ لِلَّهِ عَزَّ وَ جَلَّ وَ هِيَ مُحَرَّمَةٌ عَلَيْكُمْ

(The book) 'Adad Al Qawiya' – The author of 'Al Aghany' said,

'Deobel Bin Ali Al-Khuzae aimed with this poem of his to Ali^{asws} Bin Musa Al-Reza^{asws} at Khurasan. He^{asws} gave him ten thousand Dirhams from the Dirhams struck with his^{asws} name and gifted to him gifts from his^{asws} clothes. The people of Qum have him thirty thousand Dirhams for it, but he did not sell it. (The bandits) cut off the road upon him, and they seized it. He said to them, 'It is intended for Allah^{azwj} Mighty and Majestic, and it is Prohibited upon you all!'

فَخَلَفَ أَنْ لَا يَبِيعَهَا أَوْ يُعْطُوهُ بَعْضَهَا فَيَكُونَ فِي كَفَنِهِ فَأَعْطُوهُ فَرَدَّ كَيْفَ كَانَ فِي أَكْفَانِهِ وَ كَتَبَ قَصِيدَتَهُ مَدَارِسُ آيَاتٍ فِيمَا يُقَالُ عَلَى ثَوْبٍ وَ أَحْرَمَ فِيهِ وَ أَمَرَ بِأَنْ يَكُونَ فِي كَفَنِهِ وَ لَمْ يَزَلْ دُعَاؤُ مَرْهُوبِ اللِّسَانِ وَ يَخَافُ مِنْ هِجَاؤِهِ الْخُلَفَاءُ

He swore that he would not sell it or even give part of it, so it can be in his shroud. They gave it (back to) him. He returned which was in his shroud, and he wrote his poem, 'The schools of Verse', among what is said upon a cloth, and he performed Ihraam in it, and instructed with that it should be in his shroud. And Deobel did not cease to be of fearful tongue, and the caliphs feared from his satire.

قَالَ ابْنُ الْمُدَبِّرِ لَقِيتُ دُعْبِلًا فَقُلْتُ لَهُ أَنْتَ أَجَسَرُ النَّاسِ حَيْثُ تُقُولُ فِي الْمَأْمُونِ

إِنِّي مِنَ الْقَوْمِ الَّذِينَ سُبُوهُمْ-
فَقَعُوا بِحُلَّتِكَ بَعْدَ طَوْلِ حُمُولِهِ
قَتَلْتُ أَخَاكَ وَ شَرَّفْتُكَ بِمَقْعَدٍ-
وَ اسْتَنْقَذُوكَ مِنَ الْحُضْبِضِ الْأَوْهَدِ

Ibn Al Mudabbir said, 'I met Deobel. I said to him, 'You are the most audacious of the people where you were saying regarding Al-Mamoun, 'I am from the people, those who swords killed your brother and ennobled you with a seat. They raised your position after its long inactivity and rescued you from the darkest depths'.

فَقَالَ لِي يَا أَبَا إِسْحَاقَ إِنِّي أَجِلُ خَشْبَتِي مُذْ أَرْبَعِينَ سَنَةً وَ لَا أَجِدُ مَنْ يَصْلُبُنِي عَلَيْهَا.

He said to me, 'O Is'haq! I have been carrying my timber for forty years and I cannot find who can crucify me upon it".³⁷³

³⁷² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 13

³⁷³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 14

15- كَش، رجال الكشي قَالَ أَبُو عَمْرٍو قَدْ بَلَغَنِي أَنَّ دِعْبِلَ بْنَ عَلِيٍّ الْخُزَاعِيَّ وَقَدْ عَلَى أَبِي الْحَسَنِ الرِّضَا عِ بِخُرَاسَانَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ إِنِّي قَدْ قُلْتُ قَصِيدَةً وَجَعَلْتُ فِي نَفْسِي أَنْ لَا أَنْشِدَهَا أَحَدًا أَوْلَى مِنْكَ فَقَالَ هَاتِمَا

(The book) 'Rijal' of Al Kashy – Abu Amro said,

'It reached me that Deobel Bin Ali Al-Khuzae came to Abu Al-Hassan Al-Reza^{-asws} at Khurasan. When he entered to see him^{-asws}. He said, 'I have said a poem and have made it upon myself that I will not recited it to anyone before you^{-asws}'. He^{-asws} said: 'Give it!'

فَأَنْشَدَ قَصِيدَتَهُ الَّتِي يَقُولُ فِيهَا

أَمْ تَرَأْنِي مُذْ ثَلَاثُونَ حَجَّةً-
أَرَى فَيْئَهُمْ فِي عَيْرِهِمْ مُتَمَسِّمًا-
أُرُوحُ وَ أَعْدُو دَائِمَ الْحَسْرَاتِ
وَ أَيْدِيَهُمْ مِنْ فَيْئِهِمْ صَفْرَاتِ

I recited his^{-asws} poem which he is saying in it, 'Don't you see I have since performed thirty Hajj, coming, and going with constant regret, I see their^{-asws} war booty being distributed among others, and their^{-asws} hands with zero from their^{-asws} war booty'.

فَلَمَّا فَرَغَ مِنْ إِنْشَادِهِ قَامَ أَبُو الْحَسَنِ ع وَ دَخَلَ مَنْزِلَهُ وَ بَعَثَ بِخِرْقَةٍ فِيهَا سِتُمَائَةُ دِينَارٍ وَ قَالَ لِلْجَارِيَةِ قُولِي لَهُ يَقُولُ لَكَ مَوْلَايَ اسْتَعْنِ بِهَذِهِ عَلَى سَفَرِكَ وَ أَعْدِرْنَا

When he was free from reciting it, Abu Al-Hassan^{-asws} stood up and entered his^{-asws} house and sent a bag wherein were six hundred Dinars and said to the slave girl, 'Say to him, 'My Master^{-asws} says to him: 'Be assisted with these upon your journey and excuse us''.

فَقَالَ لَهَا دِعْبِلُ لَا وَاللَّهِ مَا هَذَا أَرَدْتُ وَ لَا لَهُ خَرَجْتُ وَ لَكِنْ قُولِي لَهُ هَبْ لِي ثَوْبًا مِنْ ثِيَابِكَ فَزِدْهَا أَبُو الْحَسَنِ ع وَ قَالَ لَهُ خُذْهَا وَ بَعَثَ إِلَيْهِ بِحُجَّتِهِ مِنْ ثِيَابِهِ

Deobel said to her, 'No, by Allah^{-saww}! I did not intend this, nor did I come out for it. But say to him^{-asws}, 'Gift me a cloth from your^{-asws} clothes'. Abu Al-Hassan^{-asws} returned her and said to him: 'Take it and (also) sent to him a coat from his^{-asws} clothes.

فَخَرَجَ دِعْبِلُ حَتَّى وَرَدَ ثُمَّ فَنَظَرُوا إِلَى الْحُبَّةِ فَأَعْطَوْهُ فِيهَا أَلْفَ دِينَارٍ فَأَبَى عَلَيْهِمْ وَ قَالَ لَا وَاللَّهِ وَ لَا خِرْقَةً مِنْهَا بِأَلْفِ دِينَارٍ

Deobel went out until he arrived at Qum. They looked at the coat and they gave him a thousand Dinars regarding it. He refused to them and said, 'No, by Allah^{-azwj}, and not even a piece from it for a thousand Dinars.

ثُمَّ خَرَجَ مِنْ قُمْ فَأَتَبَعُوهُ وَ قَدْ جَمَعُوا عَلَيْهِ وَ أَخَذُوا الْحُبَّةَ فَزَجَعَ إِلَى قُمْ وَ كَلَّمَهُمْ فِيهَا فَقَالُوا لَيْسَ إِلَيْهَا سَبِيلٌ وَ لَكِنْ إِنْ شِئْتَ فَهَذِهِ أَلْفُ دِينَارٍ فَقَالَ نَعَمْ وَ خِرْقَةً مِنْهَا فَأَعْطَوْهُ أَلْفَ دِينَارٍ وَ خِرْقَةً مِنْهَا.

Then he went out from Qum. They followed him, and they crowded upon him and seized the coat. He returned to Qum and spoke to them regarding it. They said, 'There is no way to it,

but if you like, so these here are a thousand Dinars'. He said, 'Yes, and a piece from it'. They gave him a thousand Dinars and a piece from it".³⁷⁴

³⁷⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 17 H 15

باب 18 أحوال أصحابه و أهل زمانه و مناظراتهم و نوادر أخباره و مناظراته ع

CHAPTER 18 – SITUATIONS OF HIS^{asws} COMPANIONS, AND PEOPLE OF HIS ERA AND THEIR DEBATES, AND HIS^{asws} MISCELLANEOUS NEWS AND HIS^{asws} DEBATES.

1- ع، علل الشرائع أبو سعيد محمد بن الفضل بن محمد المذكير عن عبد الرحمن بن محمد بن محمود قال سمعت إبراهيم بن محمد بن سفيان يقول إنما كانت عداوة أحمد بن حنبل مع علي بن أبي طالب ع أن جدّه ذا النُدَيَّة الذي قتلّه علي بن أبي طالب ع يوم النهروان كان رئيس الخوارج

(The book) 'Ilal Al Sharaie – Abu Saeed Muhammad Bin AL Fazl Bin Muhammad AL Muzakkir, from Abdul Rahman Bin Muhammad Bin Mahmoud who said, 'I heard Ibrahim Bin Muhammad Bin Sufyan saying,

'But rather, the enmity of Ahmad Bin Hanbal to Ali Bin Abu Talib happened because Zul Saday was his grandfather, the one whom Ali^{asws} Bin Abu Talib^{asws} had killed on the Day of Al-Nahrwan. He was a chief of the Kharijites.

و حَدَّثَنَا أَبُو سَعِيدٍ أَنَّهُ سَمِعَ هَذِهِ الْحِكَايَةَ مِنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سُفْيَانَ بِعَيْنِهَا.

And it is narrated to us by Abu Saeed that he had heard this narration from Ibrahim Bin Muhammad Bin Sufyan with exactness".³⁷⁵

2- ع، علل الشرائع محمد بن الفضل بن عبد الرحمن بن محمد قال سمعت محمد بن أحمد بن يعقوب الجرجاني قاضي هراة يقول سمعت محمد بن عورك الهروي يقول سمعت علي بن حرم [حشرم] يقول كنت في مجلس أحمد بن حنبل فجزى ذكر علي بن أبي طالب ع فقال لا يكون الرجل سنيّا حتى يبغض عليّاً قليلاً قال علي بن حرم [حشرم] فقلت لا يكون الرجل سنيّا حتى يحب عليّاً كثيراً

(The book) 'Al Ilal Al Sharaie' – Muhammad Bin AL Fazl, from Abdul Rahman Bin Muhammad who said, 'I heard Muhammad Bin Ahmad Bin Yaqoub AL Jurjany, a judge of Herat saying, 'I heard Muhammad Bin Awrak AL Harwy saying, 'I heard Ali Bin Hasram saying,

'I was in a gathering of Ahmad Bin Hanbal, and the discussion of Ali^{asws} Bin Abu Talib^{asws} flowed. He said, 'A man cannot become a trend-setter (Sunnah) until he hates Ali^{asws} a little'. Ali Bin Hasram said, 'I said, 'A man cannot be a trend-setter (Sunnah) until he loves Ali^{asws} a lot'.

و فِي غَيْرِ هَذِهِ الْحِكَايَةِ قَالَ عَلِيُّ بْنُ حَظْرَمٍ [حَشْرَمٍ] فَضَرَبُونِي وَ طَرَدُونِي مِنَ الْمَجْلِسِ.

And in other than this narration, Ali Bin Hasram said, 'They beat me and expelled me from the gathering".³⁷⁶

3- سر، السرائر في جامع البرنطلي عن علي بن سليمان عن محمد بن عبد الله بن زرارَةَ عن محمد بن الفضل البصري قال: نزل بنا أبو الحسن ع بالبصرة ذات ليلة فصلّى المغرب فوق سطح فسمعه يقول في سجوده بعد المغرب اللهم العن الفاسق بن الفاسق

³⁷⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 1

³⁷⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 2

(The book) 'Al Saraair Fi Al Jamie' of Al bazanty, from Ali Bin Suleyman, from Muhammad Bin Abdullah Bin Zararah, from Muhammad Bin Al Fyzeil Al Basry who said,

'Abu Al-Hassan^{-asws} descended with us at Al-Basra on night. He^{-asws} prayed Al-Maghrib Salat above a rooftop, saying in his^{-asws} Sajdah after Al-Maghrib: 'O Allah^{-azwj}! Curse the mischief-maker son of the mischief-maker!'

فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قُلْتُ لَهُ أَصْلَحَكَ اللَّهُ مِنْ هَذَا الَّذِي لَعَنْتُهُ فِي سُجُودِكَ فَقَالَ هَذَا يُونُسُ مَوْلَى ابْنِ يَفْطِينٍ

When he^{-asws} was free from his^{-asws} Salat, I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! Who is this one whom you^{-asws} cursed in your^{-asws} Sajdah?' He^{-asws} said: 'This is Yunus, slave of Ibn Yaqteen'.

فَقُلْتُ لَهُ إِنَّهُ قَدْ أَصْلَحَ خَلْقًا كَثِيرًا مِنْ مَوَالِيكَ إِنَّهُ كَانَ يُفْتِيهِمْ عَنْ آبَائِكَ ع أَنَّهُ لَا بَأْسَ بِالصَّلَاةِ بَعْدَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ

I said to him^{-asws}, 'He is straying a lot of people from your^{-asws} friends. He had issued verdicts to them from your^{-asws} forefathers^{-asws} that there is no problem in praying Salat after emergence of dawn up to the emergence of the sun, and after Al-Asr until the setting of the sun'.

فَقَالَ كَذَبَ لَعَنَهُ اللَّهُ عَلَى أَبِي أَوْ قَالَ عَلَى آبَائِي وَ مَا عَسَى أَنْ يَكُونَ قِيمَةً عَبْدٍ مِنْ أَهْلِ السَّوَادِ.

He^{-asws} said: 'May Allah^{-azwj} Curse him! He is lying upon my^{-asws} father^{-asws}' – or said: 'Upon my^{-asws} forefathers^{-asws}, and what can happen to be the value of a slave from the black people?'³⁷⁷

4- قب، المناقب لابن شهر آشوب كَانَ بَابُهُ مُحَمَّدُ بْنُ رَاشِدٍ وَ مِنْ ثِقَاتِهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي نَصْرِ الْبَرْنَطِيُّ وَ مُحَمَّدُ بْنُ الْفَضْلِ الْكُوَيْطِيُّ الْأَزْدِيُّ وَ عَبْدُ اللَّهِ بْنُ جُنْدَبِ الْبَجَلِيِّ وَ إِسْمَاعِيلُ بْنُ سَعْدِ الْأَخْوَصِ الْأَشْعَرِيُّ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'His^{-asws} door (access man) was Muhammad Bin Rashid, and from his^{-asws} trusted ones was Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, and Muhammad Bin Al-Fazl Al-Kufi Al-Azdy, and Abdullah Bin Jundab Al-Bajaly, and Ismail Bin Sa'ar Al-Ahwas, and Ahmad Bin Muhammad Al-Ashary.

وَ مِنْ أَصْحَابِهِ الْحَسَنُ بْنُ عَلِيٍّ الْخَزَّازُ وَ يُعْرَفُ بِالْوَشَاءِ وَ مُحَمَّدُ بْنُ سُلَيْمَانَ الدَّيْلَمِيُّ وَ عَلِيُّ بْنُ الْحَكَمِ الْأَنْبَارِيُّ وَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ النَّهَائِنْدِيُّ وَ حَمَّادُ بْنُ عُثْمَانَ النَّابِ وَ سَعْدُ بْنُ سَعْدٍ وَ الْحَسَنُ بْنُ سَعِيدٍ الْأَهْوَازِيُّ وَ مُحَمَّدُ بْنُ الْفَضْلِ الرَّحْجِيُّ وَ خَلْفَ الْبَصْرِيُّ وَ مُحَمَّدُ بْنُ سِنَانٍ وَ بَكْرُ بْنُ مُحَمَّدٍ الْأَزْدِيُّ وَ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ قَيْسِ بْنِ عَيْلَانَ وَ إِسْحَاقُ بْنُ مُعَاوِيَةَ الْخُضَيْيِّ

And from his^{-asws} companions were Al-Hassan Bin Ali Al-Khuzaz, and he is known as 'Al-Washa', and Muhammad Bin Suleyman Al-Daylami, and Ali Bin Al-Hajam Al-Anbary, and Abdullah Bin Al-Mubarak Al-Nahawandy, and Hammad Bin Usman Al-Nab, and Sa'ad Bin Sa'ad, and Al-Hassan Bin Saeed Al-Ahwazy, and Muhammad Bin Al-Fazl Al-Rukhaji, and Khalaf

³⁷⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 3

Al-Basry, and Muhammad Bin Sinan, and Bakr Bin Muhammad Al-Azdy, and Ibrahim Bin Muhammad Al-Hamdany, and Muhammad Bin Ahmad Bin Qays Bin Gaylan, and Is'haq Bin Muawiya Al-Khazeybi.

وَذَكَرَ ابْنُ الشَّهْرَظُورِيِّ فِي مَنَاقِبِ الْأَبْرَارِ أَنَّ مَعْرُوفَ الْكَرْخِيِّ كَانَ مِنْ مَوَالِي عَلِيِّ بْنِ مُوسَى الرِّضَا ع وَكَانَ أَبَوَاهُ نَصْرَانِيَيْنِ فَسَلَّمَا مَعْرُوفًا إِلَى الْمُعَلِّمِ وَهُوَ صَبِيٌّ فَكَانَ الْمُعَلِّمُ يَقُولُ لَهُ قُلْ ثَالِثُ ثَلَاثَةٍ وَهُوَ يَقُولُ بَلْ هُوَ الْوَاحِدُ فَضَرَبَهُ الْمُعَلِّمُ ضَرْبًا مُبْرِحًا

And it is mentioned by Ibn Al-Shahrazwary in 'Manaqib Al-Abrar', 'Marouf Al-Karkhy was from the friends of Ali^{-asws} Bin Musa Al-Reza^{-asws}, and his parents were Christians. They submitted Marouf to the teacher while he was a child. The teacher said to him, 'Say, third of the three!' And he kept saying, 'But He^{-azwj} is the One!' The teacher beat him with an excruciating strike.

فَهَرَبَ وَ مَضَى إِلَى الرِّضَا ع وَ أَسْلَمَ عَلَى يَدِهِ ثُمَّ إِنَّهُ أَتَى دَارَهُ فَدَقَّ الْبَابَ فَقَالَ أَبُوهُ مَنْ بِالْبَابِ فَقَالَ مَعْرُوفٌ فَقَالَ عَلَى أَيِّ دِينٍ قَالَ عَلَى دِينِ الْحَنِيفِيِّ فَأَسْلَمَ أَبُوهُ بِبَرَكَاتِ الرِّضَا ع

He fled and went to Al-Reza^{-asws} and became a Muslims upon his hands. Then he came to his own house and knocked the door. His father said, 'Who is at the door?' He said, 'Marouf'. He said, 'Upon which religion?' He said, 'Upon the upright religion'. His father became a Muslims upon the hands of Al-Reza^{-asws}.

قَالَ مَعْرُوفٌ فَعِشْتُ زَمَانًا ثُمَّ تَرَكْتُ كُلَّ مَا كُنْتُ فِيهِ إِلَّا خِدْمَةَ مَوْلَايَ عَلِيِّ بْنِ مُوسَى الرِّضَا ع.

Marouf said, 'I lived for a long time, then I left all what I was in except serving my Master^{-asws} Ali^{-asws} Bin Musa Al-Reza^{-asws}'.³⁷⁸

5- ب، قرب الإسناد معاوية بن حكيم عن البرنظي قال: وعدنا أبو الحسن الرضا ع ليلة إلى مسجد دار معاوية فجاء فسلم ع فقال إن الناس قد جهدوا على إطفاء نور الله حين قبض الله تبارك و تعالى رسوله ص و أبى الله إلا أن يسم نوره

(The book) 'Qurb Al Asnad' – Muawiya Bin Hukeym, from Al Bazanty who said,

'Abu Al-Hassan Al-Reza^{-asws} gave us an appointment one night to the Masjid Muawiya. He came and greeted. He^{-asws} said: 'The people are striving upon extinguishing the Noor of Allah^{-azwj} when Allah^{-azwj} Blessed and Exalted Recalled His^{-azwj} Rasool^{-saww}, and Allah^{-azwj} Refused except He^{-azwj} would Complete His^{-azwj} Noor!

و قد جهد علي بن أبي حمزة على إطفاء نور الله حين مضى أبو الحسن ع فأبى الله إلا أن يسم نوره

And Ali Bin Abu Hamza had strived upon extinguishing the Noor of Allah^{-azwj} when Abu Al-Hassan^{-asws} (Musa^{-asws}) passed away, but Allah^{-azwj} Refused except that He^{-azwj} would Complete His^{-azwj} Noor!

و قد هدأكم الله لأمر جهله الناس فأحمدوا الله على ما من عليكم به إن جعفر ع كان يقول فمستقر و مستودع فالمستقر ما ثبت من الإيمان و المستودع المعاز و قد هدأكم الله لأمر جهله الناس فأحمدوا الله على ما من عليكم به.

And Allah^{-azwj} has Guided you all to a matter the people are ignorant of, therefore praise Allah^{-azwj} upon what He^{-azwj} has Conferred upon you with. Ja'far^{-asws} was saying: ***'there is a (permanent) stable one and a (temporarily) deposited one. We have Detailed the Signs for a people who are understanding [6:98].*** The stable one is one who is steadfast upon the Eman, and the deposited one is the one lent (the Eman). And Allah^{-azwj} has Guided you all to the matter, the people are ignorant of, therefore be praising Allah^{-azwj} upon what He^{-azwj} has Conferred upon you with!"³⁷⁹

6- ب، قرب الإسناد الرِّيَّانُ بْنُ الصَّلْتِ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ الْعَبَّاسِيَّ أَخْبَرَنِي أَنَّكَ رَحَّصْتَ فِي سَمَاعِ الْغِنَاءِ

(The book) 'Qurb Al Asnad' – Al Rayyan Bin Al Salt who said,

'I said to Al-Reza^{-asws}, 'Al-Abbasy (Hisham Bin Ibrahim Al-Abbasy) informed me that you^{-asws} have allowed listening to the songs'.

فَقَالَ كَذَبَ الزُّنْدِيقِيُّ مَا هَكَذَا كَانَ إِنَّمَا سَأَلَنِي عَنْ سَمَاعِ الْغِنَاءِ فَأَعْلَمْتُهُ أَنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ ع فَسَأَلَهُ عَنْ سَمَاعِ الْغِنَاءِ فَقَالَ لَهُ أَخْبِرْنِي إِذَا جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى بَيْنَ الْحَقِّ وَ الْبَاطِلِ مَعَ أَيِّهِمَا يَكُونُ الْغِنَاءُ فَقَالَ الرَّجُلُ مَعَ الْبَاطِلِ فَقَالَ لَهُ أَبُو جَعْفَرٍ حَسْبُكَ فَقَدْ حَكَمْتَ عَلَى نَفْسِكَ فَهَكَذَا كَانَ قَوْلِي لَهُ.

He^{-asws} said: 'The atheist is lying! It did not happen like this. But rather, he had asked me^{-asws} about listening to the songs, so I^{-asws} let him know that a man had come to Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} and asked him^{-asws} about listening to the songs. He^{-asws} said to him: 'Inform me! When Allah^{-azwj} Blessed and Exalted Gathers between the truth and the falsehood, with which of the two would the songs happen to be?' The man said, 'With the falsehood'. Abu Ja'far^{-asws} said to him: 'It suffices you, for you have judged against yourself'. So, like this were my^{-asws} words to him"³⁸⁰.

7- ب، قرب الإسناد الرِّيَّانُ قَالَ: دَخَلْتُ عَلَى الْعَبَّاسِيِّ يَوْمًا فَطَلَبَ دَوَاةً وَ قَرِطَاسًا بِالْعَجَلَةِ فَقُلْتُ مَا لَكَ فَقَالَ سَمِعْتُ مِنَ الرِّضَا ع أَشْيَاءَ أُحْتَاجُ أَنْ أَكْتُبَهَا لَا أَنْسَاهَا فَكَتَبْتُهَا فَمَا كَانَ بَيْنَ هَذَا وَ بَيْنَ أَنْ جَاءَنِي بَعْدَ جُمُعَةٍ فِي وَفْتِ الْحَرِّ وَ ذَلِكَ يَمُرُّ

(The book) 'Qurb Al Asnad' – Al Rayyan said,

'I entered to see Al-Abbasy one day. He sought ink and paper with haste. I said, 'What is the matter with you?' He said, 'I have heard from Al-Reza^{-asws} certain things I am needy to write these down, so I don't forget'. He wrote these and there was not even a Friday between this and him coming to me afterwards in a time of heat, and that was a Merv.

فَقُلْتُ مَنْ أَتَيْتَ جِئْتَ فَقَالَ مِنْ عِنْدِ هَذَا قُلْتُ مَنْ عِنْدِ الْمَأْمُونِ قَالَ لَا قُلْتُ مَنْ عِنْدِ الْفَضْلِ بْنِ سَهْلٍ قَالَ لَا مِنْ عِنْدِ هَذَا فَقُلْتُ مَنْ تَغْنِي قَالَ مِنْ عِنْدِ عَلِيِّ بْنِ مُوسَى فَقُلْتُ وَبِئْسَ خُذِلْتُ أَتَيْتَ قِصَّتَكَ

I said, 'Where are you coming from?' He said, 'From the presence of this one!' I said, 'From the presence of Al-Mamoun?' He said, 'No'. I said, 'From the presence of Al-Fazl Bin Sahl?' He said, 'No, from the presence of this one!' I said, 'Who do you mean?' He said, 'From the

³⁷⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 5

³⁸⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 6

presence of Ali^{-asws} Bin Musa^{-asws}. I said, 'Woe be to you! You forsook your story for which reason?'

فَقَالَ دَعْنِي مِنْ هَذَا مَتَى كَانَ أَبَاؤُهُ يَجْلِسُونَ عَلَى الْكَرَاسِيِّ حَتَّى يُبَايَعَ لَهُمْ بِوِلَايَةِ الْعَهْدِ كَمَا فَعَلَ هَذَا فَقُلْتُ وَبَلَّكَ اسْتَعْفِرَ رَبُّكَ فَقَالَ جَارِيتِي فَلَانَتْهُ أَعْلَمُ مِنْهُ ثُمَّ

He said, 'Leave me from this. When his^{-asws} forefathers^{-asws} were sitting upon the chairs until it was pledged for them with reign (heir apparent) like what has been done with this one'. I said, 'Woe be to you! Seek Forgiveness of your Lord^{-azwj}!' He said, 'My so and so slave girl is more knowledgeable than him^{-asws} (Nouzobillah)!'

قَالَ لَوْ قُلْتُ بِرَأْسِي هَكَذَا لَقَالَتِ الشَّيْعَةُ بِرَأْسِهَا فَقُلْتُ أَنْتَ رَجُلٌ مَلْبُوسٌ عَلَيْكَ إِنَّ مِنْ عَقِيدَةِ الشَّيْعَةِ أَنْ لَوْ رَأَوْهُ عَ وَ عَلَيْهِ إِزَارٌ مَصْبُوغٌ وَ فِي عُنُقِهِ كَبْرٌ يَصْرُبُ فِي هَذَا الْعَسْكَرِ لَقَالُوا مَا كَانَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ أَطْوَعَ لِلَّهِ عَزَّ وَ جَلَّ مِنْ هَذَا الْوَقْتِ وَ مَا وَسَعَهُ غَيْرُ ذَلِكَ

He said, 'If I have said like this with my head, the Shias would say with their heads'. I said, 'You are a confused man. Upon you is to have from the beliefs of the Shias that if they were to see him^{-asws}, and upon him^{-asws} is a dyed trouser and in his^{-asws} neck is a drum he^{-asws} strikes with it this army, they would say, 'There will not be any time from the timings to be more obedient to Allah^{-azwj} Mighty and Majestic than this timing, and there is no leeway for him^{-asws} other than that'.

فَسَكَتَ ثُمَّ كَانَ يَذْكُرُهُ عِنْدِي وَقْتًا بَعْدَ وَقْتٍ فَدَخَلْتُ عَلَى الرِّضَا ع فَقُلْتُ لَهُ إِنَّ الْعَبَّاسِيَّ يُسْمِعُنِي فِيكَ وَ يَذْكُرُكَ وَ هُوَ كَثِيرٌ مَا يَنَامُ عِنْدِي وَ يَقِيلُ فَتَرَى أَنِّي أَخَذُ بِحُلُقِهِ وَ أَغْصِرُهُ حَتَّى يَمُوتَ ثُمَّ أَقُولُ مَاتَ مِيتَةً فُجَاءَةً

He was silent. Then he mentioned it in my presence time after time. I entered to see Al-Reza^{-asws}. I said to him^{-asws}, 'Al-Abbasy is making me hear regarding you^{-asws}, and keeps mentioning you^{-asws}, and he frequently tends to sleep in my presence, and has afternoon naps. What is your^{-asws} view if I were to grab his throat and squeeze it until he dies? Then I can be saying, 'He died a sudden death?'

فَقَالَ وَ نَقَضَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ فَقَالَ لَا يَا رَيَّانُ لَا يَا رَيَّانُ لَا يَا رَيَّانُ

He^{-asws} said, and he^{-asws} shook his^{-asws} hands three times and said: 'No, O Rayyan! No, O Rayyan! No, O Rayyan!'

فَقُلْتُ لَهُ إِنَّ الْفَضْلَ بْنَ سَهْلٍ هُوَ ذَا يُوجِّهُنِي إِلَى الْعِرَاقِ فِي أُمُورٍ لَهُ وَ الْعَبَّاسِيُّ خَارِجٌ بَغْدِي بِأَيَّامٍ إِلَى الْعِرَاقِ فَتَرَى أَنْ أَقُولَ لِمَوَالِكَ الْقُمِيِّينَ أَنْ يَخْرُجَ مِنْهُمْ عَشْرُونَ أَوْ ثَلَاثُونَ رَجُلًا كَأَنَّهُمْ قَاطِعُو طَرِيقٍ أَوْ صَعَالِيكُ فَإِذَا اجْتَنَزَ بِهِمْ قَتَلُوهُ فَيُقَالُ قَتَلَهُ الصَّعَالِيكُ

I said to him, 'Al-Fazl Bin Sahl, he is the one who diverted me to Al-Iraq regarding his affairs, and Al-Abbasy went out to Al-Iraq days after me. What is your^{-asws} view, if I were to say to your^{-asws} friends, the ones at Qum, that twenty or thirty men from them should come out, as if they are cutting the road (bandits), or vagabonds. So when they come across him, they should kill him, so it can be said, the vagabonds killed him'.

فَسَكَتَ فَلَمْ يَقُلْ لِي نَعَمْ وَ لَا لَا فَلَمَّا صِرْتُ إِلَى الْحَوَانِ بَعَثْتُ فَارِسًا إِلَى زَكْرِيَّا بْنِ آدَمَ وَ كَتَبْتُ إِلَيْهِ أَنَّ هَاهُنَا أُمُورًا لَا يَحْتَمِلُهَا الْكِتَابُ فَإِنْ رَأَيْتَ أَنْ تَصِيرَ إِلَى مِشْكَاةٍ فِي يَوْمٍ كَذَا وَ كَذَا لِأَوْفِيكَ بِهَا إِنْ شَاءَ اللَّهُ

He^{-asws} was silent and did not say to me, neither yes nor no. When I came to Al-Hawan, I sent a horse to Zakariya Bin Adam and wrote to him, 'Over here there are affairs a letter cannot carry. If you see fit, you should come to Mishkat during such and such day, I shall meet you at it, if Allah^{-azwj} so Desires.

فَوَافَيْتُ وَ قَدْ سَبَقَنِي إِلَى مِشْكَاةٍ فَأَعْلَمْتُهُ الْخَبَرَ وَ قَصَصْتُ عَلَيْهِ الْقِصَّةَ وَ أَنَّهُ يُؤَاقِبِي هَذَا الْمَوْضِعَ يَوْمَ كَذَا وَ كَذَا فَقَالَ دَعْنِي وَ الرَّجُلُ فَوَدَّعْتُهُ وَ خَرَجْتُ وَ رَجَعَ الرَّجُلُ إِلَى قُمْ وَ قَدْ وَافَاهَا مَعْمَرٌ فَاسْتَشَارَهُ فِيمَا قُلْتُ لَهُ

I arrived and he had preceded me to Mishkat. I let him know the news, and narrated the story to him, and he had arrived at this place on such and such day. He said, 'Leave me and (to deal with) the man!' I bade him farewell and went out, and the man returned to Qun, and Ma'mar had already arrived at it. He consulted him regarding what I had said to him.

فَقَالَ مَعْمَرٌ لَا نَدْرِي سَكُوتَهُ أَمْرٌ أَوْ نَهْيٌ وَ لَمْ يَأْمُرْكَ بِشَيْءٍ فَلَيْسَ الصَّوَابُ أَنْ تَتَعَرَّضَ لَهُ فَأَمْسَكَ عَنِ التَّوَجُّهِ إِلَيْهِ زَكْرِيَّا وَ اجْتَنَزَ الْعَبَّاسِيُّ بِالْجَادَةِ وَ سَلِمَ مِنْهُ.

Ma'mar said, 'We don't know whether his^{-asws} silence is an order or a prohibition, and he^{-asws} has not instructed you with anything, so it isn't correct that you be exposed to it'. So I withheld from sending Zakariya to him, and Al-Abbasy crossed the road and was safe from him"³⁸¹.

8- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ قَالَ: كَتَبْتُ إِلَى الرِّضَا عَ أَيُّ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ وَ أَنَا وَ أَهْلُ بَيْتِي نَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِطَاعَتِكُمْ وَ قَدْ أَحْبَبْتُ لِقَاءَكَ لِإِسْأَلِكَ عَنْ دِينِي وَ أَشْيَاءَ جَاءَ بِهَا قَوْمٌ عَنْكَ يُحْجِجُ يَحْتَجُّونَ بِهَا عَلَيَّ فِيكَ وَ هُمُ الَّذِينَ يُزْعُمُونَ أَنَّ أَبَاكَ صَحِيٌّ فِي الدُّنْيَا لَمْ يَمُتْ مِثْنَهَا

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty who said,

'I wrote to Al-Reza^{-asws}, 'I am a man from the people of Al-Kufa, and I and my family members, we make it a religion of Allah^{-azwj} Mighty and Majestic with obedience to you^{-asws}, and I would love to meet you^{-asws} to ask you about my religion, and things which a group has come up with (reporting) from you with arguments they are arguing with against me regarding you^{-asws}, and they are those who are alleging that your^{-asws} father is still alive in the world. He^{-asws} did not die its death.

وَ مِمَّا يَحْتَجُّونَ بِهِ أَنَّهُمْ يَقُولُونَ إِنَّا سَأَلْنَاهُ عَنْ أَشْيَاءَ فَأَجَابَ بِخِلَافِ مَا جَاءَ عَنْ آبَائِهِ وَ أَقْرَبَائِهِ كَذَا وَ قَدْ نَفَى التَّقِيَّةَ عَنْ نَفْسِهِ فَعَلَيْهِ أَنْ يُخَشِيَ

And from what they are arguing with, they are saying, 'We have asked him^{-asws} about things and he^{-asws} has answered differently to what has come from his^{-asws} forefathers^{-asws} and his^{-asws} such and such relatives, and he^{-asws} has negated the Taqiyyah (dissimulation) from himself^{-asws}. Upon him^{-asws} is that he^{-asws} should fear.

ثُمَّ إِنَّ صَفْوَانَ لَقَيْكَ فَحَكَى لَكَ بَعْضَ أَقَاوِيلِهِمُ الَّذِي سَأَلُوا عَنْهَا فَأَقْرَرْتَ بِذَلِكَ وَ لَمْ تُنْفِ عَنْ نَفْسِكَ ثُمَّ أَجَبْتُهُ بِخِلَافِ مَا أَجَبْتُهُمْ وَ هُوَ قَوْلُ آبَائِكَ ع

³⁸¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 7

Then Safwan met you^{-asws}, and he told you some of their words which they had asked you^{-asws} about, and you^{-asws} acknowledged with that and did not negate it from yourself^{-asws}. Then you^{-asws} answered him differently to what you^{-asws} had answered them, and it is the word of your^{-asws} forefathers^{-asws}.

وَقَدْ أَحْبَبْتُ لِقَاءَكَ لِخَيْرِنِي لِأَيِّ شَيْءٍ أَحْبَبْتُ صَفْوَانَ بِمَا أَحْبَبْتُهُ وَأَحْبَبْتُ أَوْلِيكَ بِخِلَافِهِ فَإِنَّ فِي ذَلِكَ حَيَاةً لِي وَلِلنَّاسِ وَاللَّهُ تَبَارَكَ وَتَعَالَى يَقُولُ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَخْيَا النَّاسَ جَمِيعًا

And I would love to meet you^{-asws} for you^{-asws} to inform me, for which reason did you^{-asws} answer Safwan with what you^{-asws} had answered him, and answered them with opposite to it, for there is life for me in that, and for the people, and Allah^{-azwj} Blessed and Exalted is Saying: **and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]**.

فَكُنْتُ بِسَمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَدْ أُوصِلَ كِتَابُكَ إِلَيَّ وَفَهِمْتُ مَا ذَكَرْتَ فِيهِ مِنْ حِكْمِكَ لِقَائِي وَمَا تَرْجُو فِيهِ وَيَجِبُ عَلَيْكَ أَنْ أَشَافِيَهُكَ فِي أَشْيَاءَ جَاءَ بِهَا قَوْمٌ عَنِّي

He^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. Your letter arrived to me^{-asws} and I^{-asws} have understood what you have mentioned in it, of your loving to meet me^{-asws}, and what you are hoping for during it, and it obligates for you that I^{-asws} should heal you regarding the things which a group has come up with, being from me^{-asws}.

وَرَزَعْتُمْ أَهْمَ يَحْتَجُونَ بِحُجَجٍ عَلَيْكُمْ وَتَرْغُمُونَ أَنِّي أَحْبَبْتُهُمْ بِخِلَافِ مَا جَاءَ عَنْ آبَائِي وَلَعَنَرِي مَا يُسْمِعُ الصُّمَّ وَلَا يَهْدِي الْعُمَى إِلَّا اللَّهُ

And you claimed that they are arguing with arguments against you, and they are claiming that I^{-asws} have answered them differently to what has come from my^{-asws} forefathers^{-asws}. By my^{-asws} life! No one can make the deaf to hear nor guide the blind except Allah^{-azwj}.

فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَصْغُرْ صَدْرُهُ صَغِيرًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ-

So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky. Like that Allah Makes the uncleanness to be upon those who are not believing [6:125].

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to, and He is more Knowing with the recipients of Guidance [28:56].

قَدْ قَالَ أَبُو جَعْفَرٍ لَوْ اسْتَطَاعَ النَّاسُ لَكَانُوا شِيعَتَنَا أَجْمَعِينَ وَلَكِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَخَذَ مِيثَاقَ شِيعَتِنَا يَوْمَ أَخَذَ مِيثَاقَ النَّبِيِّينَ

Abu Ja'far^{-asws} has said: 'If the people in their entirety, had the capacity to be our^{-asws} Shias, they would have done so, but Allah^{-azwj} Blessed and Exalted has Taken a Covenant of our^{-asws} Shias on the Day He^{-azwj} had Taken a Covenant of the Prophets^{-as}.

وَقَالَ أَبُو جَعْفَرٍ ع إِنَّمَا شِيعَتُنَا مَنْ تَابَعَنَا وَ لَمْ يُخَالِفْنَا وَ مَنْ إِذَا خِفْنَا خَافَ وَ إِذَا أَمِنَّا أَمِنَ فَأُولَئِكَ شِيعَتُنَا

And Abu Ja'far^{-asws} said: 'But rather, our^{-asws} Shias is the one who follow us^{-asws} and does not oppose us^{-asws}, and the one who fears when we^{-asws} fear, and the one who is safe when we^{-asws} are safe. They are our^{-asws} Shias.

وَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ قَالَ اللَّهُ تَعَالَى وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And Allah^{-azwj} Blessed and Exalted Said: **therefore ask the people of Al Zikr if you don't know [16:43].** And Allah^{-azwj} the Exalted Said: **And it was not for the Momineen to go forth altogether, so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].**

فَقَدْ فُرِضَتْ عَلَيْكُمُ الْمَسْأَلَةُ وَ الرَّدُّ إِلَيْنَا وَ لَمْ يُفْرَضْ عَلَيْنَا الْجَوَابُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ يُغِيي مَنْ اتَّخَذَ دِينَهُ رَأْيَهُ بِغَيْرِ إِمَامٍ مِنْ أَيْمَةِ الْهُدَى

The questioning has been Obligated upon you all, and the so is the referring to us^{-asws}, and the answering has not been Obligated upon us. Allah^{-azwj} Mighty and Majestic Says: **But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].** It means the one who takes his opinion as his religion without an Imam^{-asws} from the Imams^{-asws} of guidance'.

فَكَتَبْتُ إِلَيْهِ أَنَّهُ يَغْرَضُ فِي قَلْبِي بِمَا يَزْوِي هَؤُلَاءِ فِي أَبِيكَ

I wrote to him^{-asws}, 'It keeps flaring up in my heart, from what they are reporting regarding your^{-asws} father^{-asws}'.

فَكَتَبَ قَالَ أَبُو جَعْفَرٍ مَا أَحَدٌ أَكْذَبَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ ص مِمَّنْ كَذَبْنَا أَهْلَ الْبَيْتِ أَوْ كَذَبَ عَلَيْنَا لِأَنَّهُ إِذَا كَذَبْنَا أَوْ كَذَبَ عَلَيْنَا فَقَدْ كَذَّبَ اللَّهُ وَ رَسُولَهُ لِأَنَّا إِنَّمَا نَحْدِثُ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ص

He^{-asws} wrote: 'Abu Ja'far^{-asws} said: 'There is no one more lying upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww}, from the ones who belied upon us^{-asws}, People^{-asws} of the Household, or are lying upon us^{-asws}, because when they belied us^{-asws} or lie upon us^{-asws}, then Allah^{-azwj} and His^{-azwj} Rasool^{-saww} have been belied. But rather, we are narrating from Allah^{-azwj} Blessed and Exalted, and from His^{-azwj} Rasool^{-saww}.

وَقَالَ أَبُو جَعْفَرٍ ع وَ أَنَا رَجُلٌ فَقَالَ إِنَّكُمْ أَهْلُ بَيْتِ الرَّحْمَةِ اخْتَصَمُكُمْ اللَّهُ بِهَا

And Abu Ja'far^{-asws} said, and a man had come to him. He said, 'You^{-asws} are People^{-asws} of the Household of Mercy. Allah^{-azwj} Chosen you all with it'.

فَقَالَ أَبُو جَعْفَرٍ ع نَحْنُ كَذَلِكَ وَ الْحَمْدُ لِلَّهِ لَمْ نَدْخُلْ أَحَدًا فِي ضَلَالَةٍ وَ لَمْ نُخْرِجْهُ عَنْ هُدًى وَ إِنَّ الدُّنْيَا لَا تَذْهَبُ حَتَّى يَبْعَثَ اللَّهُ مِنَّا أَهْلَ الْبَيْتِ رَجُلًا يَعْمَلُ بِكِتَابِ اللَّهِ جَلَّ وَ عَزَّ لَا يَرَى مُنْكَرًا إِلَّا أَنْكَرَهُ

Abu Ja'far^{-asws} said: 'We^{-asws} are like that and the Praise is for Allah^{-azwj}, we^{-asws} have not entered anyone into a straying and we^{-asws} have not extracted anyone from a guidance, and surely the world will not go away until Allah^{-azwj} Sends a man from us^{-asws}, People^{-asws} of the Household. He^{-asws} will conduct with the Book of Allah^{-azwj} Mighty and Majestic. He^{-asws} will not see any evil, except he^{-asws} will deny it'.

فَكَتَبْتُ إِلَيْهِ جَعَلْتُ فِدَاكَ إِنَّهُ لَمْ يَمْنَعْنِي مِنَ التَّعْرِيفَةِ لَكَ بِأَبِيكَ إِلَّا أَنَّهُ كَانَ يَغْرِضُ فِي قَلْبِي بِمَا يَبْرُؤِي هَؤُلَاءِ فَأَمَّا الْآنَ فَقَدْ عَلِمْتُ أَنَّ أَبَاكَ قَدْ مَضَى ع

I wrote to him^{-asws}, 'May I be sacrificed for you^{-asws}! Nothing prevented me from the consoling you^{-asws} for your^{-asws} father^{-asws} except that it keeps flaring up in my heart, from the they have reported. As for now, I have come to know that your^{-asws} father^{-asws} had passed away.

فَأَجْرَكَ اللَّهُ فِي أَعْظَمِ الرِّزْيَةِ وَ هَنَّاكَ أَفْضَلَ الْعَطِيَّةِ فَإِنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ثُمَّ وَصَفْتُ لَهُ حَتَّى انْتَهَيْتُ إِلَيْهِ

May Allah^{-azwj} Recompense you^{-asws} regarding the mighty calamity, and Award you^{-asws} the best award, for I hereby testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww} – and I attributed to him^{-asws} (Imam^{-asws} after Imam^{-asws}) until I ended to him^{-asws}.

فَكَتَبَ قَالَ أَبُو جَعْفَرٍ ع لَا يَسْتَكْمِلُ عَبْدُ الْإِيمَانِ حَتَّى يَعْرِفَ أَنَّهُ يَجْرِي لِآخِرِهِمْ مَا يَجْرِي لِأَوَّلِهِمْ فِي الْحُجَّةِ وَ الطَّاعَةِ وَ الْحَلَالِ وَ الْحَرَامِ سَوَاءً وَ لِمُحَمَّدٍ ص وَ أَمِيرِ الْمُؤْمِنِينَ فَضْلُهُمَا

He^{-asws} wrote: Abu Ja'far^{-asws} said: 'A servant will not complete the Eman until he recognises that it flows for their^{-asws} last one what had flowed for their^{-asws} first ones, regarding the Divine Authority, and the obedience, and the Permissible, and the Prohibition they^{-asws} are the same, and for Muhammad^{-saww} and Amir Al-Momineen^{-asws} is their^{-asws} merits.

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص مَنْ مَاتَ وَ لَيْسَ عَلَيْهِ إِمَامٌ حَتَّى يَعْرِفَهُ مَاتَ مِيتَةً جَاهِلِيَّةً

And Rasool-Allah^{-saww} had said: 'The one who dies and there isn't a living Imam^{-asws} upon him he recognises, dies the death of a pre-Islamic period'.

وَ قَالَ أَبُو جَعْفَرٍ إِنَّ الْحُجَّةَ لَا تَقُومُ لِلَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ إِلَّا بِإِمَامٍ حَتَّى يَعْرِفُونَهُ

And Abu Ja'far^{-asws} said: 'The Divine Authority cannot be established for Allah^{-azwj} Mighty and Majestic upon His^{-azwj} creatures except by an Imam^{-asws} until they recognise him^{-asws}'.

وَ قَالَ أَبُو جَعْفَرٍ ع مَنْ سَرَّهُ أَنْ لَا يَكُونَ بَيْنَهُ وَ بَيْنَ اللَّهِ حِجَابٌ حَتَّى يَنْظُرَ إِلَى اللَّهِ وَ يَنْظُرَ اللَّهُ إِلَيْهِ فَلْيَبْتَغِ أَلَّ مُحَمَّدٍ ص وَ يَبْرَأْ مِنْ عَدُوِهِمْ وَ يَأْتِمُ بِالْإِمَامِ مِنْهُمْ فَإِنَّهُ إِذَا كَانَ كَذَلِكَ نَظَرَ اللَّهُ إِلَيْهِ وَ نَظَرَ إِلَى اللَّهِ

And Abu Ja'far^{-asws} said: 'One whom it cheers that there should not be any veil between him and Allah^{-azwj} until he looks at Allah^{-azwj} and Allah^{-azwj} Looks at him^{-asws}, then let him befriend

the Progeny^{-asws} of Muhammad and disavow from their enemies and be led by the Imam^{-asws} from them^{-asws}. When he would be like that, Allah^{-azwj} would Look at him and he would Look at him.

وَلَوْ لَا مَا قَالَ أَبُو جَعْفَرٍ عَ حِينَ يَقُولُ لَا تَعْجَلُوا عَلَيَّ شَيْعَتَنَا إِنْ تَرَلَّ قَدَمٌ تَثْبُتُ أُخْرَى

And if Abu Ja'far^{-asws} had not said when he^{-asws} said: 'Do not be hasty upon our^{-asws} Shias' if a foot slips another would be affirmed'.

وَقَالَ مَنْ لَكَ بِأَخِيكَ كُلِّهِ لَكَانَ مِنِّي مِنَ الْقَوْلِ فِي ابْنِ أَبِي حَمَزَةَ وَ ابْنِ السَّرَّاجِ وَأَصْحَابِ ابْنِ أَبِي حَمَزَةَ أَمَّا ابْنُ السَّرَّاجِ فَإِنَّمَا دَعَاهُ إِلَى مُخَالَفَتِنَا وَ الْخُرُوجِ مِنْ أَمْرِنَا إِنَّهُ عَدَا عَلَى مَالٍ لِأَبِي الْحَسَنِ عَ عَظِيمٍ فَأَقْتَطَعَهُ فِي حَيَاةِ أَبِي الْحَسَنِ وَ كَاتَبَنِي عَلَيْهِ وَ أَبَى أَنْ يَدْفَعَهُ وَ النَّاسُ كُلُّهُمْ مُسْلِمُونَ مُجْتَمِعُونَ عَلَى تَسْلِيمِهِمُ الْأَشْيَاءَ كُلَّهَا إِلَيَّ

And he^{-asws} said: 'The one who is for you with your brother, would be from me^{-asws} from the words regarding Ibn Abu Hamza, and Ibn Al-Sarrah and companions of Ibn Abu Hamza. As for Ibn Al-Sarraj, rather he had called him to oppose us^{-asws} and the exit from our^{-asws} matter, and it was an enmity based upon the immense wealth of Abu Al-Hassan^{-asws}, and he had cut it off during the lifetime of Abu Al-Hassan^{-asws} and had contended with me^{-asws} upon it, and refused to hand it over, and the people, all of them had gathered upon their submitting all of the things to me^{-asws}.

فَلَمَّا حَدَّثَ مَا حَدَّثَ مِنْ هَلَاكِ أَبِي الْحَسَنِ عَ اعْتَنَمَ فِرَاقَ عَلِيِّ بْنِ أَبِي حَمَزَةَ وَأَصْحَابِهِ إِثْبَاتِي وَ تَعَلَّلَ وَ لَعَمْرِي مَا بِهِ مِنْ عِلَّةٍ إِلَّا اقْتِطَاعَهُ الْمَالَ وَ ذَهَابَهُ بِهِ

When it occurred what occurred, from the death of Abu Al-Hassan^{-asws}, the group of Ali Bin Abu Hamza and his companions took advantage of me^{-asws} and made excuses, and by my^{-asws} life! There was no excuse for him except his cutting off the wealth and running away with it.

وَأَمَّا ابْنُ أَبِي حَمَزَةَ فَإِنَّهُ رَجُلٌ تَأَوَّلَ تَأَوُّلاً لَمْ يُحْسِنْهُ وَ لَمْ يُؤْتَ عِلْمُهُ فَأَلْقَاهُ إِلَى النَّاسِ فَلَجَّ فِيهِ وَ كَرِهَ إِكْذَابَ نَفْسِهِ فِي إِنْطَالِ قَوْلِهِ بِأَحَادِيثِ تَأَوُّلَهَا وَ لَمْ يُحْسِنْ تَأَوُّلَهَا وَ لَمْ يُؤْتَ عِلْمَهَا

And as for Ibn Abu Hamza, he is a man who interprets the interpretation (the Quran) he is not good with it and has not been given its knowledge. He casts it to the people. He perseveres in it and dislikes himself to be belied in the invalidation of his word by the Ahadeeth interpreting it (differently), and he is not at interpreting it and has not been given its knowledge.

وَ رَأَى أَنَّهُ إِذَا لَمْ يُصَدِّقْ آبَائِي بِذَلِكَ لَمْ يُدْرِ لَعَلَّ مَا خَبَّرَ عَنْهُ بِمِثْلِ السُّفْيَانِيِّ وَ غَيْرِهِ أَنَّهُ كَانَ لَا يَكُونُ مِنْهُ شَيْءٌ وَ قَالَ لَهُمْ لَيْسَ يُسْقِطُ قَوْلُ آبَائِهِ بِشَيْءٍ وَ لَعَمْرِي مَا يُسْقِطُ قَوْلَ آبَائِي شَيْءٌ وَ لَكِنْ قَصُرَ عِلْمُهُ عَنْ غَايَاتِ ذَلِكَ وَ حَقَائِقِهِ فَصَارَ فِتْنَةً لَهُ وَ شُبُهَةً عَلَيْهِ وَ قَرَّ مِنْ أَمْرِ فَوْقَ فِيهِ

And he views that when he is not ratified by my^{-asws} fathers^{-asws} with that, he does know perhaps what he has been informed from it like Al-Sufyani and others, maybe nothing from it would happen, and he said to them, he hasn't dropped anything from the words of my^{-asws} forefathers^{-asws}. By my^{-asws} life! He does not drop anything from the words of my^{-asws} forefathers, but his knowledge is deficient from those peaks and its realities. Thus Fitna

occurred for him, and it was confusing upon him, and he fled from a matter he had fallen into’.

وَقَالَ أَبُو جَعْفَرٍ ع مَنْ زَعَمَ أَنَّهُ قَدْ فَرَغَ مِنَ الْأَمْرِ فَقَدْ كَذَبَ لِأَنَّ لِلَّهِ عَزَّ وَجَلَّ الْمَشِيئَةَ فِي خَلْقِهِ يُحْدِثُ مَا يَشَاءُ وَ يَفْعَلُ مَا يُرِيدُ

And Abu Ja’far^{-asws} said: ‘One who claims that the command is over (7th Imam^{-asws} is still alive and in occultation), so he is lying, because there is ‘Al-Mashiya’ (the Desire of) Allah^{-azwj} Mighty and Majestic regarding His^{-azwj} creatures. He^{-azwj} Brings about whatever He^{-azwj} so Desires and He^{-azwj} Does whatever He^{-azwj} Wants’.

وَقَالَ دُرَيْشَةُ بَعْضُهَا مِنْ بَعْضٍ فَأَخْبَرَهَا مِنْ أَوْلَاهَا وَأَوْلَاهَا مِنْ آخِرِهَا فَإِذَا خَبَّرَ عَنْهَا بِشَيْءٍ مِنْهَا بَعَيْنُهُ أَنَّهُ كَائِنٌ فَكَانَ فِي غَيْرِهِ مِنْهُ فَقَدْ وَقَعَ الْخَبَرُ عَلَى مَا أَخْبَرُوا

And he^{-asws} said: ‘Offspring some of them from the others. So its last one is from its first one, and its first one is from its last one. So when there is news about it of anything from it with exactness that it would be happening, it can happen in another (Imam^{-asws}) from it. So the news will occur, whatever they have been informed of.

أَلَيْسَ فِي أَيْدِيهِمْ أَنَّ أَبَا عَبْدِ اللَّهِ ع قَالَ إِذَا قِيلَ فِي الْمَرْءِ شَيْءٌ فَلَمْ يَكُنْ فِيهِ ثُمَّ كَانَ فِي وَلَدِهِ مِنْ بَعْدِهِ فَقَدْ كَانَ فِيهِ.

Isn’t it in their hands that Abu Abdullah^{-asws} had said: ‘When something is said regarding the man, and it does not happen regarding him^{-asws}, then it can happen regarding his^{-asws} son^{-asws} from after him^{-asws}, so (it is as if) it has happened in him^{-asws}’.³⁸²

9- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيْسَى قَالَ: أَتَيْتُ أَنَا وَ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ بَابَ الرِّضَا ع وَ بِالْبَابِ قَوْمٌ قَدْ اسْتَأْذَنُوا عَلَيْهِ قَبْلَنَا وَ اسْتَأْذَنَّا بَعْدَهُمْ وَ خَرَجَ الْأَذْنُ فَقَالَ ادْخُلُوا وَ يَتَخَلَّفُ يُونُسُ وَ مِنْ مَعَهُ مِنْ آلٍ يَقْطَعُونَ فَدَخَلَ الْقَوْمُ وَ تَخَلَّفْنَا

(The book) ‘Qurb Al Asnad’ – Muhammad Bin Isa said,

‘I and Yunus Bin Abdul Rahman came to the door of Al-Reza^{-asws}, and there was a group at the door who had already been granted permission to see him^{-asws} before us, and I sought permission after them, and the granter of permission came out. He said, ‘Enter!’ And Yunus and the ones with him from the family of Yaqteen stayed behind, and we stayed behind.

فَمَا لَبِثُوا أَنْ خَرَجُوا وَ أَذِنَ لَنَا فَدَخَلْنَا فَسَلَّمْنَا عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ أَمَرَنَا بِالْجُلُوسِ فَسَأَلَهُ يُونُسُ عَنْ مَسَائِلَ أُجِيبَ فِيهَا فَقَالَ لَهُ يُونُسُ يَا سَيِّدِي إِنَّ عَمَكَ زَيْدًا قَدْ خَرَجَ بِالْبَصْرَةِ وَ هُوَ يَطْلُبُنِي وَ لَا أَمْنَهُ عَلَى نَفْسِي فَمَا تَرَى لِي أَخْرُجَ إِلَى الْبَصْرَةِ أَوْ أَخْرُجَ إِلَى الْكُوفَةِ

They were not long before they came out, and there was permission for us. We entered and greeted unto him^{-asws}. He^{-asws} responded the greetings, then instructed us with being seated. Yunus asked him^{-asws} issues. He was answered regarding these. Yunus said to him^{-asws}, ‘O my Master^{-asws}! Your^{-asws} uncle Zayd (Bin Musa^{-asws}) has come out rebelling at Al-Basra and he is seeking me, and I do not trust him upon myself. So, what is your^{-asws} view for me? Shall I go to Al-Basra, or shall I go to Al-Kufa?’

³⁸² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 8

قَالَ بَلْ اُخْرِجْ إِلَى الْكُوفَةِ فَإِذَا ... فَصِرْ إِلَى الْبَصْرَةِ

He^{-asws} said: 'But, go out to Al-Kufa! So when . . . then go to Al-Basra'.

قَالَ فَخَرَجْنَا مِنْ عِنْدِهِ وَ لَمْ نَعْلَمْ مَعْنَى فَإِذَا حَتَّى وَافَيْنَا الْقَادِسيَّةَ حَتَّى جَاءَ النَّاسُ مُنْهَرَمِينَ يَطْلُبُونَ يَدْخُلُونَ الْبَدُو وَ هَرَمَ أَبُو السَّرَايَا وَ دَخَلَ هَرَمَةُ الْكُوفَةِ وَ اسْتَقْبَلَنَا جَمَاعَةٌ مِنَ الطَّالِبِينَ بِالْقَادِسيَّةِ مُتَوَجِّهِينَ نَحْوَ الْحِجَازِ

He (the narrator) said, 'We went out from his^{-asws} presence, and we did not know the meaning of 'So when', until we arrived at Al-Qadisiyya, until the people came defeated seeking entering among the Bedouins, and Abu Al-Saraya was defeated, and Harsama entered Al-Kufa, and a group from the Talibeen met us at Al-Qadisiyya heading towards Al-Hijaz.

فَقَالَ لِي يُونُسُ فَإِذَا ... هَذَا مَعْنَاهُ فَصَارَ مِنَ الْكُوفَةِ إِلَى الْبَصْرَةِ وَ لَمْ يُبْدِهِ بِشَيْءٍ.

Yunus said to me, '(So when), this is its meaning'. So he went from Al-Kufa to Al-Basra, and he did not face evil'.³⁸³

10- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ قَالَ: بَعَثَ إِلَيَّ الرِّضَا ع بِحِمَارٍ لَهُ فَجِئْتُ إِلَى صَرِيَا فَمَكَّنْتُ عَائِمَةَ اللَّيْلِ مَعَهُ ثُمَّ أَتَيْتُ بِعَشَاءٍ ثُمَّ قَالَ افْرُشُوا لَهُ ثُمَّ أَتَيْتُ بِوَسَادَةٍ طَرِيَّةٍ وَ مِرْدَاحٍ [رَادِعٍ] وَ كِسَاءٍ قِيَاصِرِيٍّ وَ مِلْحَفَةٍ مَرْوِيٍّ

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanti who said,

'Al-Reza^{-asws} sent a donkey of his^{-asws} to him. I came to Sarya and I remained generality of the night with him^{-asws}, then I was brought the dinner. Then he^{-asws} said: 'Furnish for him!' Then I was brought a Tiberius pillow and a bed sheet and a quilt of Merv.

فَلَمَّا أَصَبْتُ مِنَ الْعَشَاءِ قَالَ لِي مَا تُرِيدُ أَنْ تَنَامَ فُلْتُ بَلَى جُعِلْتُ فِدَاكَ فُطِرَخَ عَلَيَّ الْمِلْحَفَةُ أَوْ الْكِسَاءُ ثُمَّ قَالَ بَيَّنْتَكَ اللَّهُ فِي عَافِيَةٍ وَ كُنَّا عَلَى سَطْحٍ فَلَمَّا نَزَلَ مِنْ عِنْدِي فُلْتُ فِي نَفْسِي قَدْ نِلْتُ مِنْ هَذَا الرَّجُلِ كَرَامَةً مَا نَالَهَا أَحَدٌ قَطُّ

When I attained from the dinner, he^{-asws} said to me, 'What do you want, to sleep?' I said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} dropped the quilt or the cloak upon me, then said: 'May Allah^{-azwj} Cause you to spend the night in well-being, and we were upon the terrace. When he^{-asws} descended from me, I said within myself, 'I have achieved from this man^{-asws} such honour, no one else has achieved it at all!'

فَإِذَا هَاتِفٌ يَهْتِفُ بِي يَا أَحْمَدُ وَ لَمْ أَعْرِفِ الصَّوْتَ حَتَّى جَاءَنِي مَوْئِلٌ لَهُ فَقَالَ أَجِبْ مَوْلَايَ فَنَزَلْتُ فَإِذَا هُوَ مُقْبِلٌ إِلَيَّ فَقَالَ كَفَّكَ فَنَاولْتُهُ كَفِّي فَعَصَرَهَا ثُمَّ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ص أَتَى صَعْصَعَةَ بَنِ صُوحَانَ عَائِدًا لَهُ فَلَمَّا أَرَادَ أَنْ يَقُومَ مِنْ عِنْدِهِ قَالَ يَا صَعْصَعَةُ بَنِ صُوحَانَ لَا تَفْتَنُخِرْ بِعِيَادَتِي إِيَّاكَ وَ انْظُرْ لِنَفْسِكَ

There was a call calling out to me, 'O Ahmad!' And I did not recognise the voice until a slave of his^{-asws} came to me. He said, 'Answer my Master^{-asws}!' I descended, and there he^{-asws} was facing towards me. He^{-asws} said: 'Your palm!' I gave him^{-asws} my palm. He squeezed it, then said: 'Amir Al-Momineen^{-asws} came to Sa'Sa Bin Sowhan as a consoler to him. When he^{-asws}

³⁸³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 9

wanted to stand from his presence, he^{-asws} said; 'O Sa'sa Bin Sowhan: 'Do not be priding due to my^{-asws} having consoled you and look out for yourself'.

فَكَانَ الْأَمْرُ قَدْ وَصَلَ إِلَيْكَ وَ لَا يُلْهِيتُكَ الْأَمَلُ اسْتَوْدِعَكَ اللَّهُ وَ أَفْرَأُ عَلَيْكَ السَّلَامَ كَثِيرًا.

The matter has reached to you, and do not let the hopes distract you. I^{-asws} entrust you to Allah^{-azwj} and convey upon you a lot of greetings".³⁸⁴

11- ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصَّغَارِ عن ابن عيسى مثله.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Ibn Al Waleed, from Al Saffar, from Ibn Isa – similar to it.³⁸⁵

12- ب، قرب الإسناد الحسين بن بشار قال: قرأت كتاب الرضا ع إلى داود بن كثير الرقي وهو مخبوس و كتب إليه يسأله الدعاء فكتب بسم الله الرحمن الرحيم عافانا الله وإياك بأحسن عافية في الدنيا والآخرة برحمته

(The book) 'Qurb Al Asnad' – Al-Husayn Bin Bashar who said,

'I read a letter of Al-Reza^{-asws} to Dawood Bin Kaseer, and he^{-asws} was imprisoned, and he wrote to him^{-asws} asking him^{-asws} for the supplication. He^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. May Allah^{-azwj} Grant good health to us^{-asws} and you with excellent well-being in the world and the Hereafter with His^{-azwj} Mercy'.

كُنْتُ إِلَيْكَ وَ مَا بِنَا مِنْ نِعْمَةٍ فَمَنْ اللَّهُ لَهُ الْحَمْدُ لَا شَرِيكَ لَهُ وَصَلَ إِلَيَّ كِتَابُكَ يَا أَبَا سُلَيْمَانَ وَ لَعَمْرِي لَقَدْ قُمْتُ مِنْ حَاجَتِكَ مَا لَوْ كُنْتُ حَاضِرًا لَقَصَرْتُ فَيْقُ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ الَّذِي بِهِ يُوثَقُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

I^{-asws} wrote to you and what was with us^{-asws} from the Bounties. From Allah^{-azwj}, For Him^{-azwj}, there is no associate for Him^{-asws}. Your letter arrived to me^{-asws}, O Abu Suleyman. By my^{-asws} life! I^{-asws} have stood from your need, and if you had been present, you would have been deficient. Trust with Allah^{-azwj}, the Exalted, the Magnificent Who one can trust with, and there is neither any might nor strength except with Allah^{-azwj}".³⁸⁶

13- ن، عيون أخبار الرضا عليه السلام أبي عن محمد بن مغفل القزيمسي عن محمد بن عبد الله بن طاهر قال كنت واقفاً على أبي و عنده أبو الصلت الهروي و إسحاق بن راهويه و أحمد بن محمد بن حنبل فقال أبي ليحدثني كل رجل منكم بحديث

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – My father, from Muhammad Bin Ma'qil Al Qirmeysiny, from Muhammad Bin Abdullah Bin Tahir who said,

'I was standing by my father, and with him was Abu Al-Salt Al-Harwy and Is'haq Bin Rahwiya, and Ahmad Bin Muhammad Bin Hanbal. My father said, 'Let each man from you narrated to me with a Hadeeth'.

³⁸⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 10

³⁸⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 11

³⁸⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 12

فَقَالَ أَبُو الصَّلْتِ الْهَرَوِيُّ حَدَّثَنِي عَلِيُّ بْنُ مُوسَى الرِّضَا ع وَكَانَ وَاللَّهِ رِضًا كَمَا سَمِعْتُ عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ قَوْلٌ وَعَمَلٌ

Abu Al-Salt Al-Harwy said, 'It is narrated to me by Ali^{-asws} Bin Musa Al-Reza^{-asws}, and by Allah^{-azwj} he^{-asws} was pleasing just as he^{-asws} had been named, from his Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} who said: 'Rasool-Allah^{-saww} said: 'The Eman is a word and a deed'.

فَلَمَّا خَرَجْنَا قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ مَا هَذَا الْإِسْنَادُ فَقَالَ لَهُ أَبِي هَذَا سَعُوطُ الْمَجَانِينِ إِذَا سَعِطَ بِهِ الْمَجْنُونُ أَفَاقَ.

'When we went out, Ahmand Bin Muhammad Bin Hanbal said, 'What is this attribution (chain)?' My father said to him: 'This is a snuff (medicine) of the insane, when the insane one sniffs (takes the cure) it, he wakes up (no longer insane)'.³⁸⁷

14- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام أبي و ابن الوليد معاً عن محمد العطار و أحمد بن إدريس معاً عن الأشعري عن إبراهيم بن هاشم عن داود بن محمد النهدي عن بعض أصحابنا قال: دخل ابن أبي سعيد المكاربي على الرضا ع فقال له أبلغ الله من قدرك أن تدعي ما ادعى أبوك

(The book) 'Ma'any Al Akhbar', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – My father and Ibn Al Waleed, both together from Muhammad Al Attar, and Ahmad Bin Idrees, both together from Al Ashary, from Ibrahim Bin Hashim, from Daqood Bin Muhammad Al Nahdy, from one of our companions who said,

'Ibn Abu Seed Al-Mukary entered to see Al-Reza^{-asws}. He said to him^{-asws}, 'May Allah^{-azwj} Cause your^{-asws} worth to reach such that you^{-asws} would claim what your^{-asws} father^{-asws} had claimed'.

فَقَالَ لَهُ مَا لَكَ أَطْفَأَ اللَّهُ نُورَكَ وَ أَذْخَلَ الْفَقْرَ بَيْتَكَ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى عِمْرَانَ ع أَنِّي وَاهِبٌ لَكَ ذَكَرًا فَوَهَبَ لَهُ مَرْيَمَ وَ وَهَبَ لِمَرْيَمَ عِيسَى فَعِيسَى مِنْ مَرْيَمَ وَ مَرْيَمَ مِنْ عِيسَى وَ عِيسَى وَ مَرْيَمَ ع شَيْءٌ وَاحِدٌ وَ أَنَا مِنْ أَبِي وَ أَبِي مِنِّي وَ أَنَا وَ أَبِي شَيْءٌ وَاحِدٌ

He^{-asws} said to him: 'What is the matter with you! May Allah^{-azwj} Extinguish your Noor and Cause the poverty to enter your house! Don't you know that Allah^{-azwj} Mighty and Majestic Revealed to Imran: "I^{-azwj} shall be Granting a male (child) to you^{-as}!" But He^{-azwj} Granted Maryam^{-as} to him^{-as} and Granted Isa^{-as} to Maryam^{-as}. Thus Isa^{-as} is from Maryam^{-as}, and Maryam^{-as} is from Isa^{-as}, one thing, and I^{-asws} am from my^{-asws} father^{-asws}, and my^{-asws} father^{-asws} is from me^{-asws}, as one thing'.

فَقَالَ لَهُ ابْنُ أَبِي سَعِيدٍ فَأَسْأَلُكَ عَنْ مَسْأَلَةٍ فَقَالَ لَا إِخَالَكَ تَقْبَلُ مِنِّي وَ لَسْتُ مِنْ عَنَمِي هَلُمَّهَا

Ibn Abu Saeed said to him^{-asws}, 'I shall ask you^{-asws} about an issue'. He^{-asws} said: 'I^{-asws} don't think you will be accepting from me^{-asws}, and you aren't from my^{-asws} flock. Give it!'

فَقَالَ رَجُلٌ قَالَ عِنْدَ مَوْتِهِ كُلُّ مَمْلُوكٍ لِي قَدِيمٌ فَهُوَ خُرٌّ لَوْجِهِ اللَّهُ عَزَّ وَ جَلَّ

³⁸⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 13

He said, 'A man said during his death, 'Every slave of mine I have had for old (long time), so he is free for the Face of Allah^{-azwj} Mighty and Majestic''.

فَقَالَ نَعَمْ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ فَمَا كَانَ مِنْ مَمَالِكِهِ أَتَى لَهُ سِتَّةُ أَشْهُرٍ فَهُوَ قَدِيمٌ حُرٌّ

He^{-asws} said: 'Yes. Allah^{-azwj} Blessed and Exalted Says in His^{-azwj} Book: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**. So whoever from his slaves, six months had come to him, so he is (considered) old, is free'.

قَالَ فَخَرَجَ الرَّجُلُ فَافْتَقَرَ حَتَّى مَاتَ وَ لَمْ يَكُنْ عِنْدَهُ مَبِيتٌ لَيْلَةٍ لَعَنَهُ اللَّهُ.

He (the narrator) said, 'The man went out. He was impoverished until he died and there did not happen to be one night's sleep with him, may Allah^{-azwj} Curse him''.³⁸⁸

15- ن، عيون أخبار الرضا عليه السلام البیهقي عن الصولي عن عون بن محمد عن أبي عبد الله قال سمعت الرضا ع يقول يوماً يا غلام آتينا الغداء فكان أنكرت ذلك فبين الإنكار في فقرنا قال لفتاه آتينا غداءنا فقلت الأمير أعلم الناس وأفضلهم.

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad, from Muhammad Bin Abu Abbad who said,

'I heard Al-Reza^{-asws} saying one day: 'O slave! Bring us the dinner!' It was as if I disliked that, and the dislike manifested in me (my face). He^{-asws} recited: **he said to his youth: 'Bring us our breakfast. [18:62]**. I said, 'The emir is most knowledgeable of the people and their superior''.³⁸⁹

16- ختص، الإختصاص أحمد بن محمد عن أبيه و أحمد بن إدريس عن الأشعري عن ابن عيسى عن الحسن بن علي عن المرزبان بن عمران القمي الأشعري قال: قلت لأبي الحسن الرضا ع أسألك عن أهم الأشياء و الأمور إلي أ من شيعتكم أنا فقال نعم

(The book) 'Al Ikhtisas' – Ahmad Bin Muhammad, from his father, and Ahmad Bin Idrees, from Al Ashary, from Ibn Isa, from Al-Hassan Bin Ali, from Al Marzuban Bin Imran Al Qummi Al Ashary who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'I ask you^{-asws} the thing most important to me. Am I from your^{-asws} Shias?' He^{-asws} said: 'Yes'.

قَالَ قُلْتُ لِأبي الحسن الرضا ع و اسمي مكتوب عندك قال نعم.

I said to Abu Al-Hassan Al-Reza^{-asws}, 'And is my name written with you^{-asws}?' He^{-asws} said: 'Yes'.³⁹⁰

17- ن، عيون أخبار الرضا عليه السلام البیهقي عن الصولي عن أحمد بن محمد بن القزاة و الحسن بن علي الباقطاني قال كان إبراهيم بن العباس صديقاً لإسحاق بن إبراهيم أخي زيدان الكاتب المعروف بالزمن فسح له شعره في الرضا ع وقت منصرفه من خراسان و فيه شيء بخطه و كانت النسخة عنده إلى أن ولي إبراهيم بن العباس ديوان الصياع للمؤكل و كان قد تبعه ما بينه و بين أخي زيدان الكاتب

³⁸⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 14

³⁸⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 15

³⁹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 16

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Ahmad Bin Mhammad Bin Al Furat, and Al-Husayn Bin Ali Al Baqatany who said,

'Ibrahim Bin Al-Abbas was a friend to Is'haq Bin Ibrahim, brother of the scribe well-known as Zamin. I copied for him his poem regarding Al-Reza^{-asws} at the time of his leaving from Khurasan, and in it was something with his handwriting, and copy was in his possession until Ibrahim Bin Al-Abbas was in charge of the register of the estates for Al-Mutawakkil, and it was far what was between him and the brother of Zaydan the scribe.

فَعَزَلَهُ عَنْ ضِيَاعِ كَانَتْ فِي يَدِهِ وَ طَالِبُهُ بِمَالٍ وَ شَدَّدَ عَلَيْهِ فَدَعَا إِسْحَاقَ بَعْضَ مَنْ يَتَّقِي بِهِ وَ قَالَ لَهُ امْضِ إِلَى إِبْرَاهِيمَ بْنِ الْعَبَّاسِ فَأَعْلِمَهُ أَنَّ شِعْرَهُ فِي الرِّضَا بِخَطِّهِ عِنْدِي وَ غَيْرِ خَطِّهِ وَ لَيْنَ لَمْ يُرِلِ الْمُطَالَبَةُ عَنِّي لِأَوْصَلْتُهُ إِلَى الْمُتَوَكِّلِ

He removed him from the estate which was in his hand and demanded the money and was harsh upon him. Is'haq called someone he trusted with and said to him, 'Go to Ibrahim Bin Al-Abbas and let him know that his poem regarding Al-Reza^{-asws} in his handwriting, is in my possession, and other than his handwriting and if he does not cease to demand from me, I shall send it to Al-Mutawakkil'.

فَصَارَ الرَّجُلُ إِلَى إِبْرَاهِيمَ بِرِسَالَتِهِ فَضَاقَتْ بِهِ الدُّنْيَا حَتَّى أَسْقَطَ عَنْهُ الْمُطَالَبَةَ وَ أَخَذَ جَمِيعَ مَا عِنْدَهُ مِنْ شِعْرِهِ بَعْدَ أَنْ حَلَفَ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ

The man came to Ibrahim with his message. The world constricted with him until he dropped the demand from him, and took entirety of what was with him, from his poem, after each one of them had sworn to his companion.

قَالَ الصُّوْلِيُّ فَحَدَّثَنِي يَحْيَى بْنُ عَلِيٍّ الْمُنَجِّمُ قَالَ قَالَ لِي أَنَا كُنْتُ السَّفِيرَ بَيْنَهُمَا حَتَّى أَخَذْتُ الشَّعْرَ فَأَخْرَجَهُ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ بِحَضْرَتِي

Al-Sowly said, 'It is narrated to me by Yahya Bin Ali Al-Munajjim who said, 'He said to me, 'I was in the journey between them until I took the poem. Ibrahim Bin Al-Abbas burnt it in my presence'.

قَالَ الصُّوْلِيُّ وَ حَدَّثَنِي أَحْمَدُ بْنُ مِلْحَانَ قَالَ كَانَ لِإِبْرَاهِيمَ بْنِ الْعَبَّاسِ ابْنَانِ اسْمُهُمَا الْحَسَنُ وَ الْحُسَيْنُ يُكْنَيْنِي بِأَبِي مُحَمَّدٍ وَ أَبِي عَبْدِ اللَّهِ فَلَمَّا وُجِدَ الْمُتَوَكِّلُ سَمِيَ الْأَكْبَرَ إِسْحَاقَ وَ كَنَاهُ بِأَبِي مُحَمَّدٍ وَ سَمِيَ الْأَصْغَرَ عَبَّاسًا وَ كَنَاهُ بِأَبِي الْفَضْلِ فَرَعَا

Al-Sowly said, 'It is narrated to me by Ahmad Bin Milhan who said, 'There were two sons for Ibrahim Bin Al-Abbas, their names were Al-Hassan and Al-Husayn, teknonymed as Abu Muhammad and Abu Abdullah. When Al-Mutawakkil became ruler, he named the elder as Is'haq and teknonymed him as Abu Muhammad, and named the younger one as Abbas, and teknonymed him as Abu Al-Fazl, out of panic'.

قَالَ الصُّوْلِيُّ حَدَّثَنِي أَحْمَدُ بْنُ إِسْمَاعِيلَ بْنِ الْحَصِيبِ قَالَ مَا شَرِبَ إِبْرَاهِيمُ بْنُ الْعَبَّاسِ وَ لَا مُوسَى بْنُ عَبْدِ الْمَلِكِ النَّبِيدُ قَطُّ حَتَّى وُجِدَ الْمُتَوَكِّلُ فَشَرَبَاهُ وَ كَانَا يَتَعَمَّدَانِ أَنْ يَجْمَعَا الْكَرَاعَاتِ وَ الْمُخَنَّثِينَ وَ يَشْرَبَا بَيْنَ أَيْدِيهِمْ فِي كُلِّ يَوْمٍ ثَلَاثًا لِتَشْيِيعِ الْخَبَرِ بِشَرْبِهِمَا وَ لَهُ أَخْبَارٌ كَثِيرَةٌ فِي تَوْقِيهِ لَيْسَ هَذَا مَوْضِعَ ذِكْرِهَا.

Al-Sowly said, 'It is narrated to me by Ahmad Bin Ismail Bin Al-Khaseyb who said, 'Neither Ibrahim Bin Al-Abbas nor Musa Bin Abdul Malik drank Al-Nabeez at all, until Al-Mutawakkil ruled. Then they drank it, and they were deliberately gathering the cross-dressers and eunuchs, and they would both drink in front of them during every Tuesday in order to spread

the news of their drinking', and for it there are a lot of reports in his letter. This isn't the place of mentioning it".³⁹¹

18- ن، عيون أخبار الرضا عليه السلام حمزة العلوي عن أبي جبران و صفوان قالا حدثنا الحسين بن قيس و كان من رؤساء الواقفة فسألنا أن نستأذن له على الرضا ع ففعلنا فلما صار بين يديه قال له أنت إمام قال نعم قال فإني أشهد الله أنك لست بإمام

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Hamza Al Alawy, from Al Yaqteeny, from Ibn Abu Najran and Safwan, both said,

'It is narrated to us by Al-Husayn Bin Qiyama, and he was from the chiefs of the Waqifites. He asked us if we could get him permission to see Al-Reza^{asws}. We did so. When he came to be in front of him^{asws}, said to him^{asws}, 'Are you^{asws} an Imam^{asws}? He^{asws} said: 'Yes'. He said, 'But I testify that you^{asws} aren't an Imam^{asws}'.

قال فتكت في الأرض طويلاً منكس الرأس ثم رفع رأسه إليه فقال له ما علمك أني لست بإمام قال له إنا رويناه عن أبي عبد الله ع أن الإمام لا يكون عقيماً و أنت قد بلغت هذا السن و ليس لك ولد

He (the narrator) said, 'He^{asws} tapped on the ground for long, lowering the head. Then he^{asws} raised his^{asws} head towards him and said to him: 'What lets you know that I^{asws} am not an Imam^{asws}? He said so him^{asws}, 'We are reporting from Abu Abdullah^{asws} that the Imam^{asws} cannot happen to be sterile, and you^{asws} have reached this age, and there isn't a son^{asws} for you^{asws}'.

قال فتكس رأسه أطول من المرة الأولى ثم رفع رأسه فقال إني أشهد الله أنه لا يمضي الأيام و الليالي حتى يزورني الله ولداً مني

He (the narrator) said, 'He^{asws} lowered his^{asws} head for longer than the first time. Then he^{asws} raised his^{asws} head. He^{asws} said: 'I keep Allah^{azwj} as Witness that the days and the nights will not pass by until Allah^{azwj} Grants a son from me^{asws}!'

قال عبد الرحمن بن أبي جبران فعددتنا الشهور من الوقت الذي قال فوهب الله له أبا جعفر ع في أقل من سنة

Abdul Rahman Bin Abu Najran said, 'We counted the months from the time in which he^{asws} had said it. Allah^{azwj} Granted Abu Ja'far^{asws} to him in less than a year'.

و قال و كان الحسين بن قيساً هذا واقفاً في الطواف فنظر إليه أبو الحسن الأول ع فقال له ما لك حيرك الله تعالى فوقف عليه بعد الدعوة.

And he said, 'This Al-Husayn Bin Qiyama (the Waqidite), was pausing during performance of the Tawaaf. Abu Al-Hassan^{asws} the 1st looked at him. He^{asws} said to him: 'What is the matter with you? May Allah^{azwj} the Exalted Confuse you!' He stopped upon him^{asws}, after the supplication".³⁹²

³⁹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 17

³⁹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 18

19- ع، علل الشرائع ابن الوليد عن علي عن أبيه قال: كَانَ ابْنُ أَبِي عُمَيْرٍ رَجُلًا بَرَّازًا وَكَانَ لَهُ عَلَى رَجُلٍ عَشْرَةُ آلَافٍ دِرْهَمٍ فَذَهَبَ مَالُهُ وَافْتَقَرَ فَجَاءَ الرَّجُلُ فَبَاعَ دَارًا لَهُ بِعَشْرَةِ آلَافٍ دِرْهَمٍ وَحَمَلَهَا إِلَيْهِ فَدَقَّ عَلَيْهِ الْبَابَ فَخَرَجَ إِلَيْهِ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ رَحِمَهُ اللَّهُ فَقَالَ لَهُ الرَّجُلُ هَذَا مَالُكَ الَّذِي لَكَ عَلَى فُحْدُهُ

(The book) 'Uyoon Akhbar Al-Reza^{asws} – Ibn Al Waleed, from Ali, from his father who said,

'Ibn Abu Umeyr was a man selling clothes, and there was a debt of ten thousand Dirhams for him upon a man. His (debtor's) wealth was gone, and he was impoverished. A man came and bought a house of his for ten thousand Dirhams and carried it to him. He knocked the door to him. Muhammad Bin Abu Umeyr, may Allah^{azwj} have Mercy on him, came out to him. The man said to him, 'This is your wealth which is for you upon me, so take it!'

فَقَالَ ابْنُ أَبِي عُمَيْرٍ فَمِنْ أَيْنَ لَكَ هَذَا الْمَالُ وَرِثْتُهُ قَالَ لَا قَالَ وَهَبَ لَكَ قَالَ لَا وَ لِكَيْ يَبْعَثَ دَارِي الْفُلَانِي لِأَقْضِي دَيْنِي

Ibn Abu Umeyr said, 'From where is this wealth for you? Did you inherit it?' He said, 'No'. He said, 'It was gifted to you?' He said, 'No, but I sold my so and so house in order to pay off my debts'.

فَقَالَ ابْنُ أَبِي عُمَيْرٍ رَحِمَهُ اللَّهُ حَدَّثَنِي ذَرِيحُ الْمُحَارِبِيُّ - عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لَا يُخْرِجُ الرَّجُلُ عَنْ مَسْفُطٍ رَأْسِهِ بِالذَّيْنِ أَرْفَعَهَا فَلَا حَاجَةَ لِي فِيهَا وَ اللَّهُ إِلَيَّ مُخْتَلَجٌ فِي وَفِي هَذَا إِلَى دِرْهَمٍ وَ مَا يَدْخُلُ مِلْكِي مِنْهَا دِرْهَمٌ.

Ibn Abu Umeyr, may Allah^{azwj} have Mercy on him, said, 'It is narrated to me by Zareeh Al Muharby, from Abu Abdullah^{asws} having said: 'The man will not come out from his homeland with the debt. Raise it! There is no need for me^{asws} regarding it. By Allah^{azwj}! I am needy during this time of mine, to even one Dirham, and no Dirham from it shall enter into my ownership!''³⁹³

20- ختص، الإختصاص ذكر محمد بن جعفر المؤدب أن صفوان بن يحيى يكتي بأبي محمد مؤلى بجيلة يتبع السابري أوثق أهل زمانه عند أصحاب الحديث و أعبدهم كان يصلي في كل يوم خمسين و مائة ركعة و يصوم في السنة ثلاثة أشهر و يخرج زكاة ماله كل سنة ثلاث مرات

(The book) 'Al Ikhtisas' –

'Muhammad Bin Ja'far Al-Muwaddib mentioned that Safwan Bin Yahya, teknonymed at Abu Muhammad, slave of Bajeela Baya'a Al-Sabiry, was the most trusted of the people of his time in the presence of the companions of Al-Hadeeth, and their most worshipping. He used to pray one hundred and fifty Cycles Salat during every day, and fast three months during the year, and extract Zakat of his wealth three times during every year.

و ذَلِكَ أَنَّهُ اشْتَرَكَ هُوَ وَ عَبْدُ اللَّهِ بْنُ جُنْدَبٍ وَ عَلِيُّ بْنُ النُّعْمَانِ فِي بَيْتِ اللَّهِ الْحَرَامِ تَعَاقدُوا جَمِيعًا إِنْ مَاتَ وَاحِدٌ مِنْهُمْ صَلَّى مَنْ بَقِيَ مِنْهُمْ صَلَاتَهُ وَ يَصُومُ عَنْهُ وَ يُخْرِجُ عَنْهُ وَ يُزَكِّي عَنْهُ مَا دَامَ حَيًّا

And that is because he and Abdullah Bin Jundab and Ali Bin Al-Numan had all participated in an agreement in the Sacred House of Allah^{azwj} that if one of them were to die, the rest of

³⁹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 19

them would pray his Salat and fast his fasts on his behalf, and perform Hajj on his behalf, and pay Zakat on his behalf for as long as he lives.

فَمَاتَ صَاحِبَاهُ وَبَقِيَ صَفْوَانٌ بَعْدَهُمَا فَكَانَ يَفِي لَهُمَا بِذَلِكَ يُصَلِّي عَنْهُمَا وَ يُزَكِّي عَنْهُمَا وَ يُحُجُّ عَنْهُمَا وَ كُلُّ شَيْءٍ مِنَ الْبِرِّ وَ الْإِصْلَاحِ يَفْعَلُهُ لِنَفْسِهِ
كَذَلِكَ يَفْعَلُهُ لِصَاحِبَيْهِ

His two companions died, and Sufyan remained after them both, and he was fulfilling for them with that on their behalf. He prayed Salat on their behalf, and gave Zakat on their behalf, and performed Hajj on their behalf, and all things from the righteousness and betterment he did for himself, like that he did for his two companions.

وَ قَالَ بَعْضُ جِيرَانِهِ مِنْ أَهْلِ الْكُوفَةِ بِمَكَّةَ يَا أَبَا مُحَمَّدٍ تَحْمِلْ لِي إِلَى الْمَنْزِلِ دِينَارَيْنِ فَقَالَ لَهُ إِنَّ جَمَالِي يُكْرِي حَتَّى أَسْتَأْمَرَ فِيهِ جَمَالِي.

And one of his neighbours from the people of Al-Kufa said at Makkah, 'O Abu Muhammad! Carry two Dinars for me to the house'. He said to him, 'My camel is hired until I get permission of my hirer regarding it'.³⁹⁴

21- ير، بصائر الدرجات أحمد بن محمد عن أبيه محمد بن علي القمي قال: بعث إلي أبو جعفر و معه كتابه فأمرني أن أصير إليه فأتيته و هو بالمدينة نازل في دار [خان] بزيعة فدخلت عليه و سلمت و ذكر صفوان و ابن سنان و غيرهما ما قد سمعته غير واحد

(The book) 'Basaair al Darajaat' – Ahmad Bin Muhammad, from his father Muhammad Bin Ali Al Qummi who said,

'Abu Ja'far^{-asws} sent a messenger to me and with him was his^{-asws} letter instructing me to go to him^{-asws}. I went to him^{-asws} and he^{-asws} was at Al-Medina, being a guest in the house of Bazie. I entered to see him^{-asws} and greeted, and he^{-asws} mentioned Safwan, and Ibn Sinan, and someone else no one had heard of.

فَقُلْتُ فِي نَفْسِي أَسْتَغْفِرُهُ عَلَى زَكَرِيَّا بْنِ آدَمَ لَعَلَّهُ يَسْلَمَ بَمَا قَالَ فِي هَؤُلَاءِ ثُمَّ رَجَعْتُ إِلَى نَفْسِي فَقُلْتُ مَنْ أَنَا حَتَّى أَتَعَرَّضَ فِي هَذَا وَ شِبْهِهِ لِمَوْلَى هُوَ أَعْلَمُ
بِمَا يَصْنَعُ

I said within myself, 'I shall get him^{-asws} to sympathise upon Zakariya Bin Adam, perhaps he would be safe from what he^{-asws} had said regarding them'. Then I retracted to myself and said, 'Who am I until I would object regarding this and (something) resembling it to my Master^{-asws}. He^{-asws} is more knowing with what he^{-asws} does'.

فَقَالَ لِي يَا أَبَا عَلِيٍّ لَيْسَ عَلَى مِثْلِ أَبِي يَحْيَى يُعَجَّلُ وَ قَدْ كَانَ لِأَبِي مِنْ خِدْمَتِهِ صَلَّى اللَّهُ عَلَيْهِ.

He^{-asws} said: 'O Abu Ali! Do not be hasty upon the likes of Abu Yahya, and I^{-asws} had refused from serving him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.³⁹⁵

³⁹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 20

³⁹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 21

22- ير، بصائر الدرجات موسى بن عمار عن أحمد بن عمر الحلال قال: سِعتُ الأَخرسَ بِمَكَّةَ يَذْكُرُ الرِّضَا عَ فَتَالَ مِنْهُ قَالَ دَخَلْتُ مَكَّةَ فَاشْتَرَيْتُ سِكِّيناً فَرَأَيْتُهُ فَقُلْتُ وَاللَّهِ لَأَقْتُلَنَّكَ إِذَا خَرَجَ مِنَ الْمَسْجِدِ

(The book) 'Basaair al Darajaat' – Musa Bin Umar, from Ahmad Bin Umar Al Hallal who said,

'I heard Al-Akhras at Makkah mentioning Al-Reza^{asws} (derogatorily), and I took (offence) from him. I entered Makkah and bought a knife, and I saw him saying, 'By Allah^{azwj}, I shall kill him'^{asws} when he^{asws} comes out from the Masjid'.

فَأَقِمْتُ عَلَى ذَلِكَ فَمَا شَعَرْتُ إِلَّا بِرُفْعَةِ أَبِي الْحَسَنِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِحَقِّي عَلَيْكَ لَمَّا كَفَفْتُ عَنِ الْاَخرسِ فَإِنَّ اللَّهَ يُقْنِي وَهُوَ حَسْبِي..

I stayed upon that and did not realised except there was a note of Abu Al-Hassan^{asws}: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. By my^{asws} right upon you, refrain from Al-Akhras, for Allah^{azwj} is My^{azwj} trust and He^{azwj} Suffices me^{asws}'.³⁹⁶

23- غط، الغيبة للشيخ الطوسي و من الْمُخْمُودِينَ عَبْدُ اللَّهِ بْنُ جُنْدَبٍ الْبَجَلِيُّ وَ كَانَ وَكِيلًا لِأَبِي إِبْرَاهِيمَ وَ أَبِي الْحَسَنِ الرِّضَا ع وَ كَانَ عَابِدًا زَفِيعَ الْمُنَزَّلَةِ لَدَيْهِمَا عَلَى مَا رُوِيَ فِي الْأَخْبَارِ وَ مِنْهُمْ عَلَى مَا رَوَاهُ أَبُو طَالِبٍ الْفَيْسِيُّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ الثَّانِي فِي آخِرِ عُمرِهِ فَسَمِعْتُهُ يَقُولُ جَزَى اللَّهُ صَفْوَانَ بْنَ يَحْيَى وَ مُحَمَّدَ بْنَ سِنَانٍ وَ زَكَرِيَّا بْنَ آدَمَ وَ سَعْدَ بْنَ سَعْدٍ عَنِّي خَيْرًا فَقَدْ وَقَفُوا لِي

(The book) 'Al Ghaybah' of the Sheykh Al Tusi –

'And from Al Mahmudeyn Abdullah Bin Jundab Al-Bajaly, and he was a representative of Abu Ibrahim^{asws} and Abu Al-Hassan Al-Reza^{asws}, and he was a worshipper, of lofty status with them^{asws} upon what is reported in the Ahadeeth, and from them based upon what is reported by Abu Talib Al-Qummi who said, 'I entered to see Abu Ja'far^{asws} the 2nd at the end of his age. I heard him^{asws} saying, 'May Allah^{asws} Recompense goodly Safwan Bin Yahya, and Muhammad Bin Sinan, and Zakariya Bin Adam, and Sa'ad Bin Sa'ad, on my^{asws} behalf. They have been loyal to me^{asws}'.

وَ كَانَ زَكَرِيَّا بْنُ آدَمَ مِمَّنْ تَوَلَّاهُمْ وَ خَرَجَ عَنْ أَبِي جَعْفَرٍ ع دَكْرَتْ مَا جَرَى مِنْ قَضَاءِ اللَّهِ فِي الرَّجُلِ الْمُتَوَفَّى رَحِمَهُ اللَّهُ يَوْمَ وَلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا

And Zakariya Bin Adam was from the ones who befriended them, and he came out from Abu Ja'far^{asws}. I remembered what had flowed from the Decree of Allah^{azwj} regarding the deceased, may Allah^{azwj} have Mercy on him, on the day he was born, and the day he would be dying, and the day he would be Resurrected alive.

فَقَدْ عَاشَ أَيَّامَ حَيَاتِهِ عَارِفًا بِالْحَقِّ قَائِلًا بِهِ صَابِرًا مُحْتَسِبًا لِلْحَقِّ قَائِمًا بِمَا يَحِبُّ لِلَّهِ وَ لِرَسُولِهِ عَلَيْهِ وَ مَضَى رَحِمَهُ اللَّهُ غَيْرَ نَاكِثٍ وَ لَا مُبَدِّلٍ فَجَزَاهُ اللَّهُ أَجْرَ نَبِيِّهِ وَ أَعْطَاهُ جَزَاءَ سَعْدِهِ

He had lived the days of his life as a recogniser of the truth, speaking (believing) with it, anticipating of the right, standing with what was Obligated for Allah^{azwj} and for His^{azwj} Rasool^{asws} upon him, and he passed away, may Allah^{azwj} have Mercy on him, not having broken (the

³⁹⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 22

allegiance), nor changing. May Allah^{-azwj} Recompense him a Recompense of his intention and Give him a vast Recompense.

وَأَنَا مُحَمَّدُ بْنُ سِنَانٍ فَإِنَّهُ رَوَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ دَاوُدَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ الثَّانِي يَذْكُرُ مُحَمَّدَ بْنَ سِنَانٍ بِخَيْرٍ وَ يَقُولُ رَضِيَ اللَّهُ عَنْهُ بِرِضَائِي عَنْهُ فَمَا خَالَفَنِي وَ مَا خَالَفَ أَبِي قَطُّ.

And as for Muhammad Bin Sinan, he reported from Ali Bin Al-Husayn Bin Dawood who said, 'I heard Abu Ja'far^{-asws} the 2nd mentioning Muhammad Bin Sinan with goodness: 'And he, may Allah^{-azwj} be Pleased with him, was saying with my^{-asws} agreement from him. He did not oppose me^{-asws} and did not oppose my^{-asws} father^{-asws} at all!'³⁹⁷

24- **شا، الإرشاد** مَنْ رَوَى النَّصَّ عَلَى الرَّضَا ع مِنْ أَبِيهِ ع مِنْ خَاصَّتِهِ وَ ثِقَاتِهِ وَ أَهْلِ الْعِلْمِ وَ الْوَرَعِ وَ الْفَقْهِ مِنْ شِيعَتِهِ دَاوُدُ بْنُ كَثِيرٍ الرَّحْمِيُّ وَ مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَلِيُّ بْنُ يَظْطِينٍ وَ نَعِيمُ الْقَابُوسِيِّ وَ الْحُسَيْنُ بْنُ الْمُحْتَارِ وَ زِيَادُ بْنُ مَرْوَانَ الْمَخْزُومِيُّ وَ دَاوُدُ بْنُ سُلَيْمَانَ وَ نَصْرُ بْنُ قَابُوسٍ وَ دَاوُدُ بْنُ زُرَيْبٍ وَ يَزِيدُ بْنُ سَلِيطٍ وَ مُحَمَّدُ بْنُ سِنَانَ.

(The book) 'Al Irshad' –

'From the one who reported the text upon Al-Reza^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} special ones and his^{-asws} trusted ones, and the people of knowledge, and the devoutness, and the understanding, from his^{-asws} Shias, were Dawood Bin Kaseer Al-Raqyy, and Muhammad Bin Is'haq Bin Ammar, and Ali Bin Yaqteen, and Nueym Al-Qabousy, and Al-Husayn Bin Al Mukhtar, and Ziyad Bin Marwan Al-Makhzumy, and Daqood Bin Suleyman, and Nasr Bin Qabous, and Dawood Bin Zurby, and Yazeed Bin Saleet, and Muhammad Bin Sinan''³⁹⁸

25- **شي، تفسير العياشي** عَنْ صَفْوَانَ قَالَ: اسْتَأْذَنْتُ لِمُحَمَّدِ بْنِ خَالِدٍ عَلَى الرَّضَا أَبِي الْحَسَنِ ع وَ أَخْبَرْتُهُ أَنَّهُ لَيْسَ يَقُولُ بِهَذَا الْقَوْلِ وَ أَنَّهُ قَالَ وَ اللَّهُ لَا أُرِيدُ بِلِقَائِهِ إِلَّا لِأَنْتَهِي إِلَى قَوْلِهِ فَقَالَ أَذْخِلْهُ

Tafseer Al Ayyashi, from Safwan who said,

'I sought permission for Muhammad Bin Khalid to see Al-Reza Abu Al-Hassan^{-asws}, and I informed him^{-asws} that he wasn't saying (believing) with this word, and he had said, 'By Allah^{-azwj}! I do not intend to meet him^{-asws} except to end up to his^{-asws} word!' He^{-asws} said: 'Let him enter'.

فَدَخَلَ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنَّهُ كَانَ قَرِطَ مِثِّي شَيْءٌ وَ أَسْرَفْتُ عَلَى نَفْسِي وَ كَانَ فِيمَا يَزْعُمُونَ أَنَّهُ كَانَ يَعْيبُهُ فَقَالَ وَ أَنَا أَسْتَغْفِرُ اللَّهَ بِمَا كَانَ مِنِّي فَأَجِبْ أَنْ تَقْبَلَ عُذْرِي وَ تَغْفِرَ لِي مَا كَانَ مِنِّي

He entered and said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It was something which was excessive from me, and I was extravagant against myself', and among what they were claiming, he used to fault him^{-asws}. He said, 'And I seek Forgiveness of Allah^{-azwj} from what has happened from me. I would love it if you^{-asws} could accept my excuse and forgive me for what has happened from me!'

³⁹⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 23

³⁹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 24

فَقَالَ نَعَمْ أَقْبَلُ إِنْ لَمْ أَقْبَلْ كَانَ إِطْطَالَ مَا يَقُولُ هَذَا وَ أَصْحَابُهُ وَ أَشَارَ إِلَيَّ بِيَدِهِ وَ مِصْدَاقَ مَا يَقُولُ الْآخَرُونَ يَعْنِي الْمُخَالِفِينَ قَالَ اللَّهُ لَنَبِيِّ صَ فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ لَمْ تَكُنْ فَطَّاءً غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَأَعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْأَمْرِ

He said, 'Yes, I^{-asws} accept. If I^{-asws} do not accept, it would invalidate what this one and his companions are saying' – and he^{-asws} indicated to me by his^{-asws} hand – 'And a verification of what the others are saying' – meaning the adversaries – 'Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **Thus it is due to Mercy from Allah you are being lenient to them. And had you been rough, hard-hearted, they would certainly have dispersed from around you. Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; [3:159]**'.

ثُمَّ سَأَلَهُ عَنْ أَبِيهِ فَأَخْبَرَهُ أَنَّهُ قَدْ مَضَى وَ اسْتَغْفَرَ لَهُ.

Then he asked him^{-asws} about his^{-asws} father^{-asws}. He^{-asws} informed him that he^{-asws} had passed away, and he sought Forgiveness for him^{-asws}”³⁹⁹.

26- كشف، كشف الغمة قَالَ الْأَبِيُّ فِي كِتَابِ نَسْرِ الدُّرِّ دَخَلَ عَلَى الرِّضَا خُرَاسَانَ فَوَجَّهَ مِنَ الصُّوفِيَّةِ فَقَالُوا لَهُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ الْمَأْمُونِ نَظَرَ فِيمَا وَلَاهُ اللَّهُ تَعَالَى مِنَ الْأَمْرِ فَرَأَاهُمْ أَهْلَ الْبَيْتِ أَوْلَى النَّاسِ بِأَنْ تُؤْمُوا النَّاسَ وَ نَظَرَ فِيكُمْ أَهْلَ الْبَيْتِ فَرَأَى أَنَّ أَوْلَى النَّاسِ بِالنَّاسِ فَرَأَى أَنَّ يَزِيدَ هَذَا الْأَمْرَ إِلَيْكَ وَ الْأُمَّةُ تَحْتَاجُ إِلَى مَنْ يَأْكُلُ الْجُشِبَ وَ يَلْبَسُ الْحَتِينَ وَ يَرْكَبُ الْحِمَارَ وَ يَعُوذُ الْمَرِيضَ

(The book) 'Kashf Al Ghumma' – Al Abiyu said in the book 'Nasr Al Durr' –

'A group of Sufis entered to see Al-Reza^{-asws} at Khurasan. They said to him^{-asws}, 'Commander of the faithful Al-Mamoun looked into what Allah^{-azwj} the Exalted had Placed him in charge of the command. He saw you^{-asws}, People^{-asws} of the Household, are being foremost of the people with leading the people, and he looked among you^{-asws}, People^{-asws} of the Household, and saw you^{-asws} are being foremost of the people, with the people. He viewed that he should return this command (caliphate) back to you^{-asws}, and the community is needy to the one who eats the dry (food) and wears the coarse (clothes), and rides the donkey, and consoles the sick'.

قَالَ وَ كَانَ الرِّضَا عَ مُتَكَبِّحاً فَاسْتَوَى جَالِساً ثُمَّ قَالَ كَانَ يُوسُفُ عَ نَبِيّاً يَلْبَسُ أَقْبِيَةَ الدِّيْبَاجِ الْمُرَوَّرَةِ بِالذَّهَبِ وَ يَجْلِسُ عَلَى مُتَكَبَّاتٍ آلِ فِرْعَوْنَ وَ يَحْكُمُ

He (the narrator) said, 'And Al-Reza^{-asws} was leaning, so he^{-asws} sat up straight, then said: 'Yusuf^{-as} was a Prophet^{-saww}. He^{-asws} was wearing the clothes of brocade woven with the gold, and he^{-asws} was sitting upon the pillows of the people of Pharaoh^{-la}, and judging.

إِنَّمَا يُرَادُ مِنَ الْإِمَامِ قِسْطُهُ وَ عَدْلُهُ إِذَا قَالَ صَدَقَ وَ إِذَا حَكَمَ عَدَلَ وَ إِذَا وَعَدَ أُتِجَرَ إِنَّ اللَّهَ لَمْ يُحَرِّمْ لِبُوساً وَ لَا مَطْعَماً وَ نَافِلَ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ.

But rather, what is wanted from the Imam^{-asws} is his^{-asws} fairness and his^{-asws} justice. When he^{-asws} speaks, it is true, and when he^{-asws} judges, it is just, and when he^{-asws} promises, he^{-asws} fulfils. Allah^{-azwj} has neither Prohibited clothing nor food'. And he^{-asws} recited: **Say: 'Who**

³⁹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 25

prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]’⁴⁰⁰

27- كَش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ أَبِي عَلِيٍّ الْمُحْمُودِيِّ عَنْ وَاصِلٍ قَالَ: طَلَيْتُ أَبَا الْحَسَنِ عِ بِالنُّورَةِ فَسَدَدْتُ مَخْرَجَ الْمَاءِ مِنَ الْحَمَّامِ إِلَى الْبُئْرِ ثُمَّ جَمَعْتُ ذَلِكَ الْمَاءَ وَ تِلْكَ النُّورَةَ وَ ذَلِكَ الشَّعْرَ فَشَرِبْتُهُ كُلَّهُ.

(The book) ‘Rijal’ of Al Kashy – Muhammad Bin Masoud, from Abu Ali Al Mahmoudy, from Wasil who said,

‘Abu Al-Hassan^{-asws} coated with Al-Noura (wax), so I blocked the exit of the water from the bathhouse to the well. Then I gathered that water, and that wax, and that hair, and I drank all of it’⁴⁰¹.

28- تم، فلاح السائل سَمِعْتُ مَنْ يَذْكُرُ طَعْنًا عَلَى مُحَمَّدِ بْنِ سِنَانَ وَ لَعَلَّهُ لَمْ يَقِفْ إِلَّا عَلَى الطَّعْنِ عَلَيْهِ وَ لَمْ يَقِفْ عَلَى تَرْكِيبِهِ وَ النَّتَاءِ عَلَيْهِ وَ كَذَلِكَ يَحْتَمِلُ أَكْثَرُ الطُّعُونِ

(The book) ‘Falah Al Sa’il’ –

‘I heard someone mention a taunt upon Muhammad Bin Sinan, and perhaps he did not stop except upon the taunting upon him, and did not pause upon his purity, and the praises upon him, and like that most of the taunting ones are.

فَقَالَ شَيْخُنَا الْمُعَظَّمُ الْمَأْمُونُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ فِي كِتَابِ كَمَالِ شَهْرِ رَمَضَانَ لَمَّا ذَكَرَ مُحَمَّدَ بْنَ سِنَانَ مَا هَذَا لَفْظُهُ عَلَى أَنَّ الْمَشْهُورَ عَنِ السَّادَةِ ع مِنَ الْوَصَفِ لِهَذَا الرَّجُلِ خِلَافُ مَا بِهِ شَيْخُنَا أَتَاهُ وَ وَصَفَهُ

Our Sheykh, the revered, the trusted, Al-Mufeed Muhammad Bin Muhammad Bin Al-Numan, in the book ‘Kamal Shahr Ramazan’, when he mentioned Muhammad Bin Sinan, what these are his words, based upon the famous from the Chiefs^{-asws}, from the description of this mand being opposite to what our Sheykh has come with, and described him.

وَ الظَّاهِرُ مِنَ الْقَوْلِ ضِدُّ مَا لَهُ بِهِ ذِكْرُ كَقَوْلِ أَبِي جَعْفَرٍ ع فِيمَا رَوَاهُ عَبْدُ اللَّهِ بْنُ الصَّلْتِ الْقُمِّيُّ - قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فِي آخِرِ عُثْمَرِ فَسَمِعْتُهُ يَقُولُ جَزَى اللَّهُ مُحَمَّدَ بْنَ سِنَانَ عَنِّي خَيْرًا فَقَدْ وَفَى لِي.

And the apparent word is opposite to what it being mentioned for him, like the words of Abu Ja’far^{-asws} among what is reported by Abdullah Bin Al-Salt Al-Qummi. He said, ‘I entered to see Abu Ja’far^{-asws} at the end of his^{-asws} age, and I heard him^{-asws} saying: ‘May Allah^{-azwj} Recompense Muhammad Bin Sinan goodly on my^{-asws} behalf, for he has been loyal to me^{-asws}’⁴⁰².

وَ كَقَوْلِهِ ع فِيمَا رَوَاهُ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ دَاوُدَ قَالَ سَمِعْنَا أَبَا جَعْفَرٍ ع يَذْكُرُ مُحَمَّدَ بْنَ سِنَانَ بِخَيْرٍ وَ يَقُولُ رَضِيَ اللَّهُ عَنْهُ بِرَضَائِهِ عَنْهُ فَمَا خَالَفَنِي وَ لَا خَالَفَ أَبِي قَطُّ

And like his^{-asws} words among what is reported by Ali Bin Al-Husayn Bin Dawood who said, ‘We heard Abu Ja’far^{-asws} mention Muhammad Bin Sinan with goodness, and he^{-asws} said: ‘May

⁴⁰⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 26

⁴⁰¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 27

⁴⁰² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 28 a

Allah^{-azwj} be Pleased with him due to my^{-asws} being pleased with him. He neither opposed me^{-asws} nor opposed my^{-asws} father^{-asws} at all!

هَذَا مَعَ جَلَالَتِهِ فِي الشَّيْعَةِ وَ غُلُوِّ شَأْنِهِ وَ رِئَاسَتِهِ وَ عِظَمِ قَدْرِهِ وَ لِقَائِهِ مِنْ الْأَئِمَّةِ ع ثَلَاثَةً وَ رَوَاتِهِ عَنْهُمْ وَ كَوْنِهِ بِالْمَحَلِّ الرَّفِيعِ مِنْهُمْ أَبُو إِبْرَاهِيمَ مُوسَى بْنُ جَعْفَرٍ وَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى وَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِمُ أَفْضَلُ السَّلَامِ

This, along with his majesty among the Shias, and the loftiness of his glory, and his governance, and mightiness of his worth, and his having met three Imams^{-asws}, and his reporting from them, and his being with the high position. From them are Abu Ibrahim Musa^{-asws} bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, upon them^{-asws} be the superior greetings.

وَ مَعَ مُعْجَزِ أَبِي جَعْفَرٍ ع الَّذِي أَظْهَرَهُ اللَّهُ فِيهِ وَ آيَتُهُ الَّتِي أَكْرَمَهُ بِهَا فِيَمَا رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ أَنَّ مُحَمَّدَ بْنَ سِنَانَ كَانَ ضَرِيرَ الْبَصَرِ فَتَمَسَّحَ بِأَبِي جَعْفَرٍ الثَّانِي فَعَادَ إِلَيْهِ بَصَرُهُ بَعْدَ مَا كَانَ أَفْتَقَدَهُ.

And with the miracle of Abu Ja'far^{-asws} which Allah^{-azwj} had Revealed it in him, and his^{-asws} signs which he^{-asws} had honoured him with, among what is reported by Muhammad Bin Al-Husayn Bin Abu Al-Khattab that Muhammad Bin Sinan was visually impaired. So Abu Ja'far^{-asws} the 2nd had wiped (his eyes) and his sight had returned to him after his having had lost it".⁴⁰³

28- كَأ، الكافي علي عن أبيه عن علي بن الحكم عن الحسن بن الحسين الأنباري عن أبي الحسن الرضا ع قال: كَتَبْتُ إِلَيْهِ أَرْبَعَ عَشْرَةَ سَنَةً أَسْتَأْذِنُهُ فِي عَمَلِ السُّلْطَانِ فَلَمَّا كَانَ فِي آخِرِ كِتَابٍ كَتَبْتُهُ إِلَيْهِ أَذْكَرُ أَيَّيَّ أَخَافُ عَلَى خِيَطِ عُنُقِي وَ أَنَّ السُّلْطَانَ يَقُولُ إِنَّكَ رَافِضِيٌّ وَ لَسْنَا نَشْكُ فِي أَنَّكَ تَرَكْتَ الْعَمَلَ لِلْسُّلْطَانِ لِلرَّفْضِ

(The book) 'Al Kafi' - Ali, from his father, form Ali Bin Al Hakam, from Al-Hassan Bin Al-Husayn Al Anbary,

'From Abu Al-Hassan Al-Reza^{-asws}, said, 'I wrote to him^{-asws} for fourteen years seeking permission regarding working for the Sultan (ruling authorities). So when it my last letter to him^{-asws}, I mentioned that I am fearing of the strike upon my neck and that the ruling authorities are saying to me, 'You are a rejector (Rafizy), and we have no doubts that you are neglecting the working for the Sultan due to the rejection (of our beliefs)'.⁴⁰³

فَكَتَبْتُ إِلَيْ أَبِي الْحَسَنِ ع قَدْ فَهِمْتُ كِتَابَكَ وَ مَا ذَكَرْتَ مِنَ الْخَوْفِ عَلَى نَفْسِكَ فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا وُلِّيتَ عَمَلْتَ فِي عَمَلِكَ بِمَا أَمَرَ بِهِ رَسُولُ اللَّهِ ص ثُمَّ يَصِيرُ أَعْوَانُكَ وَ مُكْتَابُكَ أَهْلَ مِلَّتِكَ فَإِذَا صَارَ إِلَيْكَ شَيْءٌ وَاسَيْتَ بِهِ فُقَرَاءَ الْمُؤْمِنِينَ حَتَّى تَكُونَ وَاحِدًا مِنْهُمْ كَانَ ذَا بَدَا وَ إِلَّا فَلَا.

Abu Al-Hassan^{-asws} wrote back to me: 'I^{-asws} have understood your letter and what you mentioned from the fear upon yourself. If you know (for certain) that when you are with authority you would work in your work with what Rasool-Allah^{-saww} had ordered with, then you would be taking on employees and your officers from the people of your Religion. When something (wealth) comes to you, you would help the poor Momineen until one of them would be with the same as that, or else, so (the answer is) no".⁴⁰⁴

⁴⁰³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 28 b

⁴⁰⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 18 H 28 c

29- ختص، الإختصاص أبو غالب الزراري عن محمد بن المحسن السجاد عن علي بن إبراهيم عن أبيه قال: كان ابن أبي عمير حيس سبعة عشر سنة فذهب ماله و كان له على رجل عشرة آلاف درهم

(The book) 'Al Ikhtisas' – Abu Ghalib Al Zurary, from Muhammad Bin Al Muhassin Al Sajjad, from Ali Bin Ibrahim, from his father who said,

'Ibn Abu Umeyr had been imprisoned for seventeen years. So his wealth was gone, and there was debt for him of ten thousand Dirhams upon a man.

قال فباع داره و حمل إليه حقه فقال له ابن أبي عمير من أين لك هذا المال وجدت كثيرا أو ورثت عن إنسان لا بد من أن تخبرني قال بعث داري

He (the narrator) said, 'So he (the debtor) sold his house and carried his right to him. Ibn Abu Umeyr said to him, 'From where is this wealth for you? Did you find a treasure or inherited it from a person. There is no escaped from you informing me'. He said, 'I sold my house'.

فقال حدثني ذريح المحاربي عن أبي عبد الله ع قال لا يخرج الرجل عن مسقط رأسه بالدين أنا محتاج إلى درهم و ليس ملكي.

He said, 'It is narrated to me by Zareeh Al-Muhariby, from Abu Abdullah^{-asws} having said: 'The man cannot go out from his homeland with the debts. I^{-asws} am needy to one Dirham, and it won't be in my ownership".⁴⁰⁵

30- ختص، الإختصاص أبو أحمد محمد بن أبي عمير و اسم أبي عمير زياد من مولى الأزدي أوثق الناس عند الشيعة و العامة و أنسكهم نكأ و أوزعهم و أعبدتهم و كان واحدا في زمانه في الأشياء كلها أدرك أبا إبراهيم موسى بن جعفر ع و لم يرو عنه و روى عن أبي الحسن الرضا ع.

(The book) 'Al Ikhtisas' –

'Abu Ahmad Muhammad Bin Abu Umeyr, and the name of my father is Umeyr Zaida, from the slaves of Azd, was the most trusted of the people in the presence of the Shias, and the general Muslims, and their most ritualistic of performing the rituals, and their most devout, and their most worshipping, and he was alone in his time regarding the things, all of them. He had come across Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws} and did not report from him^{-asws}, and he reported from Abu Al-Hassan Al-Reza^{-asws}".⁴⁰⁶

31- ختص، الإختصاص أحمد بن محمد عن أبيه و سعد عن ابن عيسى عن محمد بن حمزة بن اليسع عن زكريا بن آدم قال: دخلت على الرضا ع من أول الليل في حدثان ما مات أبو جبر رحمة الله فسألني عنه و ترحم عليه و لم يزل يحدثني و أحدثه حتى طلع الفجر ثم قام صلى الله عليه و سلم و صلى صلاة الفجر.

(The book) 'Al Ikhtisas' – Ahmad bin Muhammad, from his father, and Sa'ad, from Ibn Isa, from Muhammad Bin Hamza Bin Al Yas'a, from Zakariya Bin Adam who said,

'I entered to see Al-Reza^{-asws} from the beginning of the night during two events what Abu Jareer, may Allah^{-azwj} have Mercy on him, died. He^{-asws} asked me about him, and expressed Mercy upon him, and he^{-asws} did not cease to narrate to me, and I was discussing with him^{-asws}

⁴⁰⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 29

⁴⁰⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 30

until the emergence of dawn. Then he^{-asws}, may the Salawaat of Allah^{-azwj} and the greetings be upon him^{-asws}, and he^{-asws} prayed the Fajr Salat".⁴⁰⁷

32- ختص، الإختصاص بالإِسْنَادِ الْمُتَقَدِّمِ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: قُلْتُ لِلرِّضَا ع إِنِّي أُرِيدُ الْخُرُوجَ عَنْ أَهْلِ بَيْتِي فَقَدْ كَثُرَ السُّفَهَاءُ فَقَالَ لَا تَفْعَلْ فَإِنَّ أَهْلَ قُمَّ يُدْفَعُ عَنْهُمْ بِكَ كَمَا يُدْفَعُ عَنْ أَهْلِ بَغْدَادَ بِأَبِي الْحَسَنِ ع.

(The book) 'Al Ikhtisas' – By the preceding chain from Zakariya Bin Adam who said,

'I said to Al-Reza^{-asws}, 'I intend to go out from my family, for the foolish ones are a lot!' He^{-asws} said: 'Do not do so, for the people of Qum would be defended by you just as the people of Baghdad were defended with Abu Al-Hassan^{-asws} (Musa^{-asws})'.⁴⁰⁸

33- ختص، الإختصاص بالإِسْنَادِ عَنْ ابْنِ عِيسَى عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ عَلِيِّ بْنِ الْمُسَيَّبِ قَالَ: قُلْتُ لِلرِّضَا ع شَقِيَّتِي بَعِيدَةٌ وَ لَسْتُ أَصِلُ إِلَيْكَ فِي كُلِّ وَفْتٍ فَعَمَّنْ أَخْذُ مَعَالِمَ دِينِي فَقَالَ عَنْ زَكَرِيَّا بْنِ آدَمَ الْمُقْبِيِّ الْمَأْمُونِ عَلَى الدِّينِ وَ الدُّنْيَا

(The book) 'Al Ikhtisas' – By the chain from Ibn Isa, from Ahmad Bin Al Waleed, from Ali Bin Al Musayyab who said,

'I said to Al-Reza^{-asws}, 'My flat is remote, and I cannot arrive to you^{-asws} at all times. From whom can I take the information of my religion?' He^{-asws} said: 'From Zakariya Bin Adam Al-Qummi, the trusted upon the religion and the world'.

قَالَ ابْنُ الْمُسَيَّبِ فَلَمَّا انْصَرَفْتُ قَدِمْتُ عَلَى زَكَرِيَّا بْنِ آدَمَ فَسَأَلْتُهُ عَمَّا احْتَجْتُ إِلَيْهِ.

Ibn Al-Musayyab said, 'When I left, I arrived to Zakariya Bin Adam. I asked him about what he was needy to'.⁴⁰⁹

34- ختص، الإختصاص وَ بالإِسْنَادِ عَنْ ابْنِ عِيسَى قَالَ: بَعَثَ إِلَيَّ أَبُو جَعْفَرٍ ع غُلَامُهُ مَعَهُ كِتَابُهُ فَأَمَرَنِي أَنْ أَصِيرَ إِلَيْهِ فَأَتَيْتُهُ وَ هُوَ بِالْمَدِينَةِ نَازِلٌ فِي دَارِ خَانَ بَرِيعٍ فَدَخَلْتُ فَسَلَّمْتُ فَذَكَرَ فِي صَفْوَانٍ وَ مُحَمَّدٍ بْنِ سِنَانٍ وَ غَيْرِهِمَا مَا قَدْ سَمِعْتُهُ غَيْرَ وَاجِدٍ

(The book) 'Al Ikhtisas', and by the chain from Ibn Isa who said,

'Abu Ja'far^{-asws} sent his^{-asws} slave to me. With him was his^{-asws} letter instructing me that I should go to him^{-asws}. I came to him^{-asws}, and he^{-asws} was at Al-Medina, having descended in a guest house of Bazie. I entered and greeted. He^{-asws} mentioned regarding Safwan, and Muhammad Bin Sinan and others what more than one has heard.

فَقُلْتُ فِي نَفْسِي أَسْتَغِطُهُ عَلَى زَكَرِيَّا بْنِ آدَمَ لَعَلَّهُ أَنْ يَسَلَّمَ بِمَا قَالَ فِي هَؤُلَاءِ الْقَوْمِ ثُمَّ رَجَعْتُ إِلَى نَفْسِي فَقُلْتُ مَنْ أَنَا أَنْ أَعْرِضَ فِي هَذَا وَ شِبْهِهِ لِمَوْلَايَ وَ هُوَ أَعْلَمُ بِمَا صَنَعَ

I said within myself, 'I shall ask him^{-asws} to sympathise upon Zakariya Bin Adam, perhaps he would be safe from what he^{-asws} said regarding those people'. Then I returned to myself, and

⁴⁰⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 31

⁴⁰⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 32

⁴⁰⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 33

I said, 'Who am I to object regarding this, and his doubt is for my Master^{-asws}, and he^{-asws} is more knowing with what he^{-asws} does'.

فَقَالَ لِي يَا أَبَا عَلِيٍّ لَيْسَ عَلَيَّ مِثْلُ أَبِي يَحْيَى يُعَجَّلُ وَ قَدْ كَانَ مِنْ خِدْمَتِهِ لِأَبِي صَلَّى اللَّهُ عَلَيْهِ وَ مَنْزِلَتِهِ عِنْدَهُ وَ عِنْدِي مِنْ بَغْدِهِ غَيْرُ أَبِي قَدْ احْتَجْتُ إِلَى الْمَالِ الَّذِي عِنْدَهُ

He^{-asws} said to me: 'O Abu Ali! One should not be hasty upon the likes of Abu Yahya, and he has been in the service of my^{-asws} father^{-asws}, may the Salawat of Allah^{-azwj} be upon him^{-asws}, and there is his status in his^{-asws} presence and my^{-asws} presence from after him^{-asws}, apart from that my^{-asws} father^{-asws} had been needy to the wealth which was with him'.

فَقُلْتُ جُعِلْتُ فِدَاكَ هُوَ بَاعَتْ إِلَيْكَ بِالْمَالِ وَ قَالَ إِنْ وَصَلْتُ إِلَيْهِ فَأَعْلِمُهُ أَنَّ الَّذِي مَنَعَنِي مِنْ بَعْثِ الْمَالِ اخْتِلَافُ مَيْمُونٍ وَ مُسَافِرٍ

I said, 'May I be sacrificed for you^{-asws}! He was sending the wealth to you^{-asws}? And he had said, 'That which prevents me from sending the wealth is the coming and going of Maymoun and Musafir'.

قَالَ أَحْمَلُ كِتَابِي إِلَيْهِ وَ مَرُهُ أَنْ يَبْعَثَ إِلَيَّ بِالْمَالِ فَحَمَلْتُ كِتَابَهُ إِلَى زَكْرِيَّا بْنِ آدَمَ فَوَجَّهَ إِلَيْهِ بِالْمَالِ.

He^{-asws} said: 'Carry my^{-asws} letter to him and instruct him to send the wealth to me'. I carried his letter to Zakariya Bin Adam and he diverted the wealth to him^{-asws}.⁴¹⁰

35- ج، الإحتجاج حكي عن أبي الهذيل العلاف أنه قال: دخلت الرقة فذكر لي أن يدري زكي رجلاً مجنوناً حسن الكلام فأتيتُهُ فإذا أنا بشيخ حسن الهيئة جالساً على وسادة يسر رأسه و لحيتة فسلمت عليه فرد السلام و قال ممن يكون الرجل

(The book) 'Al Ihtijaj' – It is narrated from Abu Al Huzeyl Al Allaf having said,

'I entered Al-Raqqa. It was mentioned to me that at Deyr Zaky there is an insane man of excellent speech. I went to him, and there I was with an old man of good appearance, seated upon a pillow, being of relaxed head and beard. I greeted unto him. He responded the greetings and said, 'From whom does the man happen to be?'

قَالَ قُلْتُ مِنْ أَهْلِ الْعِرَاقِ قَالَ نَعَمْ أَهْلُ الظَّرْفِ وَ الْأَذَابِ قَالَ مِنْ أَيِّهَا أَنْتَ قُلْتُ مِنْ أَهْلِ الْبَصْرَةِ قَالَ أَهْلُ التَّجَارِبِ وَ الْعِلْمِ قَالَ فَمَنْ أَنْتِمْ قُلْتُ أَبُو الْهَذِيلِ الْعَلَّافُ قَالَ الْمُتَكَلِّمُ قُلْتُ بَلَى فَوُتِبَ عَنْ وَسَادَتِهِ وَ أَجْلَسَنِي عَلَيْهَا

He (the narrator) said, 'I said, 'From the people of Al-Iraq'. He said, 'Yes, the people of friendliness and etiquette'. He said, 'From which (part) of it are you?' I said, 'From the people of Al-Basra'. He said, 'People of experience and knowledge'. He said, 'From which of them are you?' I said, 'Abu Al-Huzeyl Al-Allaf'. He said, 'The speaker'. I said, 'Yes'. He leapt from his pillow and seated me upon it.

ثُمَّ قَالَ بَعْدَ كَلَامٍ جَزَى بَيْنَنَا مَا نَقُولُ فِي الْإِمَامَةِ قُلْتُ أَيُّ الْإِمَامَةِ تُرِيدُ قَالَ مَنْ تُعَدِّمُونَ بَعْدَ النَّبِيِّ ص قُلْتُ مَنْ قَدَّمَ رَسُولُ اللَّهِ ص قَالَ وَ مَنْ هُوَ قُلْتُ أَبُو بَكْرٍ

⁴¹⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 34

Then he said after some talk had flowed between us, 'What are you saying regarding the Imamate?' I said, 'Which Imamate do you intend?' He said, 'Whom are you placing forwards after the Prophet^{-saww}?' I said, 'The one who Rasool-Allah^{-saww} had advanced'. He said, 'And who is he?' I said, 'Abu Bakr'.

قَالَ لِي يَا أَبَا الْهُذَيْلِ وَلَمْ قَدَّمْتُمُوهُ فُلْتُ لِأَنَّ النَّبِيَّ ص قَالَ قَدِّمُوا خَيْرَكُمْ وَتَرَضَى النَّاسُ بِهِ جَمِيعاً

He said to me, 'O Abu Al-Huzeyl! And why are you advancing him?' I said, 'Because the Prophet^{-saww} had advanced their best on and placed their most superior in charge, and all the people were pleased with him'.

قَالَ يَا أَبَا الْهُذَيْلِ هَاهُنَا وَقَعْتَ أَمَّا قَوْلُكَ إِنَّ النَّبِيَّ ص قَالَ قَدِّمُوا خَيْرَكُمْ وَتَرَضَى النَّاسُ بِهِ جَمِيعاً لَسْتُ بِخَيْرِكُمْ فَإِنْ كَانُوا كَذَبُوا عَلَيْهِ فَقَدْ خَالَفُوا أَمْرَ النَّبِيِّ ص وَإِنْ كَانَ هُوَ الْكَاذِبَ عَلَى نَفْسِهِ فَمَنْ النَّبِيُّ ص لَا يَصْعَدُهُ الْكَاذِبُونَ-

He said, 'O Abu Al-Huzeyl! Over here is a pitfall. As for your word that the Prophet^{-saww} had said: 'Advance your best one and place your superior to be in charge', so I can find for you that Abu Bakr had ascended the pulpit and said, 'I am in charge of you all and I am not your best one'. If they have belied upon him, then they have opposed the order of the Prophet^{-saww}. And if he had lied upon himself, then the pulpit of the Prophet^{-saww}, the liars cannot ascend it.

وَأَمَّا قَوْلُكَ إِنَّ النَّاسَ تَرَضَوْا بِهِ فَإِنَّ أَكْثَرَ الْأَنْصَارِ قَالُوا مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ وَأَمَّا الْمُهَاجِرُونَ فَإِنَّ زُبَيْرَ الْعَوَامِ قَالَ لَا أَتَابِعُ إِلَّا عَلِيّاً فَأَمَرَ بِهِ فَكُسِرَ سَيْفُهُ وَ جَاءَ أَبُو سُفْيَانَ بْنُ حَرْبٍ فَقَالَ يَا أَبَا الْحَسَنِ إِنَّ شَيْئاً لَأَمْلَأَنَّهَا خَيْلاً وَ رِجَالاً يَعْنِي الْمَدِينَةَ

And as for your words, 'The people were pleased with him', surely most of the Helpers had said, 'There should be a commander from us and a commander from you'. And as for the Emigrants, Zubey Bin Al-Awwam had said, 'I will not pledge allegiance except to Ali^{-asws}!' So he was ordered with, and his sword was broken. And Abu Sufyan Bin Harb came and said, 'O Abu Al-Hassan^{-asws}! If you^{-asws} so desire, I can fill it with cavalries and infantries' – meaning Al-Medina.

وَ خَرَجَ سَلْمَانٌ فَقَالَ كَرَدَنْدَ وَ نَكَرَدَنْدَ وَ نَدَانْدَ كَهْ چَه كَرَدَنْدَ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ فَهَؤُلَاءِ الْمُهَاجِرُونَ

And Salman^{ra} went out and said, '*Kardand wa nakardand wa nadanand Keh Chi Kardand*' (in Persian – 'They did and did not do, and they did not know what to do'). And Al-Miqdad^{ra} and Abu Zarr^{-asws}, they^{ra} are the Emigrants.

أَخْبَرَنِي يَا أَبَا الْهُذَيْلِ عَنْ قِيَامِ أَبِي بَكْرٍ عَلَى الْمِنْبَرِ وَ قَوْلِهِ إِنَّ لِي شَيْطَاناً يَغْتَرِبُنِي فَلِذَا رَأَيْتُمُونِي مُعْضَباً فَاحْذَرُونِي لَا أَقَعُ فِي أَشْعَارِكُمْ وَ أَبْشَارِكُمْ فَهُوَ يُخْبِرُكُمْ عَلَى الْمِنْبَرِ أَنِّي مُجْتُونٌ وَ كَيْفَ يَحِلُّ لَكُمْ أَنْ تُؤَلُّوا مُجْتُوناً

Inform me, O Abu Al-Huzeyl, about the standing by Abu Bakr upon the pulpit and his words, 'There is a Satan^{-la} for me appearing to me. So when you see me angry, then beware I don't fall into your slogans and your glad tidings'. So he informed them upon the pulpit, 'I am insane, and how can it be permissible for you to make a madman to be a ruler'.

وَأَخْبِرْنِي يَا أَبَا الْهَدَيْلِ عَنْ قِيَامِ عُمَرَ عَلَى الْمِنْبَرِ وَقَوْلِهِ وَدِدْتُ أَنْيَّ شَعْرَةً فِي صَدْرِ أَبِي بَكْرٍ ثُمَّ قَامَ بَعْدَهَا جُمُعَةً فَقَالَ إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ فَلْتَةً وَقَى اللَّهُ شَرَّهَا فَمَنْ عَادَ إِلَى مِثْلِهَا فَاقْتُلُوهُ قَبِينَا هُوَ يَوَدُّ أَنْ يَكُونَ شَعْرَةً فِي صَدْرِ أَبِي بَكْرٍ يَأْمُرُ بِقَتْلِ مَنْ بَايَعَ مِثْلَهُ

And inform me, O Abu Al-Huzeyl, about the standing by Umar upon the pulpit and his words, 'I am a hair in the chest of Abu Bakr'. Then he stood after it with Friday (Salat). He said, 'The allegiance to Abu Bakr was an error. Allah^{-azwj} has Saved its evil. So the one who repeats to its like, kill him!' While he loved to be a hair in the chest of Abu Bakr, he ordered with killing the one who pledged with the likes of him.

فَأَخْبِرْنِي يَا أَبَا الْهَدَيْلِ بِالَّذِي رَعِمَ أَنَّ النَّبِيَّ ص لَمْ يَسْتَخْلِفْ وَأَنَّ أَبَا بَكْرٍ اسْتَخْلَفَ عُمَرَ وَأَنَّ عُمَرَ لَمْ يَسْتَخْلِفْ فَأَرَى أَمْرَكُمْ بَيْنَكُمْ مُتَنَاقِضًا

Inform me, O Abu Al-Huzeyl, of that which you claimed that the Prophet^{-saww} had not nominated a caliph, and that Abu Bakr had nominated Umar as caliph, and Umar did not nominate a caliph. So I see your matter between you all as being contradictory.

وَأَخْبِرْنِي يَا أَبَا الْهَدَيْلِ عَنْ عُمَرَ حِينَ صَبَّرَهَا شُورَى فِي سِتَّةٍ وَ رَعِمَ أَنَّهُمْ مِنْ أَهْلِ الْجَنَّةِ فَقَالَ إِنْ خَالَفَ اثْنَانِ لِأَرْبَعَةٍ فَاقْتُلُوا الْاِثْنَيْنِ وَإِنْ خَالَفَ ثَلَاثَةٌ لِثَلَاثَةٍ فَاقْتُلُوا الثَّلَاثَةَ الَّذِينَ فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَهَذِهِ دِيَانَةٌ أَنْ يَأْمُرَ بِقَتْلِ أَهْلِ الْجَنَّةِ

And inform me, O Abu Al-Huzeyl, about Umar when he made it to be a consultation among six, and he claimed that they are from the people of Paradise. He said, 'If two oppose the four, then kill the two, and if three oppose the three, then kill the ones among whom is Abdul Rahman Bin Awwf'. So this is a religion, that he orders with killing the people of Paradise?

وَأَخْبِرْنِي يَا أَبَا الْهَدَيْلِ عَنْ عُمَرَ لَمَّا طُعِنَ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ قَالَ فَرَأَيْتُهُ جَزَعًا فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْجَزَعُ فَقَالَ يَا ابْنَ عَبَّاسٍ مَا جَزَعِي لِأَجْلِي وَ لَكِنَّ جَزَعِي لِهَذَا الْأَمْرِ مِنْ يَلِيهِ بَعْدِي

And inform me, O Abu Al-Huzeyl, about Umar, when was stabbed. Abdullah Bin Al-Abbas entered to see him. He said, 'I saw him in panic. I said, 'O commander of the faithful! What is this panic?' He said, 'O Ibn Abbas! My panic is not for my reason, but my panic is for the command (caliphate), who should be in charge of it after me'.

قَالَ قُلْتُ وَلَهَا طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ قَالَ رَجُلٌ لَهُ جِدَّةٌ كَانَ النَّبِيُّ ص يَعْرِفُهُ فَلَا أُوَلِّي أُمُورَ الْمُسْلِمِينَ حَتَّى يَدَا

He (Ibn Abbas) said, 'I said, 'Place Talha Bin Ubeydullah in charge'. He said, 'A man having temper for him. The Prophet^{-saww} had recognised it. A man of temper should not be in charge of the affairs of the Muslims'.

قَالَ قُلْتُ وَلَهَا الزُّبَيْرُ بْنُ الْعَوَّامِ قَالَ رَجُلٌ بَخِيلٌ رَأَيْتُهُ يُمَاسِكُ أَمْرَاتَهُ فِي حُكْبَةٍ مِنْ عَزْلِ فَلَا أُوَلِّي أُمُورَ الْمُسْلِمِينَ بَخِيلًا

He (Ibn Abbas) said, 'I said, 'Place Al-Zubeyr Bin Al-Awwam in charge'. He said, 'A stingy man. I saw him arguing with his wife regarding a ball of yarn. A stingy cannot be in charge of the affairs of the Muslims'.

قَالَ قُلْتُ وَلَهَا سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ رَجُلٌ صَاحِبُ فَرْسٍ وَ قَوْسٍ وَ لَيْسَ مِنْ أَخْلَاسِ الْخِلَافَةِ

He (Ibn Abbas) said, 'I said, 'Place Sa'ad Bin Abu Waqas to be in charge'. He said, 'A man who is a companion of a horse and a bow, and he isn't from the saddlecloth of the caliphate'.

قُلْتُ وَلَهَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ قَالَ رَجُلٌ لَيْسَ يُحْسِنُ أَنْ يَكْفِيَ عِيَالَهُ

I said, 'Place Abdul Rahman Bin Awf to be in charge'. He said, 'A man who isn't good at sufficing his own dependants'.

قَالَ قُلْتُ وَلَهَا عَبْدُ اللَّهِ بْنُ عُمَرَ فَاسْتَوَى جَالِساً وَقَالَ يَا ابْنَ عَبَّاسٍ مَا وَاللَّهِ أَرَدْتُ بِهَذَا أَوَّلِي رَجُلًا لَمْ يُحْسِنْ أَنْ يُطْلِقَ امْرَأَتَهُ

He (Ibn Abbas) said, 'I said, 'Place Abdullah Bin Umar in charge'. He sat up straight and said, 'O Ibn Abbas! By Allah^{-azwj}, I did not intend with this place in charge a man who isn't good at divorcing his own wife!'

قُلْتُ وَلَهَا عُثْمَانُ بْنُ عَفَّانٍ فَقَالَ وَاللَّهِ لَئِنْ وَلَّيْتُهُ لَيَحْمِلَنَّ آلُ أَبِي مُعَيْطٍ عَلَى رِقَابِ الْمُسْلِمِينَ وَأَوْشَكَ أَنْ فَعَلْنَا أَنْ يَقْتُلُوهُ قَالَهَا ثَلَاثًا

O said, 'Place Usman Bin Affan in charge'. He said, 'By Allah^{-azwj}! If I were to place him in charge, he would carry the family of Abu Mueet upon the necks of Muslims, and there is no doubt that if we were to do so, they would kill him' – saying it thrice.

قَالَ ثُمَّ سَكَتُ لِمَا أَعْرِفُ مِنْ مُعَانَدَتِهِ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ لِي يَا ابْنَ عَبَّاسٍ ادْمُكِرْ صَاحِبَكَ

He (Ibn Abbas) said, 'Then he was silent, when I recognise his enmity towards Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'. He said to me, 'O Ibn Abbas! Mention your companion'.

قَالَ قُلْتُ وَلَهَا عَلِيًّا قَالَ وَاللَّهِ مَا جَزَعَنِي إِلَّا لِمَا أَخَذْتُ الْحَقَّ مِنْ أَرْبَابِهِ وَاللَّهِ لَئِنْ وَلَّيْتُهُ لَيَحْمِلَنَّ عَلَى الْمَحَجَّةِ الْعُظْمَى وَإِنْ يُطِيعُوهُ يَدْخِلُهُمُ الْجَنَّةَ

He (Ibn Abbas) said, 'I said, 'Place Ali^{-asws} in charge'. He said, 'By Allah^{-azwj}! My panic isn't except due to my having seized the rights from their owners. By Allah^{-azwj}! If I were to place him^{-asws} in charge, he^{-asws} will carry them upon the mighty arguments, and if they were to obey him^{-asws}, he^{-asws} will enter them into the Paradise'.

فَهُوَ يَقُولُ هَذَا ثُمَّ صَبَّرَهَا شُورَى بَيْنَ السِّتَةِ قَوْلًا لَهُ مِنْ رَبِّهِ

He was saying this, then he made it to be a consultation between the six. So, woe be to him (Umar) from his Lord^{-azwj}!

قَالَ أَبُو الْهَدَيْلِ بَيْنَا هُوَ يُكَلِّمُنِي إِذَا اخْتَلَطَ وَذَهَبَ عَقْلُهُ فَأَخْبَرْتُ الْمَأْمُونُ بِقِصَّتِهِ وَكَانَ مِنْ قِصَّتِهِ أَنْ ذَهَبَ بِمَالِهِ وَضِيَاعِهِ حِيلَةً وَغَدْرًا

Abu Al-Huzeyl said, 'While he was talking to me, when he got mixed up and his intellect was gone. I informed Al-Mamoun with his story, and it was from his story that the going away of his wealth and his estate was a means and an excuse.

فَبَعَثَ إِلَيْهِ الْمَأْمُونُ فَجَاءَ بِهِ وَعَاجَلَهُ وَكَانَ قَدْ ذَهَبَ عَقْلُهُ بِمَا صُنِعَ بِهِ فَرَدَّ عَلَيْهِ مَالَهُ وَضِيَاعَهُ وَصَيَّرَهُ نَدِيمًا فَكَانَ الْمَأْمُونُ يَتَشَبَّعُ لِدَلِيلِكَ وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

Al-Mamoun sent for him. They came with him, and he treated him, and his intellect had gone due to what had been done with him. He returned his wealth to him, and his estate, and made him a close friend. Al-Mamoun was a Shia due to that. And the Praise is for Allah^{-azwj} upon every state”.⁴¹¹

36- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ أَبِي عَلِيٍّ الْمُحْمُودِيِّ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي الْهَدَيْلِ الْعَلَّافِ إِنِّي أَتَيْتُكَ سَائِلًا فَقَالَ أَبُو الْهَدَيْلِ سَلْ وَ أَسْأَلُ اللَّهَ الْعِصْمَةَ وَ التَّوْفِيقَ فَقَالَ أَبِي أَلَيْسَ مِنْ دِينِكَ أَنَّ الْعِصْمَةَ وَ التَّوْفِيقَ لَا يَكُونَانِ مِنَ اللَّهِ لَكَ إِلَّا بِعَمَلٍ تَسْتَحِقُّهُ بِهِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Abu Ali Al Mahmoudy, from his father who said,

'I said to Abu Al-Huzeyl Al-Allaf, 'I have come to you as a questioner'. Abu Al-Huzeyl said, 'Ask, and I ask Allah^{-azwj} for the infallibility and the inclination'. My father said, 'Isn't it from your religion that the infallibility and the inclination cannot be from Allah^{-azwj} for you, except by deeds making you to be deserving of it?'

قَالَ أَبُو الْهَدَيْلِ نَعَمْ قَالَ فَمَا مَعْنَى دُعَايِكَ اِعْمَلْ وَ لِحَدِّ قَالَ لَهُ أَبُو الْهَدَيْلِ هَاتِ سُؤْلَكَ فَقَالَ لَهُ شَيْخِي خَبَّرَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

Abu Al-Huzeyl said, 'Yes'. He said, 'So what is the meaning of your supplication? Work and take'. Abu Al-Huzeyl said, 'Give your question'. He said to him, 'My Sheykh! Inform me about Words of Allah^{-azwj} Mighty and Majestic: **Today I Perfected your Religion for you [5:3]**'.

قَالَ أَبُو الْهَدَيْلِ قَدْ أَكْمَلَ لَنَا الدِّينَ فَقَالَ شَيْخِي فَخَبَّرَنِي إِنْ أَسَأَلْتُكَ عَنْ مَسْأَلَةٍ لَا تَجِدُهَا فِي كِتَابِ اللَّهِ وَ لَا فِي سُنَّةِ رَسُولِ اللَّهِ ص وَ لَا فِي قَوْلِ الصَّحَابَةِ وَ لَا فِي جِيلَةٍ فُقَهَائِهِمْ مَا أَنْتَ صَانِعٌ

Abu Al Huzeyl said, 'The religion has been perfected for us'. He said, 'My Sheykh! Inform me, if I were to ask you about an issue, (and) you cannot neither find it in the Book of Allah^{-azwj} nor in a Sunnah of Rasool-Allah^{-saww}, nor in the words of the companions, nor in a means of their jurists, what would you be doing?'

فَقَالَ هَاتِ فَقَالَ شَيْخِي خَبَّرَنِي عَنْ عَشْرَةٍ كُلُّهُمْ عَتَبٌ وَقَعُوا فِي طَهْرٍ وَاحِدٍ بِامْرَأَةٍ وَ هُمْ مُخْتَلِفُ الْأَمْرِ فَمِنْهُمْ مَنْ وَصَلَ إِلَى نِصْفِ حَاجَتِهِ وَ مِنْهُمْ مَنْ قَارَبَ حَسَبَ الْإِمْكَانِ مِنْهُ

He said, 'Give!' He said, 'My Sheykh! Inform me about ten, all of them impotent. They sleep with a woman in one pure period (menses-free), and they are of different affairs. From them is one who arrives to half of his need, and from them is one who gets near to the possibility from him.

هَلْ فِي خَلْقِ اللَّهِ الْيَوْمَ مَنْ يَعْرِفُ حَدَّ اللَّهِ فِي كُلِّ رَجُلٍ مِنْهُمْ مِقْدَارَ مَا ارْتَكَبَ مِنَ الْخَطِيئَةِ فَيُتِمُّ عَلَيْهِ الْحَدَّ فِي الدُّنْيَا وَ يُطَهِّرُهُ مِنْهُ فِي الْآخِرَةِ وَ لَنَعْلَمَ مَا تَقُولُ فِي أَنَّ الدِّينَ قَدْ أُكْمِلَ لَكَ

Is there anyone among the creatures of Allah^{-azwj} today who recognises the legal penalties of Allah^{-azwj} regarding each man from them, in accordance with what he had indulged in, from the sin, so the legal penalty can be established upon him in the world, and he can be purified

⁴¹¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 35

from it in the Hereafter? And we do know what you are saying that the religion has already been perfected for you’.

فَقَالَ هَيْهَاتَ خُزَّجِ آخِرَهَا فِي الْإِمَامَةِ.

He said, ‘Far be it! Its end comes out regarding the Imamate!’⁴¹²

⁴¹² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 18 H 36

CHAPTER 19 – HIS^{-asws} NEWS, NEWS OF HIS^{-asws} FOREFATHERS^{-asws} ABOUT HIS^{-asws} MARTYRDOM, MAY THE GREETINGS BE UPON THEM^{-asws}.

1- لي، الأمايلي للصدوق الطالقاني عن أحمد الحمدي عن علي بن الحسن بن فضال عن أبيه عن أبي الحسن علي بن موسى الرضا ع أنه قال له رجل من أهل خراسان يا ابن رسول الله رأيت رسول الله ص في المنام كأنه يقول لي كيف أنتم إذا دفن في أرضكم بضعتي واستحفظتم وديعتي وغيب في ثراكم نجمي

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}. A man from the people of Khurasan said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! I saw Rasool-Allah^{-saww} in the dream saying to me, 'How will you all be when a part of me^{-saww} is buried in your land, and you are preserving my^{-saww} entrustment, and my^{-saww} star disappears in your midst?'

فقال له الرضا ع أنا المدفون في أرضكم وأنا بضعة من نبيكم وأنا الوديعه والنجم ألا فمن زارني وهو يعرف ما أوجب الله تبارك وتعالى من حقي وطاعتي فأنا وآبائي شفعاؤه يوم القيامة ومن كُنّا شفعاءه يوم القيامة نجا ولو كان عليه مثل وزر الثقلين الجن والإنس:

Al-Reza^{-asws} said to him: 'I^{-asws} shall be the one buried in your midst, and I^{-asws} am part of your Prophet^{-saww}, and the star. Indeed! The one who visits me^{-asws}, and he knows what Allah^{-azwj} Blessed and Exalted has Obligated of my^{-asws} rights and my^{-asws} obedience, then I^{-asws} and my^{-asws} forefathers^{-asws} (will do) his intercessors on the Day of Qiyamah, and the one we^{-asws} are the intercessors for him on the Day of Qiyamah, would attain salvation, and even if upon him is the burden (of sins) of the two communities – the Jinn and the humans.

و لقد حدثني أبي عن جدي عن أبيه ع أنّ رسول الله ص قال: من رآني في منامي فقد رآني لأنّ الشيطان لا يتمثل في صورتي ولا في صورة واحد من أوصيائي ولا في صورة أحد من شيعتهم وإنّ الرؤيا الصادقة جزء من سبعين جزءاً من النبوة.

And my^{-asws} father^{-asws} narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} said: 'One who sees me^{-saww} in his dream, so he has seen me^{-saww}, because the Satan^{-la} cannot resemble to (appear) in my^{-asws} image, nor in the image of anyone of my^{-saww} successors^{-asws}, nor in the image of anyone of their^{-asws} Shias, and that the dream would be true, being a part from seventy parts of the Prophet-hood''⁴¹³

2- لي، الأمايلي للصدوق ابن المتوكل عن علي بن أبيه عن الهروي قال سمعت الرضا ع يقول و الله ما منّا إلا مقتول أو شهيد فقيل له فمن يقتلك يا ابن رسول الله قال شر خلق الله في زمان يفتلني بالسّم ثم يدفني في دار مضيعة و بلاد غربة

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Al Harwy who said,

⁴¹³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 19 H 1

'I heard Al-Reza^{-asws} saying: 'By Allah^{-azwj}! There is no one from us^{-asws} except he^{-asws} would either be killed or martyred'. It was said to him^{-saww}, 'So who would kill you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'The evilest creature of Allah^{-azwj} of my^{-asws} era. He will kill me^{-asws} with the poison, then he would bury me^{-asws} in a wasted house and an estranged city.

أَلَا قُمْ زَارِنِي فِي عُزَّتِي كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَ مِائَةِ أَلْفِ صِدِّيقٍ وَ مِائَةِ أَلْفِ حَاجٍّ وَ مُعْتَمِرٍ وَ مِائَةِ أَلْفِ مُجَاهِدٍ وَ خَيْرَ نِي زُمْرَتِنَا وَ جُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا.

Indeed! The one who visits me in my^{-asws} estrangement (alienation), Allah^{-azwj} Mighty and Majestic would Write for him the Recompense of a hundred thousand martyrs and a hundred thousand truthful ones, and a hundred thousand pilgrims of Hajj and Umrah, and a hundred thousand holy warriors, and he would be Resurrected among our^{-asws} group and made to be in the lofty ranks from the Paradise as our^{-asws} friend".⁴¹⁴

3- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق الطالقاني عن الجلودي عن الجوهري عن ابن عمارة عن أبيه عن الصادق جعفر بن محمد عن أبيه عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَتُدْفَنُ بَضْعَةً مِنِّي بِأَرْضِ خُرَاسَانَ لَا يَزُورُهَا مُؤْمِنٌ إِلَّا أُوجِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْجَنَّةُ وَ حَرَّمَ جَسَدَهُ عَلَى النَّارِ.

(The books) 'Uyoon Akhbar Al-Reza^{-asws}', (and) 'Al Amaali' of Al Sadouq – Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A part of me^{-asws} would be buried in the land of Khurasan. No Momin would visit it except Allah^{-azwj} Mighty and Majestic would Obligate the Paradise to be for him and Prohibit his body unto the Fire".⁴¹⁵

4- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد الأنصاري عن الحسن بن الجهم قال: حَضَرْتُ مَجْلِسَ الْمَأْمُونِ يَوْمًا وَ عِنْدَهُ عَلِيُّ بْنُ مُوسَى الرِّضَا ع وَ قَدْ اجْتَمَعَ الْقُفَّهَاءُ وَ أَهْلُ الْكَلَامِ وَ ذَكَرَ أَسْئَلَةَ الْقَوْمِ وَ الْمَأْمُونِ عَنْهُ ع وَ جَوَابَاتِهِ ع وَ سَأَلَ الْحَدِيثَ إِلَى أَنْ قَالَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Al Qureyshi, from his father, from Ahmad Al Ansari, from Al-Hassan Bin Al Jahm who said,

'I attended a gathering of Al-Mamoun one day, and in his presence was Ali^{-asws} Bin Musa Al-Reza^{-asws}, and he had gathered the jurists, and the people of theology' – and he mentioned the questions of the people, and of Al-Mamoun from him^{-asws}, and his^{-asws} answers, and he continued the Hadeeth up to the point where he said: -

فَلَمَّا قَامَ الرِّضَا ع تَبِعْتُهُ فَانْصَرَفَ إِلَى مَنْزِلِهِ فَدَخَلْتُ عَلَيْهِ وَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لَكَ مِنْ جَمِيلِ رَأْيِ أَمِيرِ الْمُؤْمِنِينَ مَا حَمَلَهُ عَلَى مَا أَرَى مِنْ إِكْرَامِهِ لَكَ وَ قَبُولِهِ لِقَوْلِكَ

'When Al-Reza^{-asws} stood up, I followed him. He^{-asws} went to his^{-asws} house, and I entered to see him^{-asws}, and I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! The Praise is for Allah^{-azwj}

⁴¹⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 19 H 2

⁴¹⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 19 H 3

فَقَالَ يَا ابْنَ الْجَاهِلِ مَا أَلْعَنَتْكَ مَا أَلْعَنَتْهُ عَلَيْهِ مِنْ إِكْرَامِي وَ الْإِسْتِمَاعِ مِنِّي فَإِنَّهُ سَمِعْتُنِي بِالسَّمِّ وَ هُوَ ظَلَمَ لِي أَعْرِفُ بَعْدَهُ مَعْهُودٍ إِلَيَّ مِنْ آبَائِي عَنْ رَسُولِ اللَّهِ ص فَأَنْتُمْ هَذَا عَلَيَّ مَا دُمْتُ حَيًّا

قَالَ الْحَسَنُ بْنُ الْجُهْمِ فَمَا حَدَّثْتُ بِهَذَا الْحَدِيثِ إِلَى أَنْ مَضَى الرِّضَاعُ بِطَوْسٍ مُقْتُولًا بِالسَّيِّمِ وَدُفِنَ فِي دَارِ حُمَيْدِ بْنِ قُحْطَبَةَ الطَّائِيِّ فِي الْقُبَّةِ الَّتِي قَبْرُ هَارُونَ إِلَى جَانِبِهِ.

5- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد عَنْ أَحْمَدَ عَنِ الْهَرَوِيِّ فِي خَرِّ طَوِيلٍ عَنِ الرِّضَا ع فِي نَفْيِ قَوْلِ مَنْ قَالَ إِنَّ الْحُسَيْنَ ع لَمْ يُقْتَلْ وَ لَكِنْ شُبِّهَ لَهُمْ قَالَ ع وَ اللَّهُ لَقَدْ قُتِلَ الْحُسَيْنُ ع وَ قُتِلَ مِنْ كَانَ خَيْرًا مِنَ الْحُسَيْنِ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ بْنُ عَلِيٍّ

وَمَا مَنَّا إِلَّا لِمَقْتُولٍ وَإِنِّي وَٱللَّهُ لَمَقْتُولٌ بِٱلْعَتَايِ ۚ أَعْرِفْ ذَٰلِكَ بِعَهْدِ مَعْهُدٍ إِلَيَّ ۖ مِنْ رَّسُولِ ٱللَّهِ صَ ۖ أَخْبَرَهُ بِهِ جَبْرِئِيلُ عَنْ رَبِّ ٱلْعَٰلَمِينَ عَزَّ وَجَلَّ.

6- ن، عيون أخبار الرضا عليه السلام الزُّرَّاقِيُّ عَنِ الْأَسَدِيِّ عَنِ الْحُسَيْنِ بْنِ عَمِيصٍ الْحَرَّاطُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ قَالَ: أَتَيْتُ الرِّضَا عَ وَهُوَ بِقَنْطَرَةٍ يَرِيقُ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ وَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ أُنَاسًا يَزْعُمُونَ أَنَّ أَبَاكَ حَيٌّ

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'I came to Al-Reza^{-asws} and he^{-asws} was at an archway of Ibriq. I greeted unto him^{-asws}, then I sat down and said, 'May I be sacrificed for you^{-asws}! Some people are claiming that your^{-asws} father^{-asws} is still alive!'

فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ لَوْ كَانَ حَيًّا مَا قُسِمَ مِيرَاثُهُ وَلَا نُكِحَ نِسَاؤُهُ وَلَكِنَّهُ وَاللَّهِ ذَاقَ الْمَوْتَ كَمَا ذَاقَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He^{-asws} said: 'They are lying, may Allah^{-azwj} Curse them! If he^{-asws} was still alive, his^{-asws} inheritances would not have been divided, nor would have his^{-asws} wives re-married. But, by Allah^{-azwj}, he^{-asws} tasted the death just as Ali^{-asws} Bin Abu Talib^{-asws} had tasted!'

قَالَ فَعُلْتُ لَهُ مَا تَأْمُرُنِي قَالَ عَلَيْكَ يَا ابْنِي مُحَمَّدٍ مِنْ بَعْدِي وَأَمَّا أَنَا فَإِنِّي ذَاهِبٌ فِي وَجْهِ لَا أَرْجِعُ بُرْكَ قَبْرِ بِطُوسَ وَ قَبْرِ ابْنِ بَعْدَادَ

He (the narrator) said, 'I said to him^{-asws}, 'What are you^{-asws} instructing me?' He^{-asws} said: 'Upon you is to be with my^{-asws} son^{-asws} Muhammad^{-asws} from after me^{-asws}. And as for me^{-asws}, I^{-asws} shall be going in his^{-asws} direction. I^{-asws} hope that a grave at Toos and two graves at Baghdad would be Blessed''.

قَالَ فَعُلْتُ جُعِلَتْ فِدَاكَ عَرَفْنَا وَاحِدًا فَمَا الثَّانِي قَالَ سَتَعْرِفُونَهُ ثُمَّ قَالَ ع قَبْرِي وَ قَبْرَ هَارُونَ هَكَذَا وَ صَمَّ بِإِصْبَعَيْهِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! We recognise one, so what is the second?' He^{-asws} said: 'You will be recognising it'. Then he^{-asws} said: 'My^{-asws} grave and the grave of Haroun would be like this!' – and he^{-asws} pressed his^{-asws} two fingers''.⁴¹⁸

ن، عيون أخبار الرضا عليه السلام البيهقي عَنِ الصُّوْلِيِّ عَنْ عَوْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبَّادٍ قَالَ: قَالَ الْمَأْمُونُ يَوْمَ الْإِصْرَةِ ع نَدْخُلُ بَغْدَادَ إِنْ شَاءَ اللَّهُ نَفْعَلُ كَذَا وَ كَذَا فَقَالَ لَهُ نَدْخُلُ أَنْتَ بَغْدَادَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Awn Bin Muhammad, from Muhammad Bin Abu Abbad who said,

'One day Al-Mamoun said to Al-Reza^{-asws}, 'We shall enter Baghdad if Allah^{-azwj} so Desires. We shall do such and such'. He^{-asws} said to him: 'You will be entering Baghdad, O commander of the faithful!'

فَلَمَّا خَلَوْتُ بِهِ قُلْتُ لَهُ إِنِّي سَمِعْتُ شَيْعًا عَمَّنِي وَ ذَكَرْتُهُ لَهُ فَقَالَ يَا أَبَا حُسَيْنٍ وَ كَذَا كَانَ يَكُنِّي بَطْرِحِ الْأَلْفِ وَ اللَّامِ وَ مَا أَنَا وَ بَغْدَادُ لَا أَرَى بَغْدَادَ وَ لَا تَرَانِ.

When I was along with him^{-asws}, I said to him^{-asws}, 'I have heard something which has saddened me'. He^{-asws} said: 'O Abu Husayn!' – and that is how he^{-asws} used to teknonym me, by dropping the (letters) 'Alif' and the 'Laam' – 'And what have I^{-asws} to do with Baghdad? I^{-asws} will not see Baghdad and you will not see it''.⁴¹⁹

⁴¹⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 19 H 6

⁴¹⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 19 H 7

8- ن، عيون أخبار الرضا عليه السلام الأحمدايي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ مِهْرَانَ قَالَ: رَأَيْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع فِي مَسْجِدِ الْمَدِينَةِ وَ هَارُونَ وَ هُوَ يَخْطُبُ فَقَالَ أَتَرَوْنِي وَ إِيَّاهُ نُدْفَنُ فِي بَيْتٍ وَاحِدٍ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Hamdany, from Ali, from his father, from Musa Bin Mihran who said,

'I saw Ali^{asws} Bin Musa Al-Reza^{asws} in a Masjid of Al-Medina, and Haroun, he was addressing. He^{asws} said: 'Do you see me^{asws} and him being buried in one house?'⁴²⁰

9- ن، عيون أخبار الرضا عليه السلام ماجيلويه عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ الرِّضَا ع وَ هُوَ يَنْظُرُ إِلَى هَارُونَ يَمْنَى أَوْ يَعْرِفَاتٍ فَقَالَ أَنَا وَ هَارُونَ هَكَذَا وَ صَمَّ بَيْنَ إصْبَعَيْهِ فَكُنَّا لَا نَدْرِي مَا يَعْني بِذَلِكَ حَتَّى كَانَ مِنْ أَمْرِهِ بِطُوسٍ مَا كَانَ فَأَمَرَ الْمَأْمُونُ بِدْفَنِ الرِّضَا ع إِلَى جَنْبِ قَبْرِ هَارُونَ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Al Fuzeyl who said,

'He informed me, the one who heard Al-Reza^{asws}, and he was looking at Haroun at Mina or at Arafaat. He^{asws} said: 'I^{asws} and Haroun would be like this!' – and he^{asws} pressed between his two fingers. We did not know what he^{asws} meant by that until it happened from his^{asws} matter at Toos what happened. Al-Mamoun ordered with burying Al-Reza^{asws} to a side of the grave of Haroun".⁴²¹

10- ن، عيون أخبار الرضا عليه السلام ماجيلويه عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ ع يَقُولُ يَخْرُجُ وَلَدٌ مِنِّي مُوسَى اسْمُهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ إِلَى أَرْضِ طُوسٍ وَ هِيَ بِخُرَاسَانَ

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Majaylawiya, from Ali, from his father, from Abdul Rahman Bin Hammad, from Abdullah Bin Ibrahim, from his father, from Al-Husayn Bin Zayd who said,

'I heard Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} saying: 'A son^{asws} would emerged from my^{asws} son^{asws} Musa^{asws}. His^{asws} named would be the name of Amir Al-Momineen^{asws}. Upon him^{asws} be the Salawaat and the greetings, to the land of Toos, and he^{asws} would be buried at Khurasan.

يُقْتَلُ فِيهَا بِالسَّمِّ فَيُدْفَنُ فِيهَا غَرِيباً مَنْ زَارَهُ عَارِفاً بِحَقِّهِ أَعْطَاهُ اللَّهُ تَعَالَى أَجْرَ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ.

He^{asws} will be killed in it with the poison and be buried in it as a stranger. One who visits him^{asws} being a knower of his^{asws} rights, Allah^{azwj} the Exalted would Give him Recompense of **the ones from you who spent from before the conquest (of Makkah) and fought, [57:10]**.⁴²²

⁴²⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 19 H 8

⁴²¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 19 H 9

⁴²² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 19 H 10

11- ن، عيون أخبار الرضا عليه السلام الوراق عن سعد بن عمران بن موسى عن الحسن بن علي بن النعمان عن محمد بن الفضل عن عزوان الضبي قال أخبرني عبد الرحمن بن إسحاق عن النعمان بن سعد قال قال أمير المؤمنين علي بن أبي طالب عليه الصلاة والسلام سيفتل رجل من ولدي بأرض خراسان بالسسم ظمماً اسمه اسمي واسم أبيه اسم ابن عمران موسى ع

(The book) 'Uyoon Akhbar Al-Reza^{asws} – Al Warraq, from Sa'ad, from Imran Bin Musa, from Al-Hassan Bin Ali Bin Al Numan, from Muhammad Abin Al Fuzeyl, from Gazwan Al Zabyin who said, 'I was informed by Abdul Rahman Bin Is'haq, from Al Numan Bin Sa'ad who said,

'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, upon him^{asws} be the Salawaat and the greetings, said: 'A man from my^{asws} sons^{asws} would be killed in the land of Khurasan oppressively by the poison. His^{asws} name would be my^{asws} name, and the name of his^{asws} father^{asws} would be the name of the son^{as} of Imran^{as}, 'Musa'.

أَلَا فَمَنْ زَارَهُ فِي غُرْبَتِهِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ وَ لَوْ كَانَتْ مِثْلَ عَدَدِ النُّجُومِ وَ قَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ.

Indeed! The one who visits him^{asws} in his^{asws} estrangement, Allah^{azwj} would Forgive his sins for him, whatever from these he had sent forward and whatever he had delayed, and even if they were to be like the number of stars, and drops of rain, and leaves of the trees!"⁴²³

⁴²³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 19 H 11

CHAPTER 20 – CAUSES OF HIS^{-asws} MARTYRDOM, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}

1- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام المكنب و الوراق و الهمداني جميعاً عن علي عن أبيه عن محمد بن سنان قال: كنت عند مؤلاي الرضا ع بخراسان و كان المأمون يقعد على يمينه إذا قعد للناس يوم الإثنين و يوم الخميس فرفع إلى المأمون أن رجلاً من الصوفيّة سرق فأمر بإحضاره

(The books) 'Ilal Al Sharaie', (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Mukattib, and Al Warraq, and Al Hamdany, altogether from Ali, from his father, from Muhammad Bin Sinan who said,

'I was in the presence of my Master^{-asws} Al-Reza^{-asws} at Khurasan, and Al-Mamoun had seated him^{-asws} on his right, whenever he would sit to the people on the day of Monday and the day of Thursday. It was raised to Al-Mamoun that a man from the Sufis had committed theft, so he ordered with presenting him.

فَلَمَّا نَظَرَ إِلَيْهِ وَجَدَهُ مُتَقَشِّفًا بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ فَقَالَ سَوَاءٌ لَهُ هَذِهِ الْأَثَارُ الْجَمِيلَةُ وَ هَذَا الْفِعْلُ الْقَبِيحُ أَ تُنْسَبُ إِلَيَّ السَّرِقَةُ مَعَ مَا أَرَى مِنْ جَمِيلِ آثَارِكَ وَ ظَاهِرِكَ

When he looked at him, found him to be austere (ascetic) person. In between his eyes were the impacts of the Sajdahs. He said, 'Oh the evil of these beautiful impacts and at this ugly deed! Are you being attributed to the theft along with what I am seeing from your beautiful effects, and your apparent (appearance)?'

قَالَ فَعَلْتُ ذَلِكَ اضْطِرَّارًا لَا اخْتِيَارًا حِينَ مَنَعَنِي حَقِّي مِنَ الْخُمْسِ وَ الْفِيءِ فَقَالَ الْمَأْمُونُ وَ أَيُّ حَقِّ لَكَ فِي الْخُمْسِ وَ الْفِيءِ

He said, 'I did that out of desperation, not choice, when my rights from the Khums and the war booty'. Al-Mamoun said, 'And which right is there for you in the Khums and the war booty?'

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَسَمَ الْخُمْسَ سِتَّةَ أَقْسَامٍ وَ قَالَ وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجُمُعَانِ

He said, 'Allah^{-azwj} Mighty and Majestic has Apportioned the Khums in six portions and Said: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; [8:41].**

وَ قَسَمَ الْفِيءَ عَلَى سِتَّةِ أَقْسَامٍ فَقَالَ عَزَّ وَ جَلَّ مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

And He^{-azwj} has Apportioned the war booty upon six portions. The Mighty and Majestic Said: **Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and**

His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. [59:7].

قَالَ يَا مَنْعَتِي وَأَنَا ابْنُ السَّبِيلِ مُنْقَطِعٌ بِي وَ مِسْكِينٌ لَا أَرْجِعُ إِلَى شَيْءٍ وَمِنْ حَلَةِ الْقُرْآنِ

He said, 'Due to what have you prevented (deprived) me and I am a traveller, having been cut off, and I am poor, there is no return for me to anything, and I am from the bearers of the Quran?'

المراد باليتامى و المساكين و ابن السبيل في آية الخمس و الفاء يتامى آل الرسول و مساكينهم و ابناء سبيلهم فلا حق في الخمس و الفاء لعامة المسلمين.

Note: The intended with the 'Orphans, and the poor, and the traveller' in the Verse of Khums and the war booty – Then orphans are the Progeny^{-asws} of the Rasool^{-sawww}, and their poor, and their travellers. There is no right in the Khums and the war booty for the general Muslims.

و أما هذا الذي ذكره الصوفي فعلى مذاهب فقهاء العامة حيث يقولون: انها لفقراء المسلمين و أيتامهم و أبناء سبيلهم دون من كان من آل الرسول صلى الله عليه و آله خصوصاً.

And as for this which the Sufi has mentioned, it is based upon the doctrines of the jurists of the general Muslims where they are saying, 'It is for the poor Muslims, and their orphans, and their travellers, besides the ones who were from the Progeny^{-asws} of the Rasool^{-sawww}', may the Salawaat of Allah^{-azwj} be upon him^{-sawww} and his^{-sawww} Progeny^{-asws} in particular'.

فَقَالَ لَهُ الْمَأْمُونُ أَعْطَلَّ حَدًّا مِنْ حُدُودِ اللَّهِ وَ حُكْمًا مِنْ أَحْكَامِهِ فِي السَّارِقِ مِنْ أَسَاطِيرِكَ هَذِهِ

Al-Mamoun said to him, 'I shall suspend a legal penalty from the legal penalties of Allah^{-azwj}, and a judgment from His^{-azwj} Judgment regarding the thief, due to these stories of yours'.

فَقَالَ الصُّوفِيُّ ابْدَأْ بِنَفْسِكَ فَطَهِّرْهَا ثُمَّ طَهِّرْ غَيْرَكَ وَ أَقِمْ حَدَّ اللَّهِ عَلَيْهَا ثُمَّ عَلَى غَيْرِكَ

The Sufi said, 'Begin with yourself, then purify others, and establish a legal penalty upon it, then upon others!'

فَالْتَفَتَ الْمَأْمُونُ إِلَى أَبِي الْحَسَنِ ع فَقَالَ مَا تَقُولُ فَقَالَ إِنَّهُ يَقُولُ سَرَقْتَ فَسَرَقَ

Al-Mamoun turned towards Abu Al-Hassan^{-asws} and he said, 'What are you^{-asws} saying?' He^{-asws} said: 'He is saying you have committed theft, so he (became desperate) to commit theft'.

فَغَضِبَ الْمَأْمُونُ غَضَبًا شَدِيدًا ثُمَّ قَالَ لِلصُّوفِيِّ وَ اللَّهِ لَا قُطْعَنَكَ فَقَالَ الصُّوفِيُّ أَ تَقْطَعُنِي وَ أَنْتَ عَبْدٌ لِي فَقَالَ الْمَأْمُونُ وَيْلَكَ وَ مِنْ أَيْنَ صِرْتَ عَبْدًا لَكَ

Al-Mamoun was angered with severe anger, then said to the thief, 'By Allah^{-azwj}! I will cut you (your hand)! The Sufi said, 'Will you cut me while you are a slave of mine?' Al-Mamoun said, 'Woe be unto you! And from where did I become a slave of yours?'

قَالَ لِأَنَّ أَمْلَكَ اشْتَرَيْتَ مِنْ مَالِ الْمُسْلِمِينَ فَأَنْتَ عَبْدٌ لِمَنْ فِي الْمَشْرِقِ وَ الْمَغْرِبِ حَتَّى يُعْتِقَكَ وَ أَنَا لَمْ أُعْتِقْكَ ثُمَّ بَلَغْتَ الْحُمْسَ بَعْدَ ذَلِكَ فَلَا أُعْطِيَتِ آلُ الرَّسُولِ حَقًّا وَ لَا أُعْطِيَتْنِي وَ نُظَرَائِي حَقًّا

He said, 'Because your mother was bought from the wealth of Muslims, thus you are a slave of the ones in the east and the west, until they free you, and I have not (yet) freed you. Then you swallowed the Khums after that and did not give it to the Progeny^{-asws} of the Rasool^{-saww} (their) right, nor did you give me and my peers their rights.

وَالْأُخْرَى أَنَّ الْحَبِثَ لَا يُطَهِّرُ حَبِثًا مِثْلَهُ إِنَّمَا يُطَهِّرُهُ طَاهِرٌ وَمَنْ فِي جَنْبِهِ الْحُدُّ لَا يُقِيمُ الْحُدُودَ عَلَى غَيْرِهِ حَتَّى يَبْدَأَ بِنَفْسِهِ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ أَ فَلَ تَعْقِلُونَ

And another (thing) is that the wicked one cannot purify a wicked one similar to him. But rather, a clean one can clean him. And the one in whose side (upon him) is the legal penalty, cannot establish the legal penalty upon others until he begins with himself. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: ***You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44]***.

فَأَلْتَقَتْ الْمَأْمُونُ إِلَى الرِّضَا ع فَقَالَ مَا تَرَى فِي أَمْرِهِ

Al-Mamoun turned to Al-Reza^{-asws}. He said, 'What is your^{-asws} view regarding his matter?'

فَقَالَ ع إِنَّ اللَّهَ جَلَّ جَلَالُهُ قَالَ لِمُحَمَّدٍ ص فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ وَ هِيَ الَّتِي تَبْلُغُ الْجَاهِلَ فَيَعْلَمُهَا بِحُجَّتِهِ كَمَا يَعْلَمُهَا الْعَالِمُ بِعِلْمِهِ وَ الدُّنْيَا وَ الْآخِرَةُ قَائِمَتَانِ بِالْحُجَّةِ وَ قَدْ احْتَجَّ الرَّجُلُ

He^{-asws} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said to Muhammad^{-saww}: ***'For Allah is the conclusive Proof. [6:149]***, and it is which reaches the ignorant one, so he knows it with his ignorance just as the knowledgeable one would know it with his knowledge, and the world and the Hereafter are both standing with the Argument, and the man has already argued (conclusively)'.
 فَأَمَرَ الْمَأْمُونُ عِنْدَ ذَلِكَ بِإِطْلَاقِ الصُّوفِيِّ وَ احْتِجَابِ عَنِ النَّاسِ وَ اشْتَغَلَ بِالرِّضَا ع حَتَّى سَمِعَهُ فَقَتَلَهُ وَ قَدْ كَانَ قَتَلَ الْفَضْلَ بْنَ سَهْلٍ وَ جَمَاعَةً مِنَ الشَّيْعَةِ.

Al-Mamoun ordered during that with freeing the Sufi, and he veiled from the people and pre-occupied with Al-Reza^{-asws} until he poisoned him^{-asws} and killed him^{-asws}. And he had killed Al-Fazl Bin Sahl and a group from the Shias".⁴²⁴

قال الصدوق رضي الله عنه روي هذا الحديث كما حكيت و أنا بريء من عهدة صحته

Note: Al Sadouq, may Allah^{-azwj} be Pleased with him, said, 'This Hadeeth has been reported just as I have narrated, and I am disavowing from the care of its correctness'.

2- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري قال: سألت أبا الصلت الهروي فقلت كيف طابت نفس المأمون بقتل الرضا ع مع إكرامه و محبته له و ما جعل له من ولاية العهد بعده

⁴²⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 20 H 1

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari who said,

'I asked Abu Al-Salt Al-Harwy. I said, 'How could the soul of Al-Mamoun had felt good with killing Al-Reza^{-asws}, along with his honouring him^{-asws} and his being loving to him^{-asws}, and what he made for him^{-asws} being the heir apparent after him?'

فَقَالَ إِنَّ الْمَأْمُونِ إِنَّمَا كَانَ يُكْرِمُهُ وَ يُحِبُّهُ لِمَعْرِفَتِهِ بِفَضْلِهِ وَ جَعَلَ لَهُ وَلَايَةَ الْعَهْدِ مِنْ بَعْدِهِ لِئَرَى النَّاسَ أَنَّهُ رَاغِبٌ فِي الدُّنْيَا فَيَسْقُطَ مَحَلُّهُ مِنْ نُفُوسِهِمْ

He said, 'Al-Mamoun was rather honouring him^{-asws} and loving him^{-asws} due to his recognition of his^{-asws} merits, and he made for him^{-asws} to be the heir apparent from after him in order to show the people that he^{-asws} was desirous regarding the world, so his^{-asws} position would drop from their souls.

فَلَمَّا لَمْ يَظْهَرْ مِنْهُ فِي ذَلِكَ لِلنَّاسِ إِلَّا مَا أَزَادَ بِهِ فَضْلًا عِنْدَهُمْ وَ مَحَلًّا فِي نُفُوسِهِمْ جَلَبَ عَلَيْهِ الْمُتَكَلِّمِينَ مِنَ الْبُلْدَانِ طَمَعًا مِنْ أَنْ يَقْطَعَهُ وَاحِدٌ مِنْهُمْ فَيَسْقُطَ مَحَلُّهُ عِنْدَ الْعُلَمَاءِ وَ بِسَبَبِهِمْ يَشْتَهَرُ نَقْصُهُ عِنْدَ الْعَامَّةِ

When there did not manifest from him^{-asws} to the people regarding that except what increased the merit with it in their presence, and position in their souls, he pulled to him the speakers from the cities, in eagerness that one of them might cut him^{-asws} (in argumentation) so his^{-asws} position would drop in the presence of the scholars, and by their means his^{-asws} deficiencies would be publicised in the presence of the general public.

فَكَانَ لَا يُكَلِّمُهُ خَصَمٌ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ وَ الصَّابِيِّينَ وَ الْبَرَاهِمَةِ وَ الْمُلْحِدِينَ وَ الدَّهْرِيَّةَ وَ لَا خَصَمٍ مِنْ فِرْقِ الْمُسْلِمِينَ الْمُخَالِفِينَ لَهُ إِلَّا قَطْعَهُ وَ أَلَزَمَهُ الْحُجَّةَ وَ كَانَ النَّاسُ يَقُولُونَ وَ اللَّهُ إِنَّهُ أَوَّلَى بِالْخِلَافَةِ مِنَ الْمَأْمُونِ

But no one had spoken to him^{-asws}, from the contenders of the Jews, and the Christians, and the Sabeans, and the Al Barahima, and the atheist, and the eternalists, nor any contender from the sects of the Muslims, the adversaries to him^{-asws}, except he^{-asws} cut him and necessitated the argument to him. And the people were saying, 'By Allah^{-azwj}! He^{-asws} is foremost with the caliphate than Al-Mamoun is!'

فَكَانَ أَصْحَابُ الْأَخْبَارِ يَرْفَعُونَ ذَلِكَ إِلَيْهِ فَيَغْتَاظُ مِنْ ذَلِكَ وَ يَشْتَدُّ حَسَدُهُ وَ كَانَ الرِّضَا ع لَا يُحَابِي الْمَأْمُونِ مِنْ حَقِّ وَ كَانَ يُجِيبُهُ بِمَا يَكْرَهُ فِي أَكْثَرِ أَخْوَالِهِ فَيَغِيظُهُ ذَلِكَ وَ يَحْقِدُهُ عَلَيْهِ وَ لَا يُظْهِرُهُ لَهُ فَلَمَّا أَعْيَنَتُهُ الْحِيلَةُ فِي أَمْرِ اغْتَالِهِ فَقَتَلَهُ بِالسَّهْمِ.

The companions of news (reporters) were raising that to him. He was enraged from that, and his envy intensified. And Al-Reza^{-asws} did not promote any rights with Al-Mamoun, and he^{-asws} was answering him with what he disliked in most of the situations. That infuriated him and he held grudges upon him^{-asws} and did not manifest it. When the means regarding his^{-asws} matter failed him, he assassinated him^{-asws}. He killed him^{-asws} with the poison".⁴²⁵ (This is not a Hadith).

⁴²⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 20 H 2

3- ن، عيون أخبار الرضا عليه السلام البیهقي عن الصولي عن القاسم بن إسماعيل قال سمعت إبراهيم بن العباس يقول لما عقد المأمون البيعة لعلی بن موسی الرضا ع قال له الرضا ع یا أمیر المؤمنین إن النصیح واجب لك و الغش لا ینبغي لمؤمن إن العامة لتكره ما فعلت بی و الخاصة تكره ما فعلت بالفضل بن سهل و الرأي لك أن تبعدنا عنك حتى یصلح لك أمرک

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Al Qasim Bin Ismail who said, 'I heard Ibrahim Bin Al Abbas saying,

'When Al-Mamoun tied the allegiance for Ali^{-asws} Bin Musa Al-Reza^{-asws}, Al-Reza^{-asws} said to him: 'O commander of the faithful! The goodly advising is obligatory for you, and the deceit is not appropriate for a Momin. The general Muslims are disliking what you have done with me^{-asws}, and the special ones (Shias) are disliking what you have done with Al-Fazl Bin Sahl, and the view for you is that you should distance us^{-asws} away from you until your matter is better for you'.

قال إبراهيم فكان و الله قوله هذا السبب في الذي آل الأمر إليه.

Ibrahim (the narrator) said, 'By Allah^{-azwj}! These words of his^{-asws} happened to be the caused the turning of the matter to him^{-asws}'.⁴²⁶

قال سبط ابن الجوزي في التذكرة ص 200: قال علماء السير: فلما فعل المأمون ذلك- يعنى عقد ولاية العهد للرضا (ع)- شغبت بنو العباس ببغداد عليه، و خلعه من الخلافة، و ولوا إبراهيم بن المهدي، و المأمون بمرو، و تفرقت قلوب شيعة بني العباس عنه

Note: Sibte Al-Jowzy said in 'Al-Tazkira', page 200, 'The biographers said, 'When Al-Mamoun did that, meaning tying the heir apparent for Al-Reza^{-asws}, the Abbasids rioted at Baghdad against him, and they vacated him from the caliphate and placed Ibrahim Bin Al Mahdi in charge, while Al-Mamoun was at Merv, and the hearts of the Shias of the Abbasids separated away from him.

فقال له علي بن موسى الرضا: يا أمير المؤمنين: النصيح لك واجب و الغش لا يحل لمؤمن: ان العامة تكره ما فعلت معي، و الخاصة تكره الفضل بن سهل فالرأى أن نتحينا عنك حتى يستقيم لك الخاصة و العامة فيستقيم أمرک.

So Ali^{-asws} Bin Musa Al-Reza^{-asws} said; 'O commander of the faithful! Giving goodly advice to you is an obligation, and the deceit is not permissible for a Momin. The general Muslims are disliking it, what you had done with me^{-asws}, and the special ones (Shias) are disliking it (the matter of) Al-Fazl Bin Sahl. The view is that you should keep us^{-asws} away from you until the special ones (Shias) and the general ones are straightened for you, and your matter is straightened'.

⁴²⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 20 H 3

باب 21 شهادته و تغسيله و دفنه و مبلغ سنه صلوات الله عليه و لعنة الله على من ظلمه

CHAPTER 21 – HIS^{-asws} MARTYRDOM, AND HIS^{-asws} WASHING, AND HIS^{-asws} BURIAL, AND THE EXTENT OF HIS^{-asws} AGE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND CURSE OF ALLAH^{-azwj} BE UPON THE ONE OPPRESSING HIM^{-asws}

1- شاء، الإرشاد فُبِضَ الرِّضَا ع بِطُوسٍ مِنْ أَرْضِ خُرَاسَانَ فِي صَفَرٍ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ وَ لَهُ يَوْمُهُ خَمْسٌ وَ خَمْسُونَ سَنَةً وَ أُمُّهُ ثُمَّ وَلَدَ يُقَالُ لَهَا ثُمَّ النَّبِيِّ وَ كَانَتْ مُدَّةَ خِلَافَتِهِ وَ إِمَامَتِهِ وَ قِيَامِهِ بَعْدَ أَبِيهِ فِي خِلَافَتِهِ عِشْرِينَ سَنَةً.

(The book) 'Al Irshad' –

'Al-Reza^{-asws} passed away at Toos from the land of Khurasan during (month of) Safar on the year two hundred and three (2003), and on that day, there were fifty-five years for him^{-asws}, and his^{-asws} mother^{-as} is mother of the children called 'Umm Al-Baneen', and the period of his^{-asws} caliphate and his^{-asws} Imamate and his^{-asws} standing after his^{-asws} father^{-asws} regarding his^{-asws} caliphate was for twenty years".⁴²⁷

2- كذا، الكافي فُبِضَ ع فِي صَفَرٍ مِنْ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ وَ هُوَ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً وَ تُوُفِّيَ ع بِطُوسٍ فِي قَرْيَةٍ يُقَالُ لَهَا سَنَابَادُ مِنْ نُوْقَانَ عَلَى دَعْوَةٍ وَ دُفِنَ ع بِهَا وَ كَانَ الْمَأْمُونُ أَشْخَصَهُ مِنَ الْمَدِينَةِ إِلَى مَرْوَ عَلَى طَرِيقِ الْبَصْرَةِ وَ فَارِسَ فَلَمَّا خَرَجَ الْمَأْمُونُ وَ شَخَصَ إِلَى بَغْدَادَ أَشْخَصَهُ مَعَهُ فَتُوُفِّيَ فِي هَذِهِ الْقَرْيَةِ.

(The book) 'Al Kafi' –

'He^{-asws} passed away during Safar of the year two hundred and three, and he^{-asws} was fifty-five years old, and he^{-asws} expired at Toos in a town called Sanabad from Nowqan, upon a call, and he^{-asws} was buried at it. And Al-Mamoun had his brought from Al-Medina to Merv upon a road of Al Basra and Persian. When Al-Mamoun came out and went to Baghdad, took him^{-asws} with him, and he^{-asws} expired in this town".⁴²⁸

3- كذا، الكافي سَعَدَ وَ الْحِمَيْرِيُّ مَعًا عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: فُبِضَ عَلِيُّ بْنُ مُوسَى ع وَ هُوَ ابْنُ تِسْعٍ وَ أَرْبَعِينَ سَنَةً وَ أَشْهُرٍ فِي عَامِ اثْنَتَيْنِ وَ مِائَتَيْنِ عَاشَ بَعْدَ مُوسَى بْنِ جَعْفَرٍ ع عِشْرِينَ سَنَةً إِلَّا شَهْرَيْنِ أَوْ ثَلَاثَةً.

(The book) 'Al Kafi' – Sa'ad and Al Himeyri, both together from Ibrahim Bin Mihran, from his father Ali, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan who said,

'Ali Bin Musa^{-asws} passed away and he was forty-nine years and some months old during the year two hundred and two. He^{-asws} lived after Musa Bin Ja'far^{-asws} for twenty years, except two months or three".⁴²⁹

⁴²⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 1

⁴²⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 2

⁴²⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 3

4- كَف، المصباح للكفعمي نُؤيِّ الرِّضَا ع فِي سَابِعِ عَشَرَ شَهْرِ صَفَرٍ يَوْمَ الثَّلَاثَاءِ سَنَةَ ثَلَاثٍ وَ مِائَتَيْنِ سَمَّهَ الْمَأْمُونُ فِي عَيْنٍ وَ كَانَ لَهُ إِحْدَى وَ خَمْسُونَ سَنَةً.

(The book) 'Misbah Al Kaf'amy' –

'Al-Reza^{-asws} expired during the seventeenth of the month of Safar on the day of Wednesday in the year two hundred and three (203). Al-Mamoun poisoned him in grapes, and there were fifty-one years for him^{-asws}'.⁴³⁰

5- روضه الواعظين كَانَ وَفَاتُهُ ع يَوْمَ الْجُمُعَةِ فِي شَهْرِ رَمَضَانَ سَنَةَ ثَلَاثٍ وَ مِائَتَيْنِ وَ هُوَ يَوْمَئِذٍ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً وَ كَانَتْ مُدَّةُ خِلَافَتِهِ عِشْرِينَ سَنَةً.

(The book) 'Rowzat Al Waizeen' –

'His^{-asws} expiry was on the day of Friday during the month of Ramazan of the year two hundred and three (203), and on that day he^{-asws} was fifty-five (55) years old, and the period of his^{-asws} caliphate (Imamate) was of twenty (20) years''.⁴³¹

6- الدُّرُوسُ، قُبِضَ ع بِطُوسَ فِي صَفَرٍ سَنَةَ ثَلَاثٍ وَ مِائَتَيْنِ.

Al Dorous –

'He^{-asws} passed away at Toos during Safar in the year two hundred and three''.⁴³²

7- د، العدد القوية فِي الثَّالِثِ وَ الْعِشْرِينَ مِنْ ذِي الْقَعْدَةِ كَانَتْ وَفَاةُ مَوْلَانَا أَبِي الْحَسَنِ الرِّضَا ع وَ فِي كِتَابِ مَوَالِيدِ الْأَيْمَةِ فِي عَامِ اثْنَتَيْنِ وَ مِائَتَيْنِ وَ فِي كِتَابِ الْمَنَاقِبِ يَوْمَ الْجُمُعَةِ لِسَبْعِ بَقِيَّتَيْنِ مِنْ رَمَضَانَ سَنَةِ اثْنَتَيْنِ وَ مِائَتَيْنِ وَ قِيلَ سَنَةَ ثَلَاثٍ وَ فِي الدَّرِّ يَوْمَ الْجُمُعَةِ عُرِّ شَهْرِ رَمَضَانَ سَنَةِ اثْنَتَيْنِ وَ مِائَتَيْنِ وَ كَذَا فِي كِتَابِ الدَّخِيرَةِ

(The book) 'Al Adad Al Qawiya' –

'During the twenty third of Zil Qadah was the expiry of our Master^{-asws} Abu Al-Hassan Al-Reza^{-asws}. And in the book 'Mawaleed Al-Aimma', during the year two hundred and two'. And in the book 'Al-Manaqib', the day of Friday on the seventh (day) remaining from (month of) Ramazan of the year two hundred and two. And it is said, the year (two hundred and) three'. And in 'Al-Durr', the day of Friday beginning of the month of Ramazan in the year two hundred and two. And like that is in the book 'Al-Zakheera'.

وَ قَالَ الطَّبْرَسِيُّ فِي آخِرِ صَفَرٍ سَنَةَ ثَلَاثٍ وَ مِائَتَيْنِ وَ قِيلَ يَوْمَ الْإِثْنَيْنِ رَابِعَ عَشَرَ سَنَةَ اثْنَتَيْنِ وَ مِائَتَيْنِ بِالسَّمِّ فِي الْعَيْنِ فِي زَمَنِ الْمَأْمُونِ بِطُوسَ وَ قِيلَ دُفِنَ فِي دَارِ حُمَيْدِ بْنِ قَحْطَبَةَ فِي قَرْيَةِ يُقَالُ لَهَا سَنَابَادُ بِأَرْضِ طُوسَ مِنْ رُسْتَقِ نَوْقَانَ وَ فِيهَا قَبْرُ الرَّشِيدِ

And Al-Tabarsy said, 'During the end of Safar of the year two hundred and three'. And it is said, the day of Monday the fourteenth of the year two hundred and two, (killed) by the poison during the era of Al-Mamoun, at Toos. And it is said he^{-asws} was buried in a house of

⁴³⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 4

⁴³¹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 5

⁴³² Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 6

Humeyd Bin Qahtaba in a town called Sanabad, in the land of Toos from Rustaq Nowqan, and in it is the grave of Al-Rasheed.

وَعُمُرُهُ يَوْمَئِذٍ خَمْسُونَ وَخَمْسُونَ سَنَةً وَقِيلَ تِسْعَ وَأَرْبَعُونَ سَنَةً وَسِتَّةَ أَشْهُرٍ وَقِيلَ وَأَرْبَعَةُ أَشْهُرٍ وَقِيلَ تِسْعَ وَأَرْبَعُونَ سَنَةً إِلَّا ثَمَانِيَةَ أَيَّامٍ مَعَ أَبِيهِ تِسْعًا وَعِشْرِينَ سَنَةً وَأَشْهُرًا وَبَعْدَ أَبِيهِ اثْنَتَيْنِ وَعِشْرِينَ سَنَةً إِلَّا شَهْرًا وَقِيلَ عِشْرِينَ سَنَةً.

And his^{-asws} age on that day was fifty-five. And it is said forty-nine years and six months. And it is said, and four months. And it is said, forty-nine years except eight days. His^{-asws} stay with his^{-asws} father^{-asws} was twenty-nine years and months, and after his^{-asws} father, twenty-two years except a month, and it is said, twenty years”.⁴³³

8- ن، عيون أخبار الرضا عليه السلام تميم الفرشي عن أبيه عن محمد بن يحيى عن محمد بن خلف الطاطري عن هزيمة بن أعين قال: كُنْتُ لَيْلَةً بَيْنَ يَدَيِ الْمَأْمُونِ حَتَّى مَضَى مِنَ اللَّيْلِ أَرْبَعُ سَاعَاتٍ ثُمَّ أَذِنَ لِي فِي الْإِنْصِرَافِ فَأَنْصَرَفْتُ فَلَمَّا مَضَى مِنَ اللَّيْلِ نَصْفُهُ قَرَعَ قَارِعَ الْبَابِ فَأَجَابَهُ بَعْضُ غُلَمَائِي فَقَالَ لَهُ قُلْ هَزِيمَةُ أَجِبَ سَيِّدَكَ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Tameem Al Qureyshi, from his father, from Muhammad Bin Yahya, from Muhammad Bin Khalaf Al Tatary, from Harsama Bin Ayn who said,

‘One night I was in front of Al-Mamoun until four hours from the night had passed by. Then he permitted for me to leave. I left. When half of the night had passed by, there was a knock on the door. One of my servants answered. He said to him, ‘Say to Harsama, ‘Answer your chief!’

قَالَ فُتِمْتُ مُسْرِعًا وَأَخَذْتُ عَلَيَّ أَثْوَابِي وَأَسْرَعْتُ إِلَى سَيِّدِي الرِّضَا ع فَدَخَلَ الْغُلَامُ بَيْنَ يَدَيَّ وَدَخَلْتُ وَرَاءَهُ فَإِذَا أَنَا بِسَيِّدِي ع فِي صَحْنٍ دَارِهِ جَالِسٍ فَقَالَ يَا هَزِيمَةُ فُتِمْتُ لَيْتِيكَ يَا مَوْلَايَ فَقَالَ لِي اجْلِسْ فَجَلَسْتُ

He said, ‘I stood up quickly and grabbed my clothes upon me and I hurried to my chief Al-Reza^{-asws}. The slave entered in front of me, and I entered behind him, and there I was with my Master^{-asws} seated in a courtyard of his^{-asws} house. He^{-asws} said: ‘O Harsama!’ I said, ‘Here I am, O my Master^{-asws}!’ He^{-asws} said: ‘Be seated!’ I sat down.

فَقَالَ لِي اسْمَعْ وَ ع يَا هَزِيمَةُ هَذَا أَوَّلُ رَحِيلِي إِلَى اللَّهِ تَعَالَى وَ الْحُوقِي بِحَدِّي وَ آبَائِي ع وَ قَدْ بَلَغَ الْكِتَابُ أَجَلَهُ وَ قَدْ عَزَمَ هَذَا الطَّاعِي عَلَى سَبِي فِي عَنَبٍ وَ زَمَانٍ مَقْرُوكٍ

He^{-asws} said to me: ‘Listen and retain, O Harsama! This is the year of my^{-asws} departure to Allah^{-azwj} the Exalted, and my^{-asws} joining with my^{-asws} grandfather^{-asws} and my^{-asws} forefathers^{-asws}, and the Decree has reached its term, and this tyrant is determined upon poisoning me^{-asws} in grapes and rubbed in a pomegranate.

فَأَمَّا الْعِنَبُ فَإِنَّهُ يَغْمِسُ السِّلَكُ فِي السَّمِّ وَ يَجْذِبُهُ بِالْحَنَاطِ فِي الْعِنَبِ وَ أَنَا الرُّمَّانُ فَإِنَّهُ يَطْرَحُ السَّمَّ فِي كَفِّ بَعْضِ غُلَمَائِهِ وَ يَفْرُكُ الرُّمَّانَ بِيَدِهِ لِيَلْطَخَ حَبَّهُ فِي ذَلِكَ السَّمِّ وَ إِنَّهُ سَيَدْعُونِي فِي ذَلِكَ الْيَوْمِ الْمُقْبِلِ وَ يَقْرَبُ إِلَيَّ الرُّمَّانَ وَ الْعِنَبَ وَ يَسْأَلُنِي أَكُلُهُمَا فَاسْكُلُهُمَا

As for the grapes, the thread was immersed in the poison, and it was pulled by the thread into the grapes. And as for the pomegranate, the poison was dropped in a palm of his slave and

⁴³³ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 7

he rubbed the pomegranate with his hands in order to smear its seeds in that poison, and he will be summoning me^{-asws} in that coming day and draw the pomegranate and the grapes to me^{-asws}, and he will be asking me to eat them. So I^{-asws} shall eat them.

ثُمَّ يَنْقُذُ الْحَكْمَ وَ يَحْضُرُ الْقَضَاءُ فَإِذَا أَنَا مِتُّ فَسَيَقُولُ أَنَا أُغْسِلُهُ بِيَدَيَّ فَإِذَا قَالَ ذَلِكَ فَقُلْ لَهُ عَنِّي بَيْنَكَ وَ بَيْنَهُ إِنَّهُ قَالَ لِي لَا تَتَعَرَّضْ لِعُسْلِي وَ لَا لِتَكْفِينِي وَ لَا لِذَنْبِي فَإِنَّكَ إِنِ فَعَلْتَ ذَلِكَ عَاجَلَكِ مِنَ الْعَذَابِ مَا أُجِزَ عَنْكَ وَ حَلَّ بِكَ أَلِيمٌ مَا تَحْذَرُ فَإِنَّهُ سَيَنْتَهِي

Then he will enforce the order and the Decree shall present. So when I^{-asws} am dead, he will be saying, 'I shall wash him^{-asws} with my hands!' When he says that, say to him on my^{-asws} behalf, 'Between you and him^{-asws} is that he said that you should neither present for my^{-asws} washing, nor for my^{-asws} shrouding, nor for my^{-asws} burial, for if you were to do that, it would hasten to you from the Punishment what had been delayed from you, and the pain would be released with you what you were being cautious of', so he would desist'.

قَالَ فَقُلْتُ نَعَمْ يَا سَيِّدِي

He (the narrator) said, 'I said, 'Yes my Master^{-asws}!'

قَالَ فَإِذَا خَلَى بَيْنَكَ وَ بَيْنَ عُسْلِي فَسَيَجْلِسُ فِي عِلْوٍ مِنْ أُنْبِيَّتِهِ مُشْرِفًا عَلَى مَوْضِعِ عُسْلِي لِيَنْظُرَ فَلَا تَعَرَّضْ يَا هَرَمَّةُ لِشَيْءٍ مِنْ عُسْلِي حَتَّى تَرَى مُسْطَاطًا أَبْيَضَ قَدْ ضَرَبَتْ فِي جَانِبِ الدَّارِ فَإِذَا رَأَيْتَ ذَلِكَ فَاحْمِلِي فِي أَثْوَابِي الَّتِي أَنَا فِيهَا فَضْعِي مِنْ وَرَاءِ الْمُسْطَاطِ وَ قِفْ مِنْ وَرَائِهِ وَ يَكُونُ مِنْ مَعَكَ دُونَكَ

He^{-asws} said, 'When he vacates between you and my washing, he will go and sit in a higher place of its building, overlooking upon the place of my^{-asws} washing, in order to look. Do not turn away my^{-asws} washing for anything, O Harsama, until you see a white tent having been struck by the side of the house. When you see that, then carry me in my^{-asws} clothes which I^{-asws} would be in and place me^{-asws} behind the tent and stop from behind it, and there would happen to be someone with you beside you.

وَ لَا تَكْشِفْ عَنِ الْمُسْطَاطِ حَتَّى تَرَانِي فَتَهْلِكَ فَإِنَّهُ سَيُشْرِفُ عَلَيْكَ وَ يَقُولُ لَكَ يَا هَرَمَّةُ أَلَيْسَ زَعَمْتُمْ أَنَّ الْإِمَامَ لَا يُغْسَلُهُ إِلَّا إِمَامٌ مِثْلُهُ فَمَنْ يُغْسِلُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى وَ ابْنَهُ مُحَمَّدًا بِالْمَدِينَةِ مِنْ بِلَادِ الْحِجَازِ وَ نَحْنُ بِطُوسَ

And do not uncover from the tent to see me^{-asws} for you will be destroyed. He (Al-Mamoun) will overlook upon you and say to you, 'O Harsama! Didn't you claim that the Imam^{-asws}, no one can wash him^{-asws} except an Imam^{-asws} like him^{-asws}? So who will wash Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws}, and his^{-asws} son^{-asws} is in Al-Medina, from the country of Al-Hijaz, and we are at Toos?'

فَإِذَا قَالَ ذَلِكَ فَأَجِبْهُ وَ قُلْ لَهُ إِنَّا نَقُولُ إِنَّ الْإِمَامَ لَا يَجِبُ أَنْ يُغْسَلَهُ إِلَّا إِمَامٌ فَإِنْ تَعَدَّى مُتَعَدٍّ وَ عَسَلُ الْإِمَامَ لَمْ تَبْطُلْ إِمَامَةُ الْإِمَامِ لَتَعْدِي غَاسِلِهِ وَ لَا بَطَلَتْ إِمَامَةُ الْإِمَامِ الَّذِي بَعْدَهُ بِأَنْ غُلِبَ عَلَى عُسْلِي أَبِيهِ

When he says that, then answer him and say to him, 'We are saying that the Imam^{-asws}, it is not obligatory that no one can wash him^{-asws} except an Imam^{-asws}, so if an exceeded were to exceed and wash the Imam^{-asws}, it would not invalidate the Imamate of the Imam^{-asws} due to the transgression of his^{-asws} washer, nor would it invalidate the Imamate of the Imam^{-asws} who would be after him^{-asws}, by him^{-asws} being overcome upon the washing of his^{-asws} father^{-asws}.

وَلَوْ تَرَكْتُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى بِالْمَدِينَةِ لَغَسَلَهُ ابْنُهُ مُحَمَّدٌ ظَاهِرًا مَكْشُوفًا وَلَا يُغَسِّلُهُ إِلَّا الْآنَ أَيْضًا إِلَّا هُوَ مِنْ حَيْثُ يَخْفَى

And if Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws} had been left at Al-Medina, his^{-asws} son^{-asws} Muhammad^{-asws} would have washed him^{-asws} apparently, uncovering, and he^{-asws} would not be washed now as well except he^{-asws} is from where he^{-asws} can hide’.

فَإِذَا ارْتَفَعَ الْفُسْطَاطُ فَسَوْفَ تَرَانِي مُدْرَجًا فِي أَكْفَانِي فَضْعَنِي عَلَى نَعْشِي وَاحْمِلْنِي فَإِذَا أَرَادَ أَنْ يَخْفِرَ قَبْرِي فَإِنَّهُ سَيَجْعَلُ قَبْرَ أَبِيهِ هَارُونَ الرَّشِيدَ قِبْلَةً لِقَبْرِي وَلَا يَكُونُ ذَلِكَ أَبَدًا

When the tent is raised, you shall soon see me^{-asws} wrapped up in my^{-asws} shroud, so place me^{-asws} upon a bier and carry me. When he wants to dig my^{-asws} grave, he will make the grave of his father Haroun Al-Rasheed as a Qiblah for my^{-asws} grave, and that cannot happen to be, ever!

فَإِذَا ضُرِبَتِ الْمَعَاوِلُ نَبَتْ عَنِ الْأَرْضِ وَلَمْ يَنْخَفِرْ مِنْهَا شَيْءٌ وَلَا مِثْلُ فَلَامَةٍ ظُفْرِ فَإِذَا اجْتَهَدُوا فِي ذَلِكَ وَصَعِبَ عَلَيْهِمْ فَقُلْ لَهُ عَنِّي إِنِّي أَمَرْتُكَ أَنْ تَضْرِبَ مِغْوَلًا وَاحِدًا فِي قِبْلَةِ قَبْرِ أَبِيهِ هَارُونَ الرَّشِيدِ فَإِذَا ضُرِبَتْ نَقَدَ فِي الْأَرْضِ إِلَى قَبْرِ مُحَمَّدٍ وَضَرِيحٍ قَائِمٍ

When the shovels are struck, there would be a burst from the ground and nothing would burst out from it, and not even like the chipping of a nail. When they struggle in that and it becomes difficult upon them, say to him on my^{-asws} behalf that I had instructed you to strike one shovel in direction (as a Qiblah) of the grave of his father Haroun Al-Rasheed. When it is struck, there would be a hole in the ground to a pre-dug grave and a standing shrine.

فَإِذَا انْفَرَجَ ذَلِكَ الْقَبْرُ فَلَا تُنْزِلِي إِلَيْهِ حَتَّى يَفُورَ مِنْ ضَرِيحِهِ الْمَاءُ الْأَبْيَضُ فَيَمْتَلِئُ مِنْهُ ذَلِكَ الْقَبْرُ حَتَّى يَصِيرَ الْمَاءُ مَعَ وَجْهِ الْأَرْضِ ثُمَّ يَضْطَرِبُ فِيهِ حُوتٌ يَطُولُهُ فَإِذَا اضْطَرَبَ فَلَا تُنْزِلِي إِلَى الْقَبْرِ إِلَّا إِذَا غَابَ الْحُوتُ وَغَارَ الْمَاءُ فَأَنْزِلِي فِي ذَلِكَ الْقَبْرِ وَالْحِدْنِي فِي ذَلِكَ الصَّرِيحِ وَلَا تَتَزَكَّهُمْ يَأْتُوا بِرَأْسٍ يُلْقَوْنَهُ عَلَيَّ فَإِنَّ الْقَبْرَ يَنْطَبِقُ بِنَفْسِهِ وَيَمْتَلِئُ

When that grave is split, do not descend me^{-asws} into it until white water bursts out from its shrine and that grave is filled up from it, until the water come (level) with the surface of the ground. Then a fish would be restless in it in its length. When it is restless, do not descend me^{-asws} into the grave except when the fish disappears, and the water sinks in the ground. Then descend me in that grave and entomb me^{-asws} in that shrine. And do not leave them to be coming with the soil throwing it upon me^{-asws}, for the grave would layer by itself and fill up’.

قَالَ قُلْتُ نَعَمْ يَا سَيِّدِي ثُمَّ قَالَ لِي احْفَظْ مَا عَاهَدْتُ إِلَيْكَ وَاعْمَلْ بِهِ وَلَا تُخَالِفْ قُلْتُ أَعُوذُ بِاللَّهِ أَنْ أُخَالِفَكَ أَمْرًا يَا سَيِّدِي

He (the narrator) said, ‘I said, ‘Yes, my Master^{-asws}!’ Then he^{-asws} said to me: ‘Memorise what I^{-asws} have pacted to you, and work with it, and do not oppose’. I said, ‘I seek Refuge with Allah^{-azwj} from opposing you^{-asws} in any matter, O my Master^{-asws}!’

قَالَ هَرَقَمَةُ ثُمَّ خَرَجْتُ بَاكِيًا حَزِينًا فَلَمْ أَزَلْ كَالْحَبَّةِ عَلَى الْمِقْلَةِ لَا يَعْلَمُ مَا فِي نَفْسِي إِلَّا اللَّهُ تَعَالَى ثُمَّ دَعَانِي الْمَأْمُونُ فَدَخَلْتُ إِلَيْهِ فَلَمْ أَزَلْ قَائِمًا إِلَى ضُحَى النَّهَارِ ثُمَّ قَالَ الْمَأْمُونُ امْضِ يَا هَرَقَمَةُ إِلَى أَبِي الْحُسَيْنِ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَقُلْ لَهُ تَصِيرُ إِلَيْنَا أَوْ نَصِيرُ إِلَيْكَ فَإِنْ قَالَ لَكَ بَلْ نَصِيرُ إِلَيْهِ فَتَسْأَلُهُ عَنِّي أَنْ يُقَدِّمَ ذَلِكَ

Harsama said, 'Then I went out crying, grieving. I did not cease to be like the seed upon a plate. No one knew what was within me except Allah^{-azwj} the Exalted. Then Al-Mamoun summoned me, so I entered to see him. I did not cease to be standing until the day rose. Then Al-Mamoun said, 'Go, O Harsama, to Abu Al-Hassan^{-asws} and convey the greetings from me, and say to him^{-asws}, 'Either come to us or we shall come to you^{-asws}!' If he^{-asws} says to you: 'But we^{-asws} shall go to him', then ask him^{-asws} on my behalf to bring that forward'.

قَالَ فَجِئْتُهُ فَإِذَا أَطْلَعْتُ عَلَيْهِ قَالَ لِي يَا هَرَسَمَةُ أَلَيْسَ قَدْ خَوَّضْتَ مَا أَوْصَيْتُكَ بِهِ قُلْتُ بَلَى قَالَ قَدِمُوا نَعْلِي فَقَدْ عَلِمْتُ مَا أُرْسَلْتُ بِهِ

He said, 'I went to him^{-asws}. When I emerged to him^{-asws}, he^{-asws} said to me: 'O Harsama! Haven't you memorised what I^{-asws} had bequeathed to you with?' I said, 'Yes'. He^{-asws} said: 'Bring my^{-asws} slippers forward, for I^{-asws} know what he has sent you with'.

قَالَ فَقَدِمْتُ نَعْلَهُ وَ مَشَى إِلَيْهِ فَلَمَّا دَخَلَ الْمَجْلِسَ قَامَ إِلَيْهِ الْمَأْمُونُ قَائِمًا فَعَانَقَهُ وَ قَبَّلَ بَيْنَ عَيْنَيْهِ وَ أَجْلَسَهُ إِلَى جَانِبِهِ عَلَى سَرِيرِهِ وَ أَقْبَلَ عَلَيْهِ بِحَادِثُهُ سَاعَةً مِنَ النَّهَارِ طَوِيلَةً ثُمَّ قَالَ لِبَعْضِ غِلْمَانِهِ يُؤْتِي بَعَبٍ وَ رُمَانٍ

He (the narrator) said, 'I brought his^{-asws} slippers forward and he^{-asws} walked to him. When he^{-asws} entered the gathering, Al-Mamoun stood up to him^{-asws} standing and hugged him^{-asws} and kissed between his^{-asws} eyes and seated him^{-asws} to his side upon his throne and faced towards him^{-asws} discussing with him^{-asws} for a long time from the day. Then he said to one of his slaves, 'Bring the grapes and the pomegranates!'

قَالَ هَرَسَمَةُ فَلَمَّا سَمِعْتُ ذَلِكَ لَمْ أَسْتَطِعِ الصَّبْرَ وَ رَأَيْتُ التَّقْصَةَ قَدْ عَرَضَتْ فِي بَدَنِي فَكَرِهْتُ أَنْ يَتَبَيَّنَ ذَلِكَ فِي قَرَارِجِعُ الْقَهْقَرَى حَتَّى خَرَجْتُ فَرَمَيْتُ نَفْسِي فِي مَوْضِعٍ مِنَ الدَّارِ فَلَمَّا قَرُبَ زَوَالُ الشَّمْسِ أَحْسَسْتُ بِسَيْدِي قَدْ خَرَجَ مِنْ عِنْدِهِ وَ رَجَعَ إِلَى دَارِهِ

Harsama said, 'When I heard that, I had not capacity to be patient, and I saw the trembling to have presented in my body. I disliked for that to be manifested in me, so I returned backwards until I went out and threw myself in a place from the house. When it was near to midday, I sensed my Master^{-asws} to have come out from his presence and return to his^{-asws} house.

ثُمَّ رَأَيْتُ الْأَمِيرَ قَدْ خَرَجَ مِنْ عِنْدِ الْمَأْمُونِ بِإِخْضَارِ الْأَطِبَاءِ وَ الْمُتَرَفِّعِينَ قُلْتُ مَا هَذَا فَقِيلَ لِي عِلَّةٌ عَرَضَتْ لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع فَكَانَ النَّاسُ فِي شَكٍّ وَ كُنْتُ عَلَى يَقِينٍ لِمَا أَعْرِفُ مِنْهُ

Then I saw the commander to have come out from the presence of Al-Mamoun with presenting the doctors and the companions. I said, 'What is this (going on)?' It was said to me, 'An illness has presented to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}'. The people were in doubt, and I was upon certainty due to what I had known from it.

قَالَ فَلَمَّا كَانَ مِنَ الثَّلَاثِ الثَّانِي مِنَ اللَّيْلِ عَلَا الصَّيْحَاءُ وَ سَمِعْتُ الْوَجْبَةَ مِنَ الدَّارِ فَاسْرَعْتُ فِيمَنْ أَسْرَعَ فَإِذَا نَحْنُ بِالْمَأْمُونِ مَكْشُوفِ الرَّأْسِ مُحِلِّ الْأَزْزَارِ قَائِمًا عَلَى قَدَمَيْهِ يَتَجَبَّبُ وَ يَبْكِي

He (the narrator) said, 'When it was from the second third of the night, there was a loud shout, and I heard the noise from the house. I hurried among the ones who hurried, and there we were with Al-Mamoun, uncovered of head, loosened of the trouser, standing by his^{-asws} feet, lamenting and crying.

قَالَ فَوَقَفْتُ فِيْمْزَنَ وَقَفُوا وَ أَنَا أَتَنَفَّسُ الصُّعْدَاءَ ثُمَّ أَصْبَحْنَا فَجَلَسَ الْمَأْمُونُ لِلتَّعْرِيزَةِ ثُمَّ قَامَ فَمَشَى إِلَى الْمَوْضِعِ الَّذِي فِيهِ سَيِّدُنَا ع فَقَالَ أَصْلِحُوا لَنَا مَوْضِعاً فَإِنِّي أُرِيدُ أَنْ أُعَسِّلَهُ فَدَنَوْتُ مِنْهُ فَقُلْتُ لَهُ مَا قَالَهُ سَيِّدِي بِسَبَبٍ [بِسَبَبِ] الْغُسْلِ وَ التَّكْفِينِ وَ الدَّفْنِ فَقَالَ لِي لَسْتُ أَغْرِضُ لِدَلِكْ ثُمَّ قَالَ شَأْنُكَ يَا هَرِثْمَةُ

He (the narrator) said, 'I paused among the ones who paused, and I was breathing the groans. Then we came to the morning. Al-Mamoun sat for the consoling, then he stood up and walked to the place in which was our Master^{-asws}. He said, 'Prepare the place for us for I want to wash him^{-asws}. I went near him and said to him what my Master^{-asws} had said, about the washing and the enshrouding and the burial. He said to me, 'I will not object to that'. Then he said, 'It's your concern, O Harsama!'

قَالَ فَلَمْ أَزَلْ قَائِماً حَتَّى رَأَيْتُ الْفُسْطَاطَ قَدْ ضُرِبَ فَوَقَفْتُ مِنْ ظَاهِرِهِ وَ كُلُّ مَنْ فِي الدَّارِ دُونِي وَ أَنَا أَسْمَعُ التَّكْبِيرَ وَ التَّهْلِيلَ وَ التَّسْبِيحَ وَ تَرَدُّدَ الْأَوَانِي وَ صَبَّ الْمَاءِ وَ تَضَعُ الطَّيِّبِ الَّذِي لَمْ أَشَمَّ أَطْيَبَ مِنْهُ

He (the narrator) said, 'I did not cease standing until I saw the tent to have been struck its back, and everyone in the house was below me, and I heard the exclamations of Takbeer, and the Oneness, and the Glorifications, clanging of the pots, and the pouring of water, and strong fragrance of perfume I had not smelt more aromatic than it.

قَالَ فَإِذَا أَنَا بِالْمَأْمُونِ قَدْ أَشْرَفَ عَلَيَّ مِنْ بَعْضِ عِلَالِي دَارِهِ فَصَاحَ بِي يَا هَرِثْمَةُ أَلَيْسَ زَعَمْتُمْ أَنَّ الْإِمَامَ لَا يُعَسِّلُهُ إِلَّا إِمَامٌ مِثْلُهُ فَأَيْنَ مُحَمَّدُ بْنُ عَلِيٍّ ابْنُهُ عَنْهُ وَ هُوَ بِمَدِينَةِ الرَّسُولِ وَ هَذَا بِطُوسَ بِخُرَاسَانَ

He (the narrator) said, 'Behold, I was looking at Al-Mamoun who was overlooking upon me from one of the high places of his house. He shouted at me, O Harsama! Haven't you been claiming that the Imam^{-asws} is such, no one can wash him except an Imam^{-asws} like him? So where is his^{-asws} son^{-asws} Muhammad Bin Ali^{-asws} from him^{-asws}, and he^{-asws} is at the city of the Rasool^{-asws}, and this one is at Toos, at Khurasan?'

قَالَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَقُولُ إِنَّ الْإِمَامَ لَا يَجِبُ أَنْ يُعَسِّلَهُ إِلَّا إِمَامٌ مِثْلُهُ فَإِنْ تَعَدَّى مُتَعَدِّ فَعَسَّلَ الْإِمَامَ لَمْ يَبْطُلْ إِمَامَتُهُ الْإِمَامُ لَتَعْدِي غَاسِلِهِ وَ لَا يَبْطُلُ إِمَامَتُهُ الْإِمَامُ الَّذِي بَعْدَهُ بِأَنْ غُلِبَ عَلَى غُسْلِ أَبِيهِ

He (the narrator) said, 'I said to him, 'O commander of the faithful! We are saying that the Imam^{-asws}, it is not obligatory that he^{-asws} can only be washed by an Imam^{-asws} like him^{-asws}. So if an exceder were to exceed and washes the Imam^{-asws}, it would not invalidate the Imamate of the Imam^{-asws} due to the transgression of his washer, nor would it invalidate the Imamate of the Imam^{-asws} who is to be after him^{-asws}, by him^{-asws} having been overcome upon the washing of his^{-asws} father^{-asws}.

وَ لَوْ تَرَكْتُ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى الرِّضَا ع بِالْمَدِينَةِ لَعَسَّلَهُ ابْنُهُ مُحَمَّدٌ ظَاهِراً وَ لَا يُعَسِّلُهُ إِلَّا أَيْضاً إِلَّا هُوَ مِنْ حَيْثُ يَخْفَى

And if Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} had been left at Al-Medina, his^{-asws} son^{-asws} Muhammad^{-asws} would have washed him^{-asws} apparently, and he^{-asws} will not be washed now as well except and he^{-asws} would be from where he^{-asws} is hidden!'

قَالَ فَسَكَتَ عَنِّي ثُمَّ ارْتَفَعَ الْفُسْطَاطُ فَإِذَا أَنَا بِسَيِّدِي ع مُدْرَجٍ فِي أَكْفَانِهِ فَوَضَعْتُهُ عَلَى نَعْشِهِ ثُمَّ حَمَلْنَاهُ فَصَلَّى عَلَيْهِ الْمَأْمُونُ وَ جَمِيعٌ مِنْ حَضَرَ ثُمَّ جِئْنَا إِلَى مَوْضِعِ الْقَبْرِ فَوَجَدْنَاهُمْ يَضْرِبُونَ بِالْمَعَاوِلِ دُونَ قَبْرِ هَارُونَ لِيَجْعَلُوهُ قَبْلاً لِقَبْرِهِ وَ الْمَعَاوِلُ تَنْبُو عَنْهُ لَا تَخْفِرُ دَرَّةً مِنْ تُرَابِ الْأَرْضِ

He (the narrator) said, 'He was silent from me. Then the tent was raised, and there I was with my Master^{-asws} wrapped up in his^{-asws} shroud. I placed him^{-asws} upon his^{-asws} bier, then we carried him. Al-Mamoun prayed Salat upon him^{-asws} and so did entirety of the ones present. Then we came to the place of the grave. We found them striking with the shovels beside the grave of Haroun in order to be a Qiblah for his^{-asws} grave, and the shovels were digging from it, not digging even a particle from the soil of the ground.

فَقَالَ لِي وَنَحْكَ يَا هَرَمَّةُ مَا تَرَى الْأَرْضَ كَيْفَ تَمْتَنِعُ مِنْ حَفْرِ قَبْرِ لَهُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ قَدْ أَمَرَنِي أَنْ أَضْرِبَ مِعْوَلًا وَاحِدًا فِي قِبْلَةِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ
أَبِيكَ الرَّشِيدِ لَا أَضْرِبُ غَيْرَهُ

He said to me, 'Woe be to you, O Harsama! Don't you see the ground how it is preventing from digging a grave for him^{-asws}?' I said, 'O commander of the faithful! He^{-asws} had instructed me that I should strike one shove in the direction of the grave of commander of the faithful your father Al Rasheed. I will not strike other than it'.

قَالَ فَإِذَا ضَرَبْتَ يَا هَرَمَّةُ يَكُونُ مَا دَا قُلْتُ إِنَّهُ أَحْبَبَ أَنَّهُ لَا يَجُوزُ أَنْ يَكُونَ قَبْرِ أَبِيكَ قِبْلَةً لِقَبْرِهِ فَإِنْ أَنَا ضَرَبْتُ هَذَا الْمِعْوَلَ الْوَاحِدَ نَقَدَ إِلَى قَبْرِ مُحْفُورٍ مِنْ
غَيْرِ يَدٍ مُحْفَرُهُ وَ بَانَ صَرِيحٌ فِي وَسْطِهِ

He said, 'When you have struck, O Harsama, what would happen?' I said, 'He^{-asws} informed that it is not allowed for the grave of your father to be a Qiblah for his^{-asws} grave. So if I were to strike this one shovel, it would get to the pre-dug grace from without a hand having dug it, and a shrine would appear in its midst'.

فَقَالَ الْمَأْمُونُ سُبْحَانَ اللَّهِ مَا أَعْجَبَ هَذَا الْكَلَامَ وَ لَا عَجَبَ مِنْ أَمْرِ أَبِي الْحَسَنِ فَاضْرِبْ يَا هَرَمَّةُ حَتَّى تَرَى

Al-Mamoun said, 'Glory be to Allah^{-azwj}! How strange is this talk, and it is not strange from the matter of Abu Al-Hassan^{-asws}, therefore strike, O Harsama, until we see!'

قَالَ هَرَمَّةُ فَأَخَذْتُ الْمِعْوَلَ بِيَدِي فَضَرَبْتُ فِي قِبْلَةِ قَبْرِ هَارُونَ الرَّشِيدِ فَنَقَدَ إِلَى قَبْرِ مُحْفُورٍ وَ بَانَ صَرِيحٌ فِي وَسْطِهِ وَ النَّاسُ يَنْظُرُونَ إِلَيْهِ

Harsama said, 'I grabbed the shovel by my hand, and I struck in the direction of the grave of Haroun Al-Rasheed. It immersed to a pre-dug grave, and a shrine appeared in its midst, and the people were looking at it.

فَقَالَ أَنْزِلْهُ إِلَيْهِ يَا هَرَمَّةُ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سَيِّدِي أَمَرَنِي أَنْ لَا أَنْزِلَ إِلَيْهِ حَتَّى يَنْفَجِرَ مِنْ أَرْضِ هَذَا الْقَبْرِ مَاءٌ أَبْيَضُ فَيَمْتَلِئَ مِنْهُ الْقَبْرُ حَتَّى يَكُونَ
الْمَاءُ مَعَ وَجْهِ الْأَرْضِ ثُمَّ يَضْطَرِبَ فِيهِ حُوتٌ بِطُولِ الْقَبْرِ فَإِذَا غَابَ الْحُوتُ وَ غَارَ الْمَاءُ وَضَعْتُهُ عَلَى جَانِبِ قَبْرِهِ وَ خَلَيْتُ بَيْنَهُ وَ بَيْنَ مَلْحَدِهِ

He said, 'Descend him^{-asws} into it, O Harsama!' I said, 'O commander of the faithful! My Master^{-asws} had instructed me that I should not descend him^{-asws} into it until white water bursts out from the ground of this grave, and the grave is filled from it, until the water becomes with the surface of the ground. Then a fish would be restless in it, in the length of the grave. When the fish disappears and the water sinks, I should place him^{-asws} at the side of his^{-asws} grave and vacate between him^{-asws} and his^{-asws} tomb'.

قَالَ فَأَفْعَلَ يَا هَرَمَّةُ مَا أَمَرْتُ بِهِ

He said, 'Do so, O Harsama, what you have been instructed with!'

قَالَ هَرَمَةُ فَأَنْتَظَرْتُ ظُهُورَ الْمَاءِ وَ الْحُوتِ فَظَهَرَ ثُمَّ غَابَ وَ غَارَ الْمَاءُ وَ النَّاسُ يَنْظُرُونَ إِلَيْهِ ثُمَّ جَعَلْتُ النَّعْشَ إِلَى جَانِبِ قَبْرِهِ فَعُطِي قَبْرَهُ بِنُوبٍ أَبْيَضَ لَمْ أَبْسِطْهُ ثُمَّ أَنْزَلَ بِهِ إِلَى قَبْرِهِ بَعِيرِي يَدِي وَ لَا يَدِ أَحَدٍ مِّنْ حَضَرَ

Harsama said, 'I awaited the appearance of water and the fish. It appeared, then disappeared, and the water sank, and the people were looking at it. Then I made the bier to be to the side of his^{-asws} grave and covered his^{-asws} grave with a white cloth, not spreading it. Then I descended with him^{-asws} to his^{-asws} grave without my hands nor the hand of anyone else from the ones present.

فَأَشَارَ الْمَأْمُونُ إِلَى النَّاسِ أَنْ هَالُوا التُّرَابَ بِأَيْدِيكُمْ فَاطْرَحُوهُ فِيهِ فَقُلْتُ لَا تَفْعَلْ يَا أَمِيرَ الْمُؤْمِنِينَ

Al-Mamoun indicated to the people that they should take the soil with their hands and drop it into it. I said, 'Do not do it, O commander of the faithful!'

قَالَ فَقَالَ وَنَحَكَ فَمَنْ يَمْلُؤُهُ فَقُلْتُ قَدْ أَمَرَنِي أَنْ لَا يُطْرَحَ عَلَيْهِ التُّرَابُ وَ أَخْبَرَنِي أَنَّ الْقَبْرَ يَمْتَلِئُ مِنْ ذَاتِ نَفْسِهِ ثُمَّ يَنْطَبِقُ وَ يَتَرَبَّعُ عَلَى وَجْهِ الْأَرْضِ فَأَشَارَ الْمَأْمُونُ إِلَى النَّاسِ أَنْ كُفُّوا

He (the narrator) said, 'He said, 'Woe be to you! So who will fill it?' I said, 'He^{-asws} had instructed me not to drop the soil upon him^{-asws}, and he^{-asws} informed me that the grave would form itself, then it would layer up, and square up upon the surface of the ground'. Al-Mamoun indicated to the people that they should stop.

قَالَ فَرَمَوْا مَا فِي أَيْدِيهِمْ مِنَ التُّرَابِ ثُمَّ امْتَلَأَ الْقَبْرُ وَ انْطَبَقَ وَ تَرَبَّعَ عَلَى وَجْهِ الْأَرْضِ فَانْصَرَفَ الْمَأْمُونُ وَ انْصَرَفْتُ وَ دَعَانِي الْمَأْمُونُ وَ خَلَا بِي ثُمَّ قَالَ أَسْأَلُكَ بِاللَّهِ يَا هَرَمَةُ لَمَّا أَصْدَقْتَنِي عَنْ أَبِي الْحَسَنِ ع قَدْ سَمِعْتُ رُوحَهُ بِمَا سَمِعْتُهُ مِنْكَ

He (the narrator) said, 'They threw down whatever soil there was in their hands. Then the grave filled up and layered and squared up upon the surface of the ground. Al-Mamoun left, and I left. And Al-Mamoun summoned me and was alone with him, then he said, 'I ask you with Allah^{-azwj}, O Harsama! Only ratify me about Abu Al-Hassan^{-asws}, may Allah^{-azwj} Sanctify his^{-asws} soul, with what I heard from you!'

فَقُلْتُ قَدْ أَخْبَرْتُ أَمِيرَ الْمُؤْمِنِينَ بِمَا قَالَ لِي فَقَالَ بِاللَّهِ إِلَّا مَا قَدْ صَدَقْتَنِي عَمَّا أَخْبَرَكَ بِهِ غَيْرَ الَّذِي قُلْتَ لِي قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فَعَمَّا تَسْأَلُنِي فَقَالَ يَا هَرَمَةُ هَلْ أَسَرَّ إِلَيْكَ شَيْئًا غَيْرَ هَذَا قُلْتُ نَعَمْ قَالَ مَا هُوَ قُلْتُ خَبَرُ الْعَنْبِ وَ الزُّمَانِ

I said, 'I have already informed commander of the faithful with what he^{-asws} had said to me'. He said, 'By Allah^{-azwj}, only what you can ratify me about what he^{-asws} had informed you with other than which you said to me'. I said, 'O commander of the faithful! What are you asking me about?' He said, 'O Harsama! Did he divulge any secret to you about anything other than this?' I said, 'Yes'. He said, 'What is it?' I said, 'News of the grapes and the pomegranates'.

قَالَ فَأَقْبَلَ الْمَأْمُونُ يَتَلَوُّنَ الْوَأَنَّا يَصْفَرُّ مَرَّةً وَ يَحْمَرُّ أُخْرَى وَ يَسْوَدُّ أُخْرَى ثُمَّ تَمَدَّدَ مَعْشِيَةً عَلَيْهِ فَسَمِعْتُهُ فِي غَشِيَّتِهِ وَ هُوَ يَهْجُرُ وَ يَقُولُ وَئَيْلَ لِلْمَأْمُونِ مِنَ اللَّهِ وَئَيْلَ لَهُ مِنْ رَسُولِهِ وَئَيْلَ لَهُ مِنْ عَلِيٍّ وَئَيْلَ لِلْمَأْمُونِ مِنْ فَاطِمَةَ وَئَيْلَ لِلْمَأْمُونِ مِنَ الْحَسَنِ وَ الْحُسَيْنِ

He (the narrator) said, 'Al-Mamoun became changing colours, yellow at times, and red another (time), and black at another (time). Then he extended with unconsciousness upon him. I heard him in his fainting, and he was loud and saying, 'Doom is for Al-Mamoun from Allah^{-azwj}! Doom is for him from His^{-azwj} Rasool^{-saww}! Doom is for him from Ali^{-asws}! Doom is for Al-Mamoun from (Syeda) Fatima^{-asws}! Doom is for Al-Mamoun from Al-Hassan^{-asws} and Al-Husayn^{-asws}.

وَيْلٌ لِلْمَأْمُونِ مِنْ عَلِيٍّ بْنِ الْحُسَيْنِ وَيْلٌ لَهُ مِنْ مُحَمَّدٍ بْنِ عَلِيٍّ وَيْلٌ لِلْمَأْمُونِ مِنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَيْلٌ لَهُ مِنْ مُوسَى بْنِ جَعْفَرٍ وَيْلٌ لَهُ مِنْ عَلِيٍّ بْنِ مُوسَى الرِّضَا هَذَا اللَّهُ هُوَ الْخُسْرَانُ الْمُبِينُ يَقُولُ هَذَا الْقَوْلَ وَ يُكْرِرُهُ فَلَمَّا رَأَيْتُهُ قَدْ أَطَالَ ذَلِكَ وَلَيْتُ عَنْهُ وَ جَلَسْتُ فِي بَعْضِ نَوَاحِي الدَّارِ

Doom is for Al-Mamoun from Ali^{-asws} Bin Al-Husayn^{-asws}! Doom is for him from Muhammad^{-asws} Bin Ali! Doom is for Al-Mamoun from Ja'far^{-asws} Bin Muhammad^{-asws}! Doom is for him from Musa^{-asws} Bin Ja'far^{-asws}! Doom is for him from Ali^{-asws} Bin Musa Al-Reza^{-asws}! By Allah^{-azwj}! This, it is the manifest loss!' – saying this word and repeating it. When I saw him to have prolonged that, I turned away from him, and I sat in one of the corners of the house.

قَالَ فَجَلَسَ وَ دَعَانِي فَدَخَلْتُ إِلَيْهِ وَ هُوَ جَالِسٌ كَالسَّكَرَانِ فَقَالَ وَ اللَّهُ مَا أَنْتَ أَغْرُ عَلَيَّ مِنْهُ وَ لَا جَمِيعُ مَنْ فِي الْأَرْضِ وَ السَّمَاءِ لَيْنَ بَلْعَنِي أَنْتَ أَعَدْتَ بَعْدَ مَا سَمِعْتَ وَ رَأَيْتَ شَيْئاً لَيَكُونَنَّ هَلَاكُكَ فِيهِ

He (the narrator) said, 'He sat up and summoned me. I entered to see him, and he was sitting like the intoxicated one. He said, 'By Allah^{-azwj}! You are not dearer to me than him^{-asws}, nor entirety of the ones in the earth and the sky. If it ever reaches me that you have repeated after what you have heard, and seen anything, your destruction would be in it!'

قَالَ فَمُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ ظَهَرَتْ عَلَيَّ شَيْءٌ مِنْ ذَلِكَ مَتَى فَأَنْتَ فِي حِلٍّ مِنْ دَمِي قَالَ لَا وَ اللَّهُ أَوْ تُعْطِنِي عَهْداً وَ مِيثَاقاً عَلَى كِتْمَانِ هَذَا وَ تَرْكِ إِعَادَتِهِ فَأَخَذَ عَلَيَّ الْعَهْدَ وَ الْمِيثَاقَ وَ أَكَّدهُ عَلَيَّ

He (the narrator) said, 'I said, 'O commander of the faithful! If you were to reveal upon anything from that from me, then you are free from my blood'. He said, 'No, by Allah^{-azwj}! Or you will give me a pact and a covenant upon concealing this, and he left repeating it. He took the pact and covenant upon me and emphasised it upon me.

قَالَ فَلَمَّا وَلَيْتُ عَنْهُ صَفَّقَ بِيَدِهِ وَ قَالَ يَسْتَحْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَحْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَ كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطاً

He (the narrator) said, 'When I turned around from him, I struck his hand and said, **They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108].**

وَ كَانَ لِلرِّضَا ع مِنَ الْوَلَدِ مُحَمَّدٌ الْإِمَامُ وَ كَانَ يُقَالُ لَهُ الرِّضَا وَ الصَّادِقُ وَ الصَّابِرُ وَ الْفَاضِلُ وَ قُرَّةُ أَعْيُنِ الْمُؤْمِنِينَ وَ غَيْطُ الْمُلْحِدِينَ.

And for Al-Reza^{-asws}, from the sons was Muhammad^{-asws} the Imam^{-asws}. And he^{-asws} was called 'Al-Reza', and 'Al-Sadiq', and 'Al-Sabir', and 'Al-Fazil', and 'Qurrat Ayn Al-Momineen', and 'Gayz Al-Mulhideen'.⁴³⁴

9- ن، عيون أخبار الرضا عليه السلام الحمداني عن علي بن إبراهيم عن ياسر الخادم قال: لما كان بيننا وبين طوس سبعة منازل اغتال أبو الحسن ع فدخلنا طوس وقد اشتدت به العلة فبقينا بطوس أياماً فكان المأمون يأتيه في كل يوم مرتين فلما كان في آخر يومه الذي قبض فيه كان ضعيفاً في ذلك اليوم

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Hamdany, from Ali Bin Ibrahim, from Yasser Al Khadim who said,

'When there were seven junctures between us a Toos, Abu Al-Hassan^{-asws} fell ill. We entered Toos and the illness with him^{-asws} had intensified. We remained at Toos for days. Al-Mamoun used to come to him twice a day. When it was during the last of his day in which he^{-asws} passed away, he^{-asws} was weak during that day.

فقال لي بعد ما صلى الظهر يا ياسر أكل الناس شيئاً قلت يا سيدي من يأكل هاهنا مع ما أنت فيه فانتصب ع ثم قال هاتوا المائدة ولم يدع من حشمه أحداً إلا أقعده معه على المائدة يتفقده واحداً واحداً

He said to be after we had prayed Al-Zuhr Salat: 'O Yasser! Have the people eaten anything?' I said, 'O my Master^{-asws}! Who can eat over here along with what (illness) you^{-asws} are in?' He^{-asws} sat up, then said: 'Bring the meal!' And he^{-asws} did not leave out anyone from his^{-asws} servants, except he^{-asws} seated him with him^{-asws} upon the meal checking out one by one.

فلما أكلوا قال ابعدوا إلى النساء بالطعام فحمل الطعام إلى النساء فلما فرغوا من الأكل أغمي عليه وضعف فوقعت الصبيحة وجاءت جوارى المأمون ونساءه خافيات حاسرات وقعت الوجبة بطوس وجاء المأمون خافياً وحاسراً يضرب على رأسه ويقبض على لحيته ويتأسف ويتكفي وتسيل الدموع على خديه

When they had eaten, he^{-asws} said: 'Send some food to the women!' The food was carried to the women. When they were free from eating, there was fainting upon him^{-asws} and weakness. The scream occurred, and the slave girls of Al-Mamoun and his womenfolk came bare-footed, aggrieved, and the noise occurred at Toos, and Al-Mamoun came bare-footed, and grieving. He struck upon his head and grabbed upon his beard, and he was aggrieved and crying, and the tears were flowing upon his cheeks.

فوقف على الرضا ع وقد أفاق فقال يا سيدي والله ما أدري أي المصيبتين أعظم عليّ فقد لي لك وفراقك إياك أو تمته الناس لي أبي اغتالوك وقتلوك

He fell upon Al-Reza^{-asws}, and he^{-asws} had woken up. He said, 'O my Master^{-asws}! By Allah^{-azwj}! I don't know which of the two calamities is mightier upon me. My losing you^{-asws} and my separating from you^{-asws}, or accusations of the people to me that I assassinated you^{-asws} and killed you^{-asws}!'

قال فرفع طرفه إليه ثم قال أحسن يا أمير المؤمنين معاشره أبي جعفر فإن عمرك وعمره هكذا وجمع بين سبائتيه

⁴³⁴ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 8

He (the narrator) said, 'He raised his^{-asws} eyes towards him, then said: 'O commander of the faithful! Better your relations with Abu Ja'far (Muhammad^{-asws} son of Ja'far Bin Muhammad^{-asws}), for your age and his age is like this!' – and he^{-asws} joined between the two index fingers.

قَالَ فَلَمَّا كَانَ مِنْ تِلْكَ اللَّيْلَةِ قَضَىٰ عَلَيْهِ بَعْدَ مَا ذَهَبَ مِنَ اللَّيْلِ بَعْضُهُ فَلَمَّا أَصْبَحَ اجْتَمَعَ الْخَلْقُ وَ قَالُوا هَذَا قَتَلَهُ وَ اغْتَالَهُ يَغْنِي الْمَأْمُونُ وَ قَالُوا قَتَلَ ابْنُ رَسُولِ اللَّهِ وَ أَكْثَرُوا الْقَوْلَ وَ الْحَبْلَةَ

He (the narrator) said, 'When it was from that night, the Decree (of death) was upon him^{-asws}, after part of the night had passed by. When it was morning, the people gathered and they said, 'This one killed him^{-asws} and assassinated him^{-asws}!' – meaning Al-Mamoun. And they said, 'He killed a son^{-asws} of Rasool-Allah^{-saww}!' And they frequented the word and the clamour.

وَ كَانَ مُحَمَّدُ بْنُ جَعْفَرٍ ابْنِ مُحَمَّدٍ عِ اسْتَأْمَنَ إِلَى الْمَأْمُونِ وَ جَاءَ إِلَى خُرَاسَانَ وَ كَانَ عَمُّ أَبِي الْحَسَنِ فَقَالَ لَهُ الْمَأْمُونُ يَا أَبَا جَعْفَرٍ اخْرُجْ إِلَى النَّاسِ وَ أَعْلِمَهُمْ أَنَّ أَبَا الْحَسَنِ لَا يُخْرَجُ الْيَوْمَ وَ كَرِهَ أَنْ يُخْرَجَهُ فَتَقَعَ الْفِتْنَةُ

And Muhammad, son of Ja'far^{-asws} Bin Muhammad^{-asws} sought safety to Al-Mamoun and came to Khurasan. And he was an uncle of Abu Al-Hassan (Al-Reza^{-asws}). Al-Mamoun said to him, 'O Abu Ja'far! Go out to the people and let them know that Abu Al-Hassan^{-asws} will not be coming out today' and he disliked that he^{-asws} come out so the discord would occur.

فَخَرَجَ مُحَمَّدُ بْنُ جَعْفَرٍ إِلَى النَّاسِ فَقَالَ أَتَيْهَا النَّاسُ تَفَرَّقُوا فَإِنَّ أَبَا الْحَسَنِ لَا يُخْرَجُ الْيَوْمَ فَتَفَرَّقَ النَّاسُ وَ غُيِّلَ أَبُو الْحَسَنِ فِي اللَّيْلِ وَ دُفِنَ

Muhammad son of Ja'far^{-asws} came out to the people. He said, 'O you people! Disperse, for Abu Al-Hassan^{-asws} will not be coming out today!' The people dispersed, and Abu Al-Hassan^{-asws} was washed during the night and buried.

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ وَ حَدَّثَنِي يَاسِرٌ بِمَا لَمْ أُحِبَّ ذِكْرَهُ فِي الْكِتَابِ.

Ali Bin Ibrahim said, 'And it is narrated to me by Yasser with what I do not like to mention in the book'.⁴³⁵

10- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام ماجيلويه وَ ابْنُ الْمُتَوَكِّلِ وَ الهمداني وَ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ وَ ابْنُ ثَائِتَةَ وَ الْمُكَتِّبِ وَ الْوَرَّاقِ جَمِيعاً عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ: بَيْنَا أَنَا وَاقِفٌ بَيْنَ يَدَيْ أَبِي الْحَسَنِ عِ إِذْ قَالَ لِي يَا أَبَا الصَّلْتِ ادْخُلْ هَذِهِ الْقُبَّةَ الَّتِي فِيهَا قَبْرُ هَارُونَ وَ اتَّيْنِي بِتُرَابٍ مِنْ أَرْبَعَةِ جَوَانِبِهَا

(The books) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al-Reza^{-asws}' – Majaylawiya, and Ibn Al Mutawakkal, and Al Hamdany, and Ahmad Bin Ali Bin Ibrahim, and Ibn Tatanah, and Al Mukattib, and Al Warraq, altogether from Ali, from his father, from Abu Al Salt Al Harwy who said,

'While I was standing in front of Abu Al-Hassan^{-asws} when he^{-asws} said to me: 'O Abu Al-Salt! Enter into this dome in which is the grave of Haroun and bring me some soil from its four sides'.

⁴³⁵ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 9

قَالَ فَمَضَيْتُ فَأَتَيْتُ بِهِ فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْهِ قَالَ لِي تَاوَلْنِي هَذَا التُّرَابَ وَ هُوَ مِنْ عِنْدِ الْبَابِ فَتَاوَلْتُهُ فَأَخَذَهُ وَ شَمَّتَهُ ثُمَّ رَمَى بِهِ ثُمَّ قَالَ سَيُحْفَرُ لِي هَاهُنَا فَتَظْهَرُ صَخْرَةٌ لَوْ جُمِعَ عَلَيْهَا كُلُّ مِعْوَلٍ بِخُرَاسَانَ لَمْ يَنْهَيَّا فُلْعَمَهَا

He (the narrator) said, 'I went and came to him^{-asws} with it. When I stood in front of him^{-asws}, he^{-asws} said to me: 'Give me^{-asws} this soil!', and he^{-asws} was by the door. I gave it to him^{-asws}. He^{-asws} took it and smelt it, then threw it. Then he^{-asws} said: 'They would be digging for me^{-asws} over here. A rock would appear, such that even if all the shovels of Khurasan unite, they would not be able to uproot it!'

ثُمَّ قَالَ لِي الَّذِي عِنْدَ الرَّجْلِ وَ الَّذِي عِنْدَ الرَّأْسِ مِثْلَ ذَلِكَ ثُمَّ قَالَ تَاوَلْنِي هَذَا التُّرَابَ فَهُوَ مِنْ تُرَابِي ثُمَّ قَالَ سَيُحْفَرُ لِي فِي هَذَا الْمَوْضِعِ فَتَأْمُرُهُمْ أَنْ يَحْفَرُوا إِلَى سَبْعِ مَرَاقِي إِلَى أَسْفَلَ وَ أَنْ تَشَقَّ لِي ضَرْبُهُ فَإِنْ أَبَوْا إِلَّا أَنْ يَلْحَدُوا فَتَأْمُرُهُمْ أَنْ يَجْعَلُوا اللَّحْدَ ذِرَاعَيْنِ وَ شِبْرًا فَإِنَّ اللَّهَ تَعَالَى سَيُوسِّعُهُ مَا يَشَاءُ

Then he^{-asws} said regarding the one by the leg and the one by the head, similar to that. Then he^{-asws} said: 'Give me^{-asws} this soil, for it is from my^{-asws} soil'. Then he^{-asws} said: 'They shall dig for me^{-asws} in this place, so instruct them to be digging to seven hands to the bottom, and its shrine would cleave out for me^{-asws}. If they refused to entomb me^{-asws}, then instruct them to make the tomb to be of two cubits and a palm's width, for Allah^{-azwj} the Exalted would be Expanding it whatever He^{-azwj} so Desires.

وَ إِذَا فَعَلُوا ذَلِكَ فَإِنَّكَ تَرَى عِنْدَ رَأْسِي نَدَاوَةً فَتَكَلِّمُ بِالْكَلَامِ الَّذِي أُعَلِّمُكَ فَإِنَّهُ يَنْبُغُ الْمَاءُ حَتَّى يَمْتَلِئَ اللَّحْدُ وَ تَرَى فِيهِ حَيْثَانًا صِغَارًا فَقَفَيْتُ لَهَا الْحَبْرَ الَّذِي أُعْطِيكَ فَإِذَا تَلْتَقَطُهُ فَإِذَا لَمْ يَبْقَ مِنْهُ شَيْءٌ خَرَجَتْ مِنْهُ حُوتَةٌ كَبِيرَةٌ فَالْتَقَطَتِ الْحَيْثَانُ الصِّغَارَ حَتَّى لَا يَبْقَى مِنْهَا شَيْءٌ

And when they have done that, then you will see moisture by my^{-asws} head. Speak with the speech which I^{-asws} have taught you, and the water shall spring out until it fills up the tomb, and you will see small fishes in it. Scatter the (pieces of) bread which I^{-asws} shall give you, for they will pick it up. When there does not remain anything from it, a large fish would emerge from it, and it will pick up the small fishes, until there does not remain anything from it.

ثُمَّ تَغِيِبُ إِذَا غَابَتْ فَضَعْ يَدَكَ عَلَى الْمَاءِ ثُمَّ تَكَلِّمُ بِالْكَلَامِ الَّذِي أُعَلِّمُكَ فَإِنَّهُ يَنْضُبُ الْمَاءُ وَ لَا يَبْقَى مِنْهُ شَيْءٌ وَ لَا تَفْعَلْ ذَلِكَ إِلَّا بِحَضْرَةِ الْمَأْمُونِ

Then it would disappear. When it disappears, place your hand upon the water, then speak with the speech which I^{-asws} have taught you, and the water would sink and there will not remain anything from it. And do not do that except in the presence of Al-Mamoun'.

ثُمَّ قَالَ ع يَا أَبَا الصَّلْتِ عَدَا أَدْخُلْ عَلَى هَذَا الْفَاجِرِ فَإِنْ أَنَا خَرَجْتُ مَكْشُوفَ الرَّأْسِ فَتَكَلِّمُ أَكَلِّمُكَ وَ إِنْ خَرَجْتُ وَ أَنَا مُعْطَى الرَّأْسِ فَلَا تُكَلِّمْنِي

Then he^{-asws} said: 'O Abu Al Salt! Tomorrow morning, enter to see this immoral one. If I^{-asws} come out uncovered of head, then speak, I^{-asws} shall speak to you. And if I^{-asws} come out and I^{-asws} am covered of head, do not speak to me'.

قَالَ أَبُو الصَّلْتِ فَلَمَّا أَصْبَحْنَا مِنَ الْعَدِ لَيْسَ ثِيَابُهُ وَ جَلَسَ فَجَعَلَ فِي حِجْرِيهِ يَنْتَظِرُ فَبَيْنَا هُوَ كَذَلِكَ إِذْ دَخَلَ عَلَيْهِ عُلَامُ الْمَأْمُونِ فَقَالَ لَهُ أَجِبْ أَمِيرَ الْمُؤْمِنِينَ

Abu Al-Salt said, 'When we woke up the next morning, he^{-asws} wore his^{-asws} clothes and was seated. He^{-asws} went to his^{-asws} prayer niche, awaiting. While he^{-asws} was like that when a slave of Al-Mamoun entered to see him^{-asws}. He said to him^{-asws}, 'Answer commander of the faithful!'

فَلَيْسَ نَعْلُهُ وَ رِدَاءُهُ وَ قَامَ وَ مَشَى وَ أَنَا أَتْبَعُهُ حَتَّى دَخَلَ عَلَى الْمَأْمُونِ وَ بَيْنَ يَدَيْهِ طَبَقٌ عَلَيْهِ عِنَبٌ وَ أَطْبَاقُ فَاكِهَةٍ وَ بِيَدِهِ عُقُودُ عِنَبٍ قَدْ أَكَلَ بَعْضَهُ وَ بَقِيَ بَعْضُهُ

He^{-asws} wore his^{-asws} slippers and his cloak, and he^{-asws} stood up and walked, and I was following him^{-asws}, until he^{-asws} entered to see Al-Mamoun, and in front of him there was a tray in which were some grapes and pomegranates, and in his hand was a bunch of grapes, and he had eaten some of it, and some of it remained.

فَلَمَّا أَبْصَرَ الرِّضَا ع وَثَبَ إِلَيْهِ فَعَاتَقَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ أَجْلَسَهُ مَعَهُ ثُمَّ نَآوَلَهُ الْعُقُودَ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا رَأَيْتُ عِنَبًا أَحْسَنَ مِنْ هَذَا

When he sighted Al-Reza^{-asws}, he leapt towards him^{-asws} and hugged him^{-asws} and kissed what is between his^{-asws} eyes and seated him^{-asws} with him. Then he gave him^{-asws} the bunches and said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have not seen grapes better than these!'

فَقَالَ لَهُ الرِّضَا ع رِيَّامَا كَانَ عِنَبًا حَسَنًا يَكُونُ مِنَ الْجَنَّةِ فَقَالَ لَهُ كُلْ مِنْهُ فَقَالَ لَهُ الرِّضَا ع تُعْظِمُنِي عَنْهُ فَقَالَ لَا بُدَّ مِنْ ذَلِكَ وَ مَا يَمْنَعُكَ مِنْهُ لَعَلَّكَ تَنْهَمُنَا بِشَيْءٍ

Al-Reza^{-asws} said to him: 'Sometimes excellent grapes happen to be from the Paradise'. He said to him^{-asws}, 'Eat from it!' Al-Reza^{-asws} said to him: 'You should excuse me^{-asws} from it'. He said, 'There is no escape from that! And what prevents you^{-asws} from it? Perhaps you^{-asws} are accusing us with something!'

فَتَنَاوَلَ الْعُقُودَ فَأَكَلَ مِنْهُ ثُمَّ نَآوَلَهُ فَأَكَلَ مِنْهُ الرِّضَا ع ثَلَاثَ حَبَّاتٍ ثُمَّ رَمَى بِهِ وَ قَامَ فَقَالَ الْمَأْمُونُ إِلَى أَيْنَ فَقَالَ إِلَى حَيْثُ وَجَّهْتَنِي وَ خَرَجَ مُعْطَى الرَّأْسِ فَلَمْ أَكَلِمَهُ حَتَّى دَخَلَ الدَّارَ فَأَمَرَ أَنْ يُغْلَقَ الْبَابُ فَعُلِيَ

He took them back and ate from it. Then he gave it to him^{-asws}. Al-Reza^{-asws} ate three seeds from it, then threw it and stood up. Al-Mamoun said, 'To where?' He^{-asws} said: 'To where you have sent me^{-asws}', and he went out covered of head. So, I did not speak to him^{-asws} until he^{-asws} had entered the house. He^{-asws} instructed with locking the door, so it was locked.

ثُمَّ نَامَ عَلَى فِرَاشِهِ وَ مَكَثْتُ وَاقِفًا فِي صَحْنِ الدَّارِ مَهْمُومًا مَحْزُونًا فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ عَلَيَّ شَابٌّ حَسَنُ الْوَجْهِ قَطَطُ الشَّعْرِ أَشْبَهُ النَّاسِ بِالرِّضَا ع فَبَادَرْتُ إِلَيْهِ وَ قُلْتُ لَهُ مِنْ أَيْنَ دَخَلْتَ وَ الْبَابُ مُغْلَقٌ

Then he^{-asws} slept upon his^{-asws} bed, and I remained standing in the courtyard of the house, worried, grieving. While I was like that when a youth of handsome face entered, long of hair, most resembling of the people with Al-Reza^{-asws}. I rushed towards him^{-asws} and said to him^{-asws}, 'Where did you enter from, and the door is locked?'

فَقَالَ الَّذِي جَاءَ بِي مِنَ الْمَدِينَةِ فِي هَذَا الْوَقْتِ هُوَ الَّذِي أَذْخَلَنِي الدَّارَ وَ الْبَابُ مُغْلَقٌ فَقُلْتُ لَهُ وَ مَنْ أَنْتَ فَقَالَ لِي أَنَا حُجَّةُ اللَّهِ عَلَيْكَ يَا أَبَا الصَّلْتِ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ

He^{-asws} said: 'The One^{-azwj} Who Brought me^{-asws} from Al-Medina at this time, He^{-azwj} is the One^{-azwj} Who Made me^{-asws} enter the house while the door was locked!' I said to him^{-asws}, 'And who are you^{-asws}? ' He^{-asws} said to me: 'I am a Divine Authority of Allah^{-azwj} upon you, O Abu Al-Salt! I^{-asws} am Muhammad^{-asws} Bin Ali^{-asws}'.

ثُمَّ مَضَى نَحْوَ أَبِيهِ عَ فَدَخَلَ وَ أَمَرَنِي بِالدُّخُولِ مَعَهُ فَلَمَّا نَظَرَ إِلَيَّ الرِّضَا ع وَتَبَّ إِلَيَّ فَعَانَقَهُ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ ثُمَّ سَحَبَهُ سَحْبًا فِي فِرَاشِهِ

Then he^{-asws} went towards his^{-asws} father^{-asws}. He^{-asws} entered and instructed me with entering along with him^{-asws}. When Al-Reza^{-asws} looked at him^{-asws}, leapt to him^{-asws} and hugged him^{-asws}, and pressed him^{-asws} to his^{-asws} chest, and kissed what is between his^{-asws} eyes. Then he^{-asws} pulled him^{-asws} with a pull in his^{-asws} bed.

وَ أَكَبَّ عَلَيْهِ مُحَمَّدُ بْنُ عَلِيٍّ ع يُقَبِّلُهُ وَ يُسَاهِرُهُ بِشَيْءٍ لَمْ أَفْهَمْهُ وَ رَأَيْتُ فِي شَفَتَيْ الرِّضَا ع يُنَادِ أَشَدَّ بَيَاضاً مِنَ اللَّحْلِ وَ رَأَيْتُ أَبَا جَعْفَرٍ ع يَلْحَسُهُ بِلِسَانِهِ ثُمَّ أَدْخَلَ يَدَهُ بَيْنَ ثَوْبَيْهِ وَ صَدْرِهِ فَاسْتَخْرَجَ مِنْهُ شَيْئاً شَبِيهاً بِالْعَصْفُورِ فَأَبْتَلَعَهُ أَبُو جَعْفَرٍ وَ مَضَى الرِّضَا ع

And Muhammad^{-asws} Bin Ali^{-asws} devoted to him^{-asws}, kissing him^{-asws} and divulged a secret to him^{-asws} with something I did not understand, and I saw froth in the lips of Al-Reza^{-asws}, intensely whiter than the snow, and I saw Abu Ja'far^{-asws} licking it with his^{-asws} tongue. Then he^{-asws} inserted his^{-asws} hand between his^{-asws} clothes and his^{-asws} chest and extracted something from it resembling with the sparrow. Abu Ja'far swallowed it, and Al-Reza^{-asws} passed away.

فَقَالَ أَبُو جَعْفَرٍ ع يَا أَبَا الصَّلْتِ ثُمَّ اتَّيَنِي بِالْمُعْتَسَلِ وَ الْمَاءِ مِنَ الْخِزَانَةِ فَقُلْتُ مَا فِي الْخِزَانَةِ مُعْتَسَلٌ وَ لَا مَاءٌ فَقَالَ لِي إِنَّهُ إِلَى مَا أَمُرُكَ بِهِ فَدَخَلْتُ الْخِزَانَةَ فَإِذَا فِيهَا مُعْتَسَلٌ وَ مَاءٌ فَأَخْرَجْتُهُ وَ شَمَّرْتُ ثِيَابِي لِأَعْسِلَهُ مَعَهُ فَقَالَ لِي تَنَحَّ يَا أَبَا الصَّلْتِ فَإِنَّ لِي مَنْ يُعِينُنِي غَيْرَكَ

Abu Ja'far^{-asws} said: 'O Abu Al-Salt! Arise and bring me^{-asws} the washbasin from the cabinet and the water!' I said, 'There is no washbasin in the cabinet, nor is there any water!' He^{-asws} said to me: 'Do what I^{-asws} am instructing you with!' I entered the cabinet, and there was a washbasin in it and some water. I brought it out and rolled up my clothes in order to wash him^{-asws} along with him^{-asws}. He^{-asws} said to me: 'Keep aside, O Abu Al-Salt, for there is someone who shall assist me^{-asws}, other than you!'

فَسَأَلَهُ ثُمَّ قَالَ لِي ادْخُلِ الْخِزَانَةَ فَأَخْرِجْ لِي السِّفْطَ الَّذِي فِيهِ كَفْنُهُ وَ خُوطُهُ فَدَخَلْتُ فَإِذَا أَنَا بِسِقْطٍ لَمْ أَرَهُ فِي تِلْكَ الْخِزَانَةِ قَطُّ فَحَمَلْتُهُ إِلَيْهِ فَكَفَنْتُهُ وَ صَلَّى عَلَيْهِ

He^{-asws} washed him^{-asws}, then said to me^{-asws}: 'Enter the cabinet and bring out the basket to me^{-asws} in which is his^{-asws} shroud, and his^{-asws} embalmment'. I entered, and there I was with a basket which I had not seen being in that cabinet at all! I carried it to him^{-asws} and enshroud him^{-asws} and prayed Salat upon him^{-asws}.

ثُمَّ قَالَ لِي اتَّيَنِي بِالتَّابُوتِ فَقُلْتُ أَمْضِي إِلَى النَّجَّارِ حَتَّى يُصْلِحَ التَّابُوتَ قَالَ قُمْ فَإِنَّ فِي الْخِزَانَةِ تَابُوتاً فَدَخَلْتُ الْخِزَانَةَ فَوَجَدْتُ تَابُوتاً لَمْ أَرَهُ قَطُّ فَأَتَيْتُهُ بِهِ فَأَخَذَ الرِّضَا ع بَعْدَ مَا صَلَّى عَلَيْهِ فَوَضَعَهُ فِي التَّابُوتِ وَ صَفَّ قَدَمَيْهِ وَ صَلَّى رَكَعَتَيْنِ

Then he^{-asws} said to me: 'Come to me^{-asws} with the coffin!' I said, 'Shall I go to the carpenter until he makes the coffin?' He^{-asws} said: 'Arise, for it is in the cabinet!' I entered the cabinet and found a coffin I had not seen it (before) at all! I came to him^{-asws} with it. He^{-asws} took Al-Reza^{-asws} after having prayed Salat upon him^{-asws}. He^{-asws} placed him^{-asws} in the coffin and rowed his^{-asws} two feet and prayed two Cycles Salat.

لَمْ يَفْرُغْ مِنْهُمَا حَتَّى عَلَا التَّابُوتُ فَانْشَقَّ السَّقْفُ فَخَرَجَ مِنْهَا التَّابُوتُ وَ مَضَى فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ السَّاعَةَ يَجِيئُنَا الْمَأْمُونُ وَ يُطَالِبُنَا بِالرِّضَا عَ فَمَا نَصْنَعُ

He^{-asws} was not free from these until the coffin rose and the roof split asunder. The coffin came out from it and went. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Al-Mamoun would be coming to us just now and he will seek Al-Reza^{-asws}. So, what shall we do?'

فَقَالَ لِي اسْكُتْ فَإِنَّهُ سَيَعُودُ يَا أَبَا الصَّلْتِ مَا مِنْ نَبِيٍّ يَمُوتُ بِالْمَشْرِقِ وَ يَمُوتُ وَصِيَّهُ بِالْمَغْرِبِ إِلَّا جَمَعَ اللَّهُ تَعَالَى بَيْنَ أَرْوَاحِهِمَا وَ أَجْسَادِهِمَا

He^{-asws} said to me: 'Be silent, for he shall be returning. O Abu Al-Salt! There is none from a Prophet^{-as} who dies in the east and his^{-asws} successor^{-asws} dies in the west, except Allah^{-azwj} Gathers between the two soils and the two bodies'.

فَمَا أَتَمَّ الْحَدِيثَ حَتَّى انْشَقَّ السَّقْفُ وَ نَزَلَ التَّابُوتُ فَقَامَ عَ فَاسْتَخْرَجَ الرِّضَا عَ مِنَ التَّابُوتِ وَ وَضَعَهُ عَلَى فِرَاشِهِ كَأَنَّهُ لَمْ يُعَسَلْ وَ لَمْ يُكْفَنْ ثُمَّ قَالَ لِي يَا أَبَا الصَّلْتِ ثُمَّ فَاتَّحَ الْبَابَ لِلْمَأْمُونِ

The Hadeeth had not even completed until the roof split up and the coffin descended. He^{-asws} stood up and extracted Al-Reza^{-asws} from the coffin and placed him^{-asws} upon his^{-asws} bed as if he^{-asws} had not washed him^{-asws} and had not enshrouded him^{-asws}. Then he^{-asws} said to me: 'O Abu Al-Salt! Stand and open the door for Al-Mamoun!'

فَفَتَحْتُ الْبَابَ فَإِذَا الْمَأْمُونُ وَ الْعِلْمَانُ بِالْبَابِ فَدَخَلَ بَاكِئاً حَزِيناً قَدْ شَقَّ جَنِيْبَهُ وَ لَطَمَ رَأْسَهُ وَ هُوَ يَقُولُ يَا سَيِّدَاهُ فُجِعْتُ بِكَ يَا سَيِّدِي

I opened the door and there was Al-Mamoun and the slaves at the door. He entered crying, grieving. He had torn his clothes and he was slapping his face and was saying, 'O Master^{-asws}! I am devastated by you^{-asws}, O my Master^{-asws}!'

ثُمَّ دَخَلَ وَ جَلَسَ عِنْدَ رَأْسِهِ وَ قَالَ لِحُدُودِهِ فِي تَجْهِيزِهِ فَأَمَرَ بِحُفْرِ الْقَبْرِ فَخَفِرَتْ الْمُوضِعُ فَطَهَّرَ كُلُّ شَيْءٍ عَلَى مَا وَصَفَهُ الرِّضَا عَ فَقَالَ لَهُ بَعْضُ جُلَسَائِهِ أ لَسْتُ تَزْعُمُ أَنَّهُ إِمَامٌ قَالَ بَلَى قَالَ لَا يَكُونُ إِلَّا مُقَدِّمُ النَّاسِ فَأَمَرَ أَنْ يُخْفَرَ لَهُ فِي الْقَبْلَةِ

Then he entered and sat by his^{-asws} head and said, 'Take to preparing him^{-asws}!' He ordered with digging the grave. The place was dug, and there appeared all thing what Al-Reza^{-asws} had described. One of his gatherers said to him, 'Haven't you claimed that he^{-asws} is an Imam^{-asws}? He said, 'Yes'. He said, 'He^{-asws} cannot happen to be except at the forefront of the people, so order to dig for him^{-asws} in the Qiblah'.

فَقُلْتُ أَمَرَنِي أَنْ أَخْفِرَ لَهُ سَبْعَ مَرَاقِي وَ أَنْ أَشُقَّ لَهُ ضَرْبَهُ فَقَالَ انْتَهَوْا إِلَى مَا يَأْمُرُ بِهِ أَبُو الصَّلْتِ سِوَى الضَّرْبِ وَ لَكِنْ يُخْفَرُ لَهُ وَ يُلْحَدُ

I said, 'He^{-asws} had instructed me to dig for him, seven lengths, and I should split his^{-asws} shrine for him^{-asws}'. He (Al-Mamoun) said, 'End to what Abu Al Salt is instructing with besides the shrine but dig for him^{-asws} and entomb!'

فَلَمَّا رَأَى مَا ظَهَرَ مِنَ النَّدَاوَةِ وَ الْحَيَاتِ وَ غَيْرِ ذَلِكَ قَالَ الْمَأْمُونُ لَمْ يَزَلِ الرِّضَا عَ يُرِينَا عَجَائِبَهُ فِي حَيَاتِهِ حَتَّى أَرَانَاهَا بَعْدَ وَفَاتِهِ أَيْضاً

When he saw what had appeared from the dampness and the fishes and other than that, Al-Mamoun said, 'Al-Reza^{-asws} has not ceased to show us his^{-asws} wonders during his^{-asws} lifetime, until he^{-asws} is showing us after his^{-asws} expiry as well!'

فَقَالَ لَهُ وَزِيرٌ كَانَ مَعَهُ أَتَدْرِي مَا أَخْبَرَكَ بِهِ الرِّضَا ع قَالَ لَا قَالَ إِنَّهُ أَخْبَرَكَ أَنَّ مُلْكَكُمْ يَا بَنِي الْعَبَّاسِ مَعَ كَثْرَتِكُمْ وَ طُولِ مُدَّتِكُمْ مِثْلُ هَذِهِ الْحَيَاتَانِ حَتَّى إِذَا فَنِيَتْ أَجَالُكُمْ وَ انْقَطَعَتْ أَمَّاؤُكُمْ وَ ذَهَبَتْ دَوْلَتُكُمْ سَلَطَ اللَّهُ تَعَالَى عَلَيْكُمْ رَجُلًا مِنَّا فَأَفْنَاكُمْ عَنْ آخِرِكُمْ

A minister who was with him said to him, 'Do you know what Al-Reza^{-asws} has informed you with (these signs)?' He said, 'No'. He said, 'He^{-asws} has informed you that your kingdoms, O Abbasids, along with your large numbers and lengthy periods, are like these fishes, until when your terms are depleted and your effects are terminated, and your governments are gone, Allah^{-azwj} the Exalted will Cause a man from us to overcome upon you all. He^{-asws} shall annihilate you all to your last one!'

قَالَ لَهُ صَدَقْتَ ثُمَّ قَالَ لِي يَا أَبَا الصَّلْتِ عَلَيَّ الْكَلَامَ الَّذِي تَكَلَّمْتَ بِهِ فَلْتُ وَ اللَّهُ لَقَدْ نَسِيتُ الْكَلَامَ مِنْ سَاعَتِي وَ قَدْ كُنْتُ صَدَقْتُ فَأَمَرَ بِحَبْسِي وَ دَفَنَ الرِّضَا ع فَحَبِسْتُ سَنَةً فَضَاقَ عَلَيَّ الْحَبْسُ وَ سَهَرْتُ اللَّيْلَةَ وَ دَعَوْتُ اللَّهَ تَعَالَى بِدُعَاءٍ ذَكَرْتُ فِيهِ مُحَمَّدًا وَ آلَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ سَأَلْتُ اللَّهَ تَعَالَى بِحَقِّهِمْ أَنْ يُفَرِّجَ عَنِّي

He said to him, 'You speak the truth!' Then he said to me, 'O Abu Al-Salt! Teach me the speech which you spoke with'. I said, 'By Allah^{-azwj}! I had forgotten the speech from my very time!' And I was speaking the truth. He ordered with imprisoning me, and he buried Al-Reza^{-asws}. I was imprisoned for a year, and the prison was constricted upon me, and I stayed awake at night and supplicated to Allah^{-azwj} the Exalted with a supplication, mentioning in it Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and I asked Allah^{-azwj} the Exalted, by their^{-asws} right, that He^{-azwj} relieves me.

فَلَمْ أَسْتَيْمِ الدُّعَاءَ حَتَّى دَخَلَ عَلَيَّ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع فَقَالَ يَا أَبَا الصَّلْتِ صَاقَ صَدْرُكَ فَقُلْتُ إِي وَ اللَّهُ قَالَ ثُمَّ فَأَخْرَجَنِي ثُمَّ صَرَبَ يَدَهُ إِلَى الْفُيُودِ الَّتِي كَانَتْ فَمَكَّهَا وَ أَخَذَ بِيَدِي وَ أَخْرَجَنِي مِنَ الدَّارِ وَ الْحَرَسَةُ وَ الْعُلَمَاءُ يَرَوْنِي فَلَمْ يَسْتَطِيعُوا أَنْ يُكَلِّمُونِي وَ خَرَجْتُ مِنْ بَابِ الدَّارِ

The supplication had not even completed until Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} entered to see me. He^{-asws} said: 'O Abu Al-Salt! Your chest is constricted?' I said, 'Yes, by Allah^{-azwj}!' He^{-asws} said: 'Stand and go out!' Then he^{-asws} struck his^{-asws} hand to the fetters which were there, and they were loosened, and he^{-asws} grabbed my hand and brought me out from the house while the guards and the slaves were seeing me, but they were not able upon speaking to me, and I came out from the door of the house.

ثُمَّ قَالَ لِي امْضِ فِي وَدَائِعِ اللَّهِ فَإِنَّكَ لَنْ تَصِلَ إِلَيْهِ وَ لَا يَصِلَ إِلَيْكَ أَبَدًا

Then he^{-asws} said to me: 'Go in the Entrustment of Allah^{-azwj} for you will never arrive to him nor with he arrive to you, ever!'

فَقَالَ أَبُو الصَّلْتِ فَلَمْ أَلْتَقِ مَعَ الْمَأْمُونِ إِلَى هَذَا الْوَقْتِ.

Abu Al-Salt said, 'I have not met with Al-Mamoun up to this time'.⁴³⁶

⁴³⁶ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 10

11- ن، عيون أخبار الرضا عليه السلام البيهقي عن أبي ذكوان قال سمعت إبراهيم بن العباس قال: كانت البيعة للرضا ع خمس خلون من شهر رمضان سنة إحدى و مائتين و روجه ابنته أم حبيب في أول سنة الثنتين و مائتين و توفي سنة ثلاث و مائتين بطوس و المأمون متوجه إلى العراق في رجب

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Abu Zakwan who said, 'I heard Ibrahim Bin Al Abbas who said,

'The allegiance for Al-Reza^{-asws} took place on the fifth (day) vacant from the month of Ramazan in the year two hundred and one, and he got him^{-asws} married to his daughter Umm Habeeb during the beginning of the year two hundred and two, and he^{-asws} expired in the year two hundred and three (2003) at Toos, and Al-Mamoun had diverted him^{-asws} to Al-Iraq in Rajab.

و روى لي غيره أن الرضا ع توفي و له تسع و أربعون سنة و ستة أشهر و الصحيح أنه توفي في شهر رمضان لتسع بقين منه يوم الجمعة سنة ثلاث و مائتين من هجرة النبي ص.

And it is reported to me other than it, that Al-Reza^{-asws} expired and there were forty-nine years and six months for him^{-asws}. And the correct is that he^{-asws} expired during the month of Ramazan, on the ninth (day) remaining from it, on the day of Friday in the year two hundred and three from the Hijrah of the Prophet^{-saww}.⁴³⁷

12- ن، عيون أخبار الرضا عليه السلام الطالقاني عن الحسن بن علي بن زكريا عن محمد بن خليلان قال حدثني أبي عن أبيه عن جدّه عن عتاب بن أسيد قال سمعت جماعة من أهل المدينة يقولون ولد الرضا علي بن موسى ع بالمدينة يوم الخميس لإحدى عشرة ليلة خلت من ربيع الأول سنة ثلاث و خمسين و مائة عن الهجرة بعد وفاة أبي عبد الله خمس سنين و توفي بطوس في قرية يقال لها سناباد من رستاق ثوقان و دفن في دار حميد بن قحطبة الطائي في القبة التي فيها هارون الرشيد إلى جانبه مما يلي القبلة و ذلك في شهر رمضان لتسع بقين منه سنة ثلاث و مائتين

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Talaqany, from Al-Hassan Bin Ali Bin Zakariya, from Muhammad Bin Khaleelan who said, 'It is narrated to me by my father, from his father, from his grandfather, from Attan Bin Aseyd who said, 'I heard a group from the people of Al-Medina saying,

'Al-Reza Ali^{-asws} Bin Musa^{-asws} was born at Al-Medina on the day of Thursday of the eleventh night vacant from Rabbi Al-Awwal in the year one hundred and fifty-three from the Hijrah, five years after the expiry of Abu Abdullah^{-asws}, and he^{-asws} expired at Toos in a town called Sanabad from Rustaq Nowqan, and he^{-asws} was buried in a house of Humejd Bin Qahtaba Al-Taie in the dome in which was the grave of Haroun Al-Rasheed, to its side from what follows the Qiblah. And that was during the month of Ramazan of nine (days) remaining from it, in the year two hundred and three.

و قد تم عمره تسعاً و أربعين سنة و ستة أشهر منها مع أبيه موسى بن جعفر ع تسعاً و عشرين سنة و شهرين و بعد أبيه أيام إمامته عشرين سنة و أربعة أشهر و قام ع بالأمر و له تسع و عشرون سنة و شهران.

And his complete age was forty-nine years and six months. From these, with his^{-asws} father Musa^{-asws} Bin Ja'far^{-asws}, were twenty-nine years and two months, and after his^{-asws} father^{-asws},

⁴³⁷ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 11

the days of his^{-asws} Imamate were twenty-years and four months. And he^{-asws} stood with the command, and for him were twenty-nine years and two months”.⁴³⁸

13- ن، عيون أخبار الرضا عليه السلام ذكر أبو علي الحسين بن أحمد السلمي في كتابه الذي صنّفه في أخبار خراسان أنّ المأمون لما ندم من ولاية عهد الرضا بإشارة الفضل بن سهل خرج من مرو منصرفاً إلى العراق -

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' —

'Abu Ali Al-Husayn Bin Ahma Al-Sallamy mentioned in his book which he is the author of, regarding the news of Khurasan, 'When Al-Mamoun regretted from making Al-Reza^{-asws} the heir apparent due to the consultation of Al-Fazl Bin Shal, he went out from Merv going to Al-Iraq.

وَ اخْتَالَ عَلَى الْفَضْلِ بْنِ سَهْلٍ حَتَّى قَتَلَهُ غَالِبٌ خَالَ الْمَأْمُونِ فِي حَمَّامٍ سَرَحَسَ بِمُعَافَصَةٍ فِي شَعْبَانَ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ وَ اخْتَالَ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا عَ حَتَّى سَمَّ فِي عِلَّةٍ كَانَتْ أَصَابَتْهُ

And there was an assassination upon Al-Fazl Bin Sahl until Ghalib, a maternal uncle of Al-Mamoun killed him in the bathhouse of Sarakhas with difficulty, during Shaban in the year two hundred and three, and there was an assassination upon Al-Reza^{-asws} until he^{-asws} was poisoned during an illness which had afflicted him^{-asws}.

فَمَاتَ وَ أَمَرَ بِدَفْنِهِ بِسَنَابَادَ مِنْ طُوسَ بِجَنْبِ قَبْرِ الرَّشِيدِ وَ ذَلِكَ فِي صَفَرٍ سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ وَ كَانَ ابْنُ اثْنَتَيْنِ وَ خَمْسِينَ سَنَةً وَ قِيلَ ابْنُ خَمْسٍ وَ خَمْسِينَ سَنَةً هَذَا مَا حَكَاهُ أَبُو عَلِيٍّ الْحُسَيْنِيُّ بْنُ أَحْمَدَ السَّلَامِيُّ فِي كِتَابِهِ

He^{-asws} passed away, and he (Al-Mamoun) ordered with his^{-asws} burial at Sanabad from Toos, by a side of the grave of Al-Rasheed. And that was during Safar in the year two hundred and three, and he^{-asws} fifty-two years old. And it is said, fifty-five years old. This is what is narrated by Abu Ali Al-Husayn Bin Ahmad Al-Salamy in his book.

وَ الصَّحِيحُ عِنْدِي أَنَّ الْمَأْمُونِ إِذَا وَلَّاهُ الْعَهْدَ وَ بَايَعَ لَهُ لِلنَّدْرِ الَّذِي قَدْ تَقَدَّمَ ذِكْرُهُ وَ أَنَّ الْفَضْلَ بْنَ سَهْلٍ لَمْ يَزَلْ مُعَادِيّاً وَ مُبْغِضاً لَهُ وَ كَارِهاً لِأَمْرِهِ لِأَنَّهُ كَانَ مِنْ صَنَائِعِ آلِ بَرْمَكٍ

And the correct in my view is that Al-Mamoun had rather made him^{-asws} the heir apparent and pledged for him^{-asws} due to the vow which its mention has preceded, and that Al-Fazl Bin Shal did not cease to be inimical and hateful towards him^{-asws} and disliking to his^{-asws} matter, he was from the people of Barmak.

وَ مَبْلُغُ سِنِينَ الرِّضَا عَ سَبْعٌ وَ أَرْبَعُونَ سَنَةً وَ سِتَّةَ أَشْهُرٍ وَ كَانَتْ وَقَاتُهُ فِي سَنَةِ ثَلَاثٍ وَ مِائَتَيْنِ كَمَا قَدْ أَسْنَدْتُهُ فِي هَذَا الْبَابِ.

And the extent of the years of Al-Reza^{-asws} was forty-nine years and six months, and his^{-asws} expiry was in the year two hundred and three, just as I have attributed it in this chapter”.⁴³⁹

⁴³⁸ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 12

⁴³⁹ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 13

14- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن عبيد الله بن عبد الله و محمد بن موسى بن نصر الرازي عن أبيه و الحسين بن عمر الأخابري عن علي بن الحسين كاتب بقاء الكبير في آخرين أن الرضا ع حم فغرم على الفصد فركب المأمون و قد كان قال لعلام له فث هذا بيدك لشيء أخرجه من برنية ففته في صينية ثم قال كن معي و لا تغسل يدك و ركب إلى الرضا ع و جلس حتى فصد بين يديه

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – Al Bayhaqi, from Al Sowly, from Ubeydullah Bin Abdullah, and Muhammad Bin Musa Bin Nasr Al Razy, from his father and Al-Husayn Bin Umar Al Akhbari, from Ali Bin Al-Husayn scribe of Baqa'a Al Kabeer among the latter ones,

'Al-Reza^{-asws} had fever, so he^{-asws} determined upon the cupping. Al-Mamoun rode, and he had said to a slave of his, 'Crumble this piece of bread by your hand, for something I shall extract from a bowl'. He crumbled it in a place. He said, 'Be with me and do not wash your hands'. And he rode to Al-Reza^{-asws} and was seated until he^{-asws} had cupping done in front of him.

و قال عبيد الله بن أحر فصدته و قال المأمون لذلك العلامة هات من ذلك الرمان و كان الرمان في شجرة في بستان في دار الرضا ع ففطفت منه ثم قال اجلس ففته ففت منه في جام فأمر بغسله ثم قال للرضا ع مص منه شيئاً

And Ubeydullah said, 'But he^{-asws} delayed his^{-asws} cupping, and Al-Mamoun said to that slave, 'Give from that pomegranate!' And the pomegranate was in a tree in an orchard in the house of Al-Reza^{-asws}. He plucked from it, then said, 'Sit down and crumble it!' (Peel it). He crumbled from it in a goblet. He ordered with washing it, then said to Al-Reza^{-asws}, 'Sip something from it!'

فقال حتى يخرج أمير المؤمنين فقال لا و الله إلا يحضرني و لو لا خوفا أن يربط معدتي لمصصته معك فمص منه ملاءق و خرج المأمون

He^{-asws} said: 'Until after commander of the faithful goes out'. He said, 'No, by Allah^{-azwj}! Only in my presence, and had I not feared it hydrating my stomach, I would have sipped it with you^{-asws}!' He^{-asws} sipped from it, tasting, and Al-Mamoun went out.

فما صلبت العصر حتى قام الرضا ع خمسين مجلساً فوجه إليه المأمون قد علمت أن هذه إفاقة و فتار للفضل الذي في بدنك و زاد الأمر في الليل فأصبح ع ميتاً

I had not prayed Al-Asr Salat, until Al-Reza^{-asws} stood up fifty sittings. Al-Mamoun came to him^{-asws}, 'I have known that this is wakefulness and the warmth of the cupping which is in your^{-asws} body'. And the matter increased during the night. In the morning, he^{-asws} was deceased.

فكان آخر ما تكلم به قل لو كنتم في بيوتكم لبرز الذين كتب عليهم القتل إلى مضاجعهم و كان أمر الله قدراً مقدوراً

The last of what he^{-asws} had spoken with was: **Say: 'Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, [3:154] and the Command of Allah Will always be Done [33:37].'**

و بكر المأمون من الغد فأمر بغسله و تكفينه و مشى خلف جنازته خافياً خائراً يقول يا أخي لقد ثلم الإسلام بموتك و غلب القدر تقديري فيك و شق لحد الرشيد فدفته معه و قال أرجو أن ينفعه الله تبارك و تعالى بقره.

And Al-Mamoun came early morning and ordered with washing him^{-asws} and enshrouding him^{-asws}, and he walked behind his^{-asws} funeral, bare-footed, aggrieved, saying, 'O my brother^{-asws}!

Al-Islam has been broken by your^{-asws} death, and the Pre-determination has overcome my pre-determination regarding you^{-asws}! And the grave of Al-Rasheed was opened, and he buried him^{-asws} with him. And he said, 'I hope that Allah^{-azwj} Blessed and Exalted would Cause you to benefit by his^{-asws} nearness!'⁴⁴⁰

15- ير، بصائر الدرجات أحمد بن محمد بن الرضا ع قال لمُساوِر يا مُساوِر هذه القنأة فيها حيتان قال نعم جعلت فداك قال أما إني رأيت رسول الله ص البارحة وهو يقول يا علي ما عندنا خير لك.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Washa,

'From Al-Reza^{-asws} having said to Musafir: 'O Musafir! There are fishes in this canal?' He said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'I^{-asws} saw Rasool-Allah^{-saww} last night (in a dream) and he^{-saww} said: 'O Ali^{-asws}! What is with us^{-asws}, is better for you^{-asws}!'⁴⁴¹

16- غط، الغيبة للشيخ الطوسي محمد بن عبد الله بن الحسن الأفطس قال: كُنْتُ عِنْدَ الْمَأْمُونِ يَوْمًا وَنَحْنُ عَلَى شَرَابٍ حَتَّى إِذَا أَخَذَ مِنْهُ الشَّرَابُ مَأْخُذَهُ صَرَفَ نَدْمَاءَهُ وَاحْتَبَسَنِي ثُمَّ أَخْرَجَ جَوَارِيَهُ وَصَرَبْنَ وَتَعَنَّنَ فَقَالَ لِبَعْضِهِنَّ بِاللَّهِ لَمَّا رَأَيْتِ مَنْ يَطُوسَ قَاطِنًا

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Muhammad Bin Abdullah Bin Al-Hassan Al Aftas who said,

'I was in the presence of Al-Mamoun one day, and we were upon drinking until when the drink had seized from him a seizing, he said to his friends to leave and withheld me. Then his slave girls came out and they were striking (the music) and singing. He said to one of them, 'By Allah^{-azwj}! Why don't you eulogise the one at Toos as an inhabitant?'

فَأَنْشَأَتْ تَقُولُ

سُقِيَا لَطُوسَ وَمَنْ أَضْحَى بِهَا قَطِنًا
أَعْنِي أَبَا حَسَنِ الْمَأْمُونِ إِنَّ لَهُ
مِنْ عِزَّةِ الْمُصْطَفَى أَنْبَى لَنَا حَزَنًا
حَقًّا عَلَى كُلِّ مَنْ أَضْحَى بِهَا شَجَنًا

I recited saying, 'The quencher of Toos and the one who illuminated inhabiting it, being from the family of Al-Mustafa^{-saww}, the grief is remaining for us. I mean Abu Hassan^{-asws}. It is hoped that there is a right for him over every one the grief has appeared with it'.

قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَجَعَلَ يَبْكِي حَتَّى أَبْكَايَ ثُمَّ قَالَ وَبِكَ يَا مُحَمَّدُ أَلُومُنِي أَهْلَ بَيْتِي وَ أَهْلَ بَيْتِكَ أَنْ أَنْصِبَ أَبَا الْحَسَنِ عَلَمًا وَ اللَّهُ أَنْ لَوْ بَقِيَ لَخَرَجْتُ مِنْ هَذَا الْأَمْرِ وَ لَأَجْلَسْتُهُ مَجْلِسِي غَيْرَ أَنَّهُ غَوَجَلْ فَلَعَنَ اللَّهُ عَبْدَ اللَّهِ وَ حَمَزَةَ ابْنِي الْحَسَنِ فَإِذَا قَتَلَاهُ

Muhammad Bin Abdullah said, 'He went on crying until he made me cry. Then he said, 'Woe be to you, O Muhammad! Are my family members and your family members blaming me that I had installed Abu Al-Hassan^{-asws} as a flag, if he^{-asws} had remained, I would have come out from this command and would have seated him^{-asws} in my seat, apart from that it was urgent. May Allah^{-azwj} Curse Ubeydullah and Hamza, two sons of Al-Hassan, for these two had killing him^{-asws}!'

⁴⁴⁰ Bihar Al Awaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 14

⁴⁴¹ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 15

ثُمَّ قَالَ لِي يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَاللَّهِ لَأُخَذَتْنِكَ بِحَدِيثٍ عَجِيبٍ فَأَكْتُمُهُ قُلْتُ مَا ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Then he said to me, 'O Muhammad Bin Abdullah! By Allah^{-azwj}! I shall narrate to you with a strange Hadeeth, so conceal it!' I said, 'What is that O commander of the faithful?'

قَالَ لَمَّا حَمَلَتْ زَاهِرِيَّةُ بِنْدَرِ أَتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ بَلَّغْنِي أَنَّ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ عَلِيٌّ بْنُ الْحُسَيْنِ وَ الْحُسَيْنُ كَانُوا يُزَيِّجُونَ الطَّيْرَ وَ لَا يُحْطِئُونَ وَ أَنْتَ وَصِيُّ الْقَوْمِ وَ عِنْدَكَ عِلْمٌ مَا كَانَ عَنْدهُمْ

He said, 'When Zahiriya (my slave girl) became pregnant at Badr, I went to him^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It has reached me that Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Al-Husayn^{-asws} were restraining the birds, and they^{-asws} were not mistaken (sinning), and you^{-asws} are a successor^{-asws} of the group, and there is knowledge with you^{-asws} what was with them^{-asws}.

وَ زَاهِرِيَّةُ حَظِيَّتِي وَ مَنْ لَا أَقْدِمُ عَلَيْهَا أَحَدًا مِنْ جَوَارِيٍّ وَ قَدْ حَمَلَتْ غَيْرَ مَرَّةٍ كُلِّ ذَلِكَ تَسْقُطُ فَهَلْ عِنْدَكَ فِي ذَلِكَ شَيْءٌ نَنْتَفِعُ بِهِ

And Zahiriya is my share, and (she is) someone I do not prefer anyone of my slave girls over her, and she has become pregnant more than ones. During all that she has miscarried. Is there anything with you^{-asws} regarding that we can benefit with?'

فَقَالَ لَا تَخْشَ مِنْ سَقُوطِهَا فَتَسْتَسَلِمَ وَ تَلِدُ غُلَامًا صَحِيحًا مُسْلِمًا أَشَبَّهُ النَّاسِ بِأُمِّهِ قَدْ رَاَهُ اللَّهُ فِي خَلْقِهِ مَرِيدَتَيْنِ فِي يَدِهِ الْيُمْنَى خَنْصِرٌ وَ فِي رِجْلِهِ الْيُمْنَى خَنْصِرٌ

He^{-asws} said: 'Do not fear from her miscarriage. She will be safe and give birth to a healthy boy, Muslim, most resembling of the people with his mother. Allah^{-azwj} has Increased in his creation by two additions, a little finger in his right hand and a little finger in his left leg'.

فَقُلْتُ فِي نَفْسِي هَذِهِ وَ اللَّهُ فُرْصَةٌ إِنْ لَمْ يَكُنِ الْأَمْرُ عَلَى مَا ذَكَرَ خَلَعْتُهُ فَلَمْ أَزَلْ أَتَوَقَّعُ أَمْرَهَا حَتَّى أَذْكُرَهَا الْمَحَاضُ فَقُلْتُ لِلْقَيْمَةِ إِذَا وَضَعَتْ فَجِئَنِي [فَجِئَنِي] بَوْلَدِهَا ذَكَرًا كَانَ أَمْ أُنْثَى

I said within myself, 'By Allah^{-azwj}, this is an opportunity! If the matter does not happen upon what he^{-asws} has mentioned, I shall vacate him^{-asws} (from being the heir apparent)'. I did not cease to anticipate her matter until she came across birth pangs. I said to the custodian woman, 'When she give birth, then come to me with her child, whether it is a male or a female'.

فَمَا شَعَرْتُ إِلَّا بِالْقَيْمَةِ وَ قَدْ أَتَانِي بِالْغُلَامِ كَمَا وَصَفَهُ زَائِدُ الْيَدِ وَ الرَّجُلِ كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ فَأَرَدْتُ أَنْ أَخْرُجَ مِنَ الْأَمْرِ يَوْمَئِذٍ وَ أَسْلِمَ مَا فِي يَدَيَّ إِلَيْهِ فَلَمْ تُطَاوِعْنِي نَفْسِي لَكِنْ رَفَعْتُ إِلَيْهِ الْحَاتِمَ فَقُلْتُ دَبِّرِ الْأَمْرَ فَلَيْسَ عَلَيْكَ مِنِّي خِلَافٌ وَ أَنْتَ الْمُقَدَّمُ وَ بِاللَّهِ أَنْ لَوْ فَعَلَ لَفَعَلْتُ.

I was not made aware except by the midwife, and she came to be with the boy just as he^{-asws} had described him being of additions in the hand and the leg, as if he was a shining star. I wanted to exit from the command on that day and submit whatever was in my hands, to him^{-asws}, but my soul did not obey me. But I raised the seat to him^{-asws} and said, 'Manage the

command, and there will not be any opposition to you^{-asws} from me, and you^{-asws} are at the forefront'. And by Allah^{-azwj}! If he^{-asws} had done so (accepted), and I would have done so".⁴⁴²

17- **يج، الخراج و الجرائع** روي عن الحسن بن عباد وكان كاتب الرضا ع قال: دخلت عليه ع وقد عزم المأمون بالمسير إلى بغداد فقال يا ابن عباد ما ندخل العراق ولا نراه فبكيت و قلت فليستني أن آتي أهلي و ولدي قال ع أما أنت فستدخلها و إنما عنيت نفسي

(The book) 'Al Kharaj Wa Al Jaraih' –

It is reported from Al-Hassan Bin Abbad, and he was a scribe of Al-Reza^{-asws}, he said, 'I entered to see him^{-asws}, and Al-Mamoun had determined the journey to Baghdad. He^{-asws} said: 'O Ibn Abbad! We^{-asws} shall neither go to Iraq nor shall we^{-asws} see it!' I cried and said, 'You^{-asws} have despaired me from going to my family and my children'. He^{-asws} said: 'As for you, so you will be entering it, but rather I^{-asws} had meant myself^{-asws}!'

فأعقل و ثوبتي بقرية من قرى طوس و قد كان تقدم في وصييه أن يخفر قبره بما يلي الحائط بينه و بين قبر هارون ثلاث أذرع و قد كانوا حفروا ذلك الموضع لهارون فكسرت المعاول و المساجي فتركوه و حفروا حيث أمكن الحفر

He^{-asws} became ill and expired in a town from the towns of Toos, and it had preceded in his^{-asws} bequest that his^{-asws} grave should be dug from what follows the wall between him^{-asws} and the grave of Haroun by three cubits, and they had (previously) dug that place for Haroun. But the shovels and the pickaxes had broken, so they had left it and they had dug where it had been possible to dig.

فقال اخفروا ذلك المكان فإنه سيلين عليكم و تجدون صورة سمكة من نحاس و عليها كتابة بالعبرانية فإذا حفرتهم لحدي فعمموه و رذوها بما يلي رجلي

He^{-asws} said: 'Dig that place, for it would be softened upon you and you will be finding an image of a fish of brass (plate), and upon it would be writing in Hebrew. When you have dug my^{-asws} tomb, then deepen it and return it from what follows my^{-asws} legs'.

فحفرتنا ذلك المكان و كان المخافر تقع في الرمل اللين و وجدنا السمكة مكتوباً عليها بالعبرانية هذه روضة علي بن موسى و تلك حفرة هارون الجبار فرددناها و دفناها في لحدي عند موضع قاله.

We dug that place, and the diggers fell into soft sand, and we found the fish. There was written upon it in Hebrew: 'This is a shrine of Ali^{-asws} Bin Musa^{-asws}, and that is a pit of Haroun the tyrant'. We returned it and buried it in his^{-asws} tomb in the place which he^{-asws} had said it".⁴⁴³

18- **شا، الإرشاد** كان الرضا علي بن موسى ع يكثر وعظ المأمون إذا خلا به و يخوفه بالله و يفتح له ما يركبه من خلافه و كان المأمون يظهر قبول ذلك منه و يبطن كراهيته و استيقاله

(The book) 'Al Irshad' –

'Al-Reza Ali^{-asws} Bin Musa^{-asws} would frequently preach to Al-Mamoun whenever he^{-asws} was alone with him, and frighten him with Allah^{-azwj}, and deem it ugly to him what he was indulging

⁴⁴² Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 16

⁴⁴³ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 17

in from opposing Him^{-azwj}, and Al-Mamoun would manifest the acceptance of that from him^{-asws}, and he would conceal his abhorrence and his isolation with him^{-asws}.

وَدَخَلَ الرِّضَا عَ يَوْمًا عَلَيْهِ فَرَأَهُ يَتَوَضَّأُ لِلصَّلَاةِ وَ الْعَلَامُ يَصُبُّ الْمَاءَ عَلَى يَدَيْهِ فَقَالَ لَا تُشْرِكْ يَا أَمِيرَ الْمُؤْمِنِينَ بِعِبَادَةِ رَبِّكَ أَحَدًا فَصَرَفَ الْمَأْمُونُ الْعَلَامَ وَ تَوَلَّى تَمَامَ وُضُوئِهِ وَ نَفْسِهِ وَ زَادَ ذَلِكَ فِي غَيْظِهِ وَ وَجْدِهِ

And Al-Reza^{-asws} entered to see him one day, and he^{-asws} saw him performing wud'u for the Salat, and the slave was pouring the water upon his hands. He^{-asws} said: 'Do not participate anyone, O commander of the faithful, with the worship of your Lord^{-azwj}!' Al-Mamoun sent away the slave and took charge of completing his wud'u by himself. And that increased his rage and his feelings.

وَ كَانَ عَ يَزِيرِي عَلَى الْفَضْلِ وَ الْحَسَنِ ابْنَيْ سَهْلٍ عِنْدَ الْمَأْمُونِ إِذَا ذَكَرَهُمَا وَ يَصِفُ لَهُ مَسَاوِيَهُمَا وَ يَنْهَاهُ عَنِ الْإِسْغَاءِ إِلَى قَوْلِهِمَا وَ عَرَفَا ذَلِكَ مِنْهُ فَجَعَلَا يُحِطِّقَانِ عَلَيْهِ عِنْدَ الْمَأْمُونِ وَ يَذْكُرَانِ لَهُ عِنْدَهُ مَا يُبْعِدُهُ مِنْهُ وَ يُخَوِّفَانِهِ مِنْ حَمْلِ النَّاسِ عَلَيْهِ

And he^{-asws} was visiting Al-Fazl and Al-Hassan, two sons of Sahl. When they were mentioned in the presence of Al-Mamoun and their matter was described to him, and he forbid from the listening to their words, and they realised that from him, they went on fault him^{-asws} in the presence of Al-Mamoun, and they would mention him^{-asws} in his presence what would distance him from him^{-asws}, and they were frightening him from carrying the people to him^{-asws}.

فَلَمْ يَزَالَا كَذَلِكَ حَتَّى قَلَبَا رَأْيَهُ فِيهِ وَ عَمِلَ عَلَى قَتْلِهِ عَ فَاتَّفَقَ أَنَّهُ أَكَلَ هُوَ وَ الْمَأْمُونُ يَوْمًا طَعَامًا فَاعْتَلَّ مِنْهُ الرِّضَا عَ وَ أَظْهَرَ الْمَأْمُونُ تَمَارُضًا

They did not cease like that until they overturned his opinion regarding him^{-asws} and worked upon killing him^{-asws}. By co-incidence he^{-asws} and Al-Mamoun were eating food one day. Al-Reza^{-asws} suspended from it and Al-Mamoun pretended to be sick.

فَذَكَرَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ هَمَزَةَ عَنْ مَنْصُورِ بْنِ بِشْرِ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ بِشْرِ قَالَ أَمَرَنِي الْمَأْمُونُ أَنْ أَطْوَلَ أَظْفَارِي عَلَى الْعَادَةِ وَ لَا أَظْهَرَ ذَلِكَ لِأَحَدٍ فَفَعَلْتُ ثُمَّ اسْتَدْعَانِي فَأَخْرَجَ إِلَيَّ شَيْئًا يُشَبِّهُ التَّمْرَ الْهِنْدِيَّ فَقَالَ لِي اعْجِزْ هَذَا يَبْدِيكَ جَمِيعًا فَفَعَلْتُ

Muhammad Bin Ali Bin Ham mentioned from Mansour Bin Bishr, from his brother Abdullah Bin Bishr who said, 'Al-Mamoun ordered me, 'Keep my nails long upon the habit and do not reveal that to anyone!' I did so. Then he summoned me and brought something out to me resembling the Indian dates. He said to me, 'Knead these with your own hands together!' I did so.

ثُمَّ قَامَ وَ تَرَكْنِي وَ دَخَلَ عَلَى الرِّضَا عَ وَ قَالَ لَهُ مَا خَبَرُكَ قَالَ أَرْجُو أَنْ أَكُونَ صَالِحًا قَالَ لَهُ أَنَا الْيَوْمَ بِحَمْدِ اللَّهِ أَيْضًا صَالِحٌ فَهَلْ جَاءَكَ أَحَدٌ مِنَ الْمُتَرَوِّقِينَ فِي هَذَا الْيَوْمِ قَالَ لَا

Then he stood up and left me, and he entered to see Al-Reza^{-asws} and said to him^{-asws}, 'What is your^{-asws} news?' He^{-asws} said: 'I^{-asws} hope I^{-asws} become healthy'. He said to him^{-asws}, 'I, by the Praise of Allah^{-azwj} as well, I am healthy today. Has anyone from the friends come to you in this day?' He^{-asws} said: 'No'.

فَغَضِبَ الْمَأْمُونُ وَ صَاحَ عَلَى غُلَامَيْهِ ثُمَّ قَالَ فَخُذْ مَاءَ الرُّمَانِ السَّاعَةَ فَإِنَّهُ مِمَّا لَا يُسْتَعْنَى عَنْهُ ثُمَّ دَعَانِي فَقَالَ اثْنَا بِرَمَانٍ فَأَتَيْتُهُ بِهِ فَقَالَ لِي اعْصِرْ بِيَدَيْكَ فَقَعَلْتُ وَ سَقَاهُ الْمَأْمُونُ الرِّضَا عَ يَدِهِ وَ كَانَ ذَلِكَ سَبَبَ وَفَاتِهِ فَلَمْ يَلْبَثْ إِلَّا يَوْمَيْنِ حَتَّى مَاتَ ع.

Al-Mamoun was angered and shouted at his^{-asws} slaves, then said: 'Take the water of pomegranate now, for it is from what he^{-asws} is not needless from!' Then he summoned me and said, 'Give us a pomegranate!' I came to him with it. He said to me, 'Squeeze with your hands!' I did so. And Al-Mamoun quenched him^{-asws} with his own hands, and that was the cause of his^{-asws} expiry. He^{-asws} did not live except two days until he^{-asws} died".⁴⁴⁴

و دُكِرَ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ أَنَّهُ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع وَ قَدْ خَرَجَ الْمَأْمُونُ مِنْ عِنْدِهِ فَقَالَ لِي يَا أَبَا الصَّلْتِ قَدْ فَعَلُوهَا وَ جَعَلَ يُوجِدُ اللَّهَ وَ يُجِدُّهُ.

And it is mentioned from Abu Al Salt Al Harwy having said,

'I entered to see Al-Reza^{-asws}, and Al-Mamoun had gone out from his^{-asws} presence. He^{-asws} said to me: 'O Abu Al-Salt, he has done it!' And he^{-asws} went on to exclaim the Oneness of Allah^{-azwj} and praising Him^{-azwj}'.⁴⁴⁵

و رُوِيَ عَنْ مُحَمَّدِ بْنِ الْجَهْمِ أَنَّهُ قَالَ: كَانَ الرِّضَا ع يُعْجِبُهُ الْعَنْبُ فَأَخَذَ لَهُ مِنْهُ شَيْئاً فَجَعَلَ فِي مَوْضِعِ أَقْمَاعِهِ الْإِبْرَ أَيْاماً ثُمَّ نَزَعَ وَ جِيءَ بِهِ إِلَيْهِ فَأَكَلَ مِنْهُ وَ هُوَ فِي عِلَّتِهِ الَّتِي ذَكَرْنَا فَقَتَلَهُ وَ دُكِرَ أَنَّ ذَلِكَ مِنْ لَطِيفِ السُّمُومِ

And it is reported from Muhammad Bin Al Jahm having said,

'Al-Reza^{-asws} used to like grapes. So, he (Al-Mamoun) took something from it and made the needle to be in the place of his^{-asws} fruit bowl for days. Then he removed it and came with it to him^{-asws}. He^{-asws} ate from it and he^{-asws} was in an illness which we have mentioned. It killed him^{-asws}. And it is mentioned, that is from the subtle toxins.

و لَمَّا تُوفِّي الرِّضَا ع كَتَمَ الْمَأْمُونُ مَوْتَهُ يَوْماً وَ لَيْلَةً ثُمَّ أُنْفَذَ إِلَى مُحَمَّدِ بْنِ جَعْفَرٍ الصَّادِقِ ع وَ جَمَاعَةِ آلِ أَبِي طَالِبٍ الَّذِينَ كَانُوا عِنْدَهُ فَلَمَّا حَضَرُوهُ نَعَاهُ إِلَيْهِمْ وَ بَكَى وَ أَظْهَرَ حُزناً شَدِيداً وَ تَوَجَّعَ

And when Al-Reza^{-asws} expired, Al-Mamoun concealed his^{-asws} death for a day and a night. Then he sent someone to Muhammad son of Ja'far Al-Sadiq^{-asws} and a group of the progeny of Abu Talib^{-asws}, those who were with him. When they presented, he gave the news of his^{-asws} death to them, and cried, and he manifested severe grief and pain.

و أَرَاهُمْ إِيَّاهُ صَحِيحَ الْجَسَدِ وَ قَالَ يِعِزُّ عَلَيَّ يَا أَخِي أَنْ أَرَكَ فِي هَذِهِ الْحَالِ قَدْ كُنْتُ أُؤَمِّلُ أَنْ أُقَدِّمَ قَبْلَكَ فَأَبَى اللَّهُ إِلَّا مَا أَرَادَ

And he showed him^{-asws} to them as being of healthy body and said, 'It is hurtful upon me, O my brother^{-asws}, that I see you^{-asws} being in this state! I used to hope that I would go ahead (die) before you^{-asws}. But Allah^{-azwj} Refused what I wanted!'

⁴⁴⁴ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 18 a

⁴⁴⁵ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 18 b

ثُمَّ أَمَرَ بِغُسْلِهِ وَتَكْفِينِهِ وَتَحْنِيطِهِ وَخَرَجَ مَعَ جَنَازَتِهِ فَحَمَلَهَا حَتَّى أَتَى إِلَى الْمَوْضِعِ الَّذِي هُوَ مَدْفُونٌ فِيهِ الْآنَ فَدَفَنَهُ وَ الْمَوْضِعُ دَارُ حُمَيْدِ بْنِ قَحْطَبَةَ فِي قَرْيَةٍ يُقَالُ لَهَا سَنَابَادُ عَلَى دَعْوَةٍ مِنْ نَوْقَانَ مِنْ أَرْضِ طُوسَ وَ فِيهَا قَبْرُ هَارُونَ الرَّشِيدِ وَ قَبْرُ أَبِي الْحَسَنِ عَ بَيْنَ يَدَيْهِ فِي قِبْلَتِهِ

Then he ordered with washing him^{-asws} and enshrouding him^{-asws} and embalming him^{-asws}, and he went out with his^{-asws} funeral. He carried it upon, he came to the place which he^{-asws} is buried in now. He buried him^{-asws}. And the place is a house of Humeyd Bin Qahtaba in a town called Sanabad, upon a call from Nowqan, from the land of Toos, and in it is the grave of Haroun Al-Rasheed and the grave of Abu Al-Hassan^{-asws} is in front of it being in its Qiblah.

وَمَضَى الرِّضَا عَ وَ لَمْ يَبْرُكْ وَلَكِنْ نَعَلَّمَهُ إِلَّا ابْنَهُ الْإِمَامَ بَعْدَهُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَ وَ كَانَ سِنُهُ يَوْمَ وَفَاةِ أَبِيهِ سَبْعَ سِنِينَ وَ أَشْهُرًا [أَشْهُرًا].

And Al-Reza^{-asws} passed away and did not leave any son^{-asws} we know of except his^{-asws} son^{-asws}, the Imam^{-asws} after him^{-asws}, Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, and his^{-asws} age on the day of the expiry of his^{-asws} father^{-asws}, was seven years and some months".⁴⁴⁶

19- أَقُولُ ذَكَرَ أَبُو الْفَرَجِ فِي الْمَقَاتِلِ مَا ذَكَرَهُ الْمُفِيدُ رَحِمَهُ اللَّهُ مِنْ أَوَّلِهِ إِلَى آخِرِهِ بِإِسْنَادٍ ثُمَّ رَوَى بِإِسْنَادِهِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ أَنَّهُ قَالَ: دَخَلَ الْمَأْمُونُ إِلَى الرِّضَا يُعَوِّدُهُ فَوَجَدَهُ يَجُودُ بِنَفْسِهِ فَبَكَى وَ قَالَ أَعَزَّ عَلَيَّ يَا أَخِي بِأَنْ أَعِيشَ لِيَوْمِكَ فَقَدْ كَانَ فِي بَقَائِكَ أَمَلٌ وَ أَغْلَظَ عَلَيَّ مِنْ ذَلِكَ وَ أَشَدُّ أَنَّ النَّاسَ يَقُولُونَ إِنِّي سَقَيْتُكَ سَمًّا وَ أَنَا إِلَى اللَّهِ مِنْ ذَلِكَ بَرِيءٌ

I (Majlisi) am saying, 'Abu Al Faraj mentioned in 'Al Maqatil' what Al Mufeed, may Allah^{-azwj} have Mercy on him has mentioned, from its beginning to its end, by the chains. Then he reported by his chain, from Al Salt Al Harwy having said,

'Al-Mamoun entered to see Al-Reza^{-asws} to console him^{-asws}. He found him^{-asws} trying to find his^{-asws} breath. He cried and said, 'It is hurtful upon me, O my brother^{-asws}, that I am living to your^{-asws} day (of death). I had hopes in your^{-asws} remaining, and it is harsh upon me from that, and severe that the people are saying I have quenched you^{-asws} poison, and I am disavowing to Allah^{-azwj} from that!'

ثُمَّ خَرَجَ الْمَأْمُونُ مِنْ عِنْدِهِ وَ مَاتَ الرِّضَا عَ فَخَضَرَهُ الْمَأْمُونُ قَبْلَ أَنْ يُحْفَرَ قَبْرُهُ وَ أَمَرَ أَنْ يُحْفَرَ لَهُ إِلَى جَانِبِ أَبِيهِ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ حَدَّثَنِي صَاحِبُ هَذَا النَّعْشِ أَنَّهُ يُحْفَرُ لَهُ قَبْرٌ فَيُظْهِرُ فِيهِ مَاءٌ وَ سَمَكٌ اخْفِرُوا فَحَفَرُوا

Then Al-Mamoun went out from his^{-asws} presence, and Al-Reza^{-asws} died. Al-Mamoun attended him^{-asws} before his^{-asws} grave was dug, and he ordered that it be dug for him^{-asws} to a side of his father. Then he faced towards us and said, 'The one in this bier had narrated to me that a gave would be dug for him^{-asws} wherein would be water and a fish, so dig!' They dug.

فَلَمَّا انْتَهَوْا إِلَى اللَّحْدِ نَبَعَ مَاءٌ وَ ظَهَرَ فِيهِ سَمَكٌ ثُمَّ غَاصَ فَدُفِنَ فِيهِ الرِّضَا عَ.

When they ended up to the tomb, water burst forth and a fish appeared in it. Then it sank, and Al-Reza^{-asws} was buried in it".⁴⁴⁷

⁴⁴⁶ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 18 c

⁴⁴⁷ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 21 H 19

20- كشف، كشف الغمة من دلائل الحميري عن معمر بن خلاد عن أبي جعفر أو عن رجل عن أبي جعفر الشك من أبي علي قال قال أبو جعفر ع يا معمر اركب قلت إلى أين قال اركب كما يقال لك

(The book) 'Kashf Al Ghumma', from 'Dalail' of Al Himeyri, from Muammar Bin Khallad, from Abu Ja'far, or from a man from Abu Ja'far, the doubt is from Abu Ali, who said,

'Abu Ja'far^{-asws} said: 'O Muammar, ride!' I said, 'To where?' He^{-asws} said: 'Ride just as is being said to you'.

قال فركبت فانتبهت إلى واد أو إلى وهدية الشك من أبي علي فقال لي قف هاهنا فوقفت فأتاني فقلت له جعلت فداك أين كنت قال دفنت أبي الساعة وكان بخراسان.

He (the narrator) said, 'I rode and ended up to a valley, or to a lowland (the doubt is from Abu Ali). He^{-asws} said to me: 'Pause over here'. I paused. He^{-asws} came to me. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Where were you^{-asws}?' He^{-asws} said: 'I^{-asws} have just buried my^{-asws} father^{-asws}, and he^{-asws} was at Khurasan'.⁴⁴⁸

21- عم، إعلام الوري روى محمد بن أحمد بن يحيى في كتاب نواذير الحكمة عن موسى بن جعفر عن أمية بن علي قال: كنت بالمدينة وكنت أخلف إلى أبي جعفر ع وأبو الحسن ع بخراسان وكان أهل بيته وعمومة أبيه يأتونه ويستلمون عليه

(The book) 'I'lam Al Wara' – It is reported by Muhammad Bin Yahya in the book 'Nawadir Al Hikmah', from Musa Bin Ja'far, from Umayya Bin Ali who said,

'I was at Al-Medina, and I used to come and go to Abu Ja'far^{-asws} and Abu Al-Hassan^{-asws} at Khurasan, and his^{-asws} family members and uncles of his^{-asws} father^{-asws} used to come to him^{-asws} and greeting to him^{-asws}.

فدعا يوماً الجارية فقال قولي لهم يتجهيئون للمأتم فلما تفرقوا قالوا لا سألناه مأتم من فلما كان من الغد فعل مثل ذلك فقالوا مأتم من قال مأتم خير من على ظهرها

One day he^{-asws} called the slave girl. He^{-asws} said: 'Tell them to prepare for the mourning!' When they had dispersed, they said, 'We did not ask him^{-asws}, whose mourning'. When it was the next morning, he^{-asws} did similar to that. They said, 'Mourning who?' He^{-asws} said: 'Mourning the best one upon its surface'.

فأتانا خبر أبي الحسن بعد ذلك بأيام فإذا هو قد مات في ذلك اليوم.

The news of Abu Al-Hassan^{-asws} came to us a few days after that, and there he^{-asws} had died during that day".⁴⁴⁹

اعلم أن أصحابنا و المخالفين اختلفوا أن الرضا ع هل مات حتف أنفه أو مضى شهيدا بالسم و على الأخير هل سمه المأمون لعنه الله أو غيره و الأشهر بيننا أنه ع مضى شهيدا بسم المأمون

⁴⁴⁸ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 20

⁴⁴⁹ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 21 H 21

Notes: - Know that our companions and the adversaries have differed whether Al-Reza^{-asws} had died a natural death or passed away as being martyred by the poison, and at the end, did Al-Mamoun, may Allah^{-azwj} Curse him, poison him^{-asws} or was it someone else? The famous between us is that he^{-asws} passed away having been martyred poisoned by Al-Mamoun.

قال سبط ابن الجوزي في التذكرة: ذكر أبو بكر الصولي في كتاب الاوراق أن هارون كان يجري على موسى بن جعفر و هو في حبسه كل سنة ثلاثمائة ألف درهم و لنزله عشرين ألفا، فقال المأمون لعلي بن موسى لازيدنك على مرتبة أبيك وجدك، فأجرى له ذلك و وصله بألف ألف درهم

Sibt Ibn Al-Jowzy said in 'Al-Tazkira', 'Abu Bakr Al-Sowly has mentioned in the book 'Al-Awraq' that Haroun had flowed three hundred thousand Dirhams every year upon Musa^{-asws} Bin Ja'far^{-asws}, while he^{-asws} was in his prison, and reduced it by twenty thousand. Al-Mamoun said to Ali^{-asws} Bin Musa^{-asws}, 'I shall increase for you^{-asws} based upon the rank of your^{-asws} father^{-asws} and your^{-asws} grandfather^{-asws}'. So he flowed that upon him^{-asws} and connected to him^{-asws} with a million Dirhams.

و لما فصل المأمون عن مرو طالبا بغداد، و وصل الى سرخس، وثب قوم على الفضل ابن سهل في الحمام فقتلوه، و مرض علي بن موسى، فلما وصل المأمون الى طوس، توفي علي بن موسى بطوس في سنة ثلاث و مائتين.

And when Al-Mamoun was at a distance from Merv seeking Baghdad, and arrived to Sarkhas, a group pounced upon Al-Fazl Bin Sahl in the bathhouse and killed him, and Ali^{-asws} Bin Musa^{-asws} became ill. When Al-Mamoun arrived to Toos, Ali^{-asws} Bin Musa^{-asws} expired at Toos in the year two hundred and three.

و قيل انه دخل الحمام، ثم خرج فقدم إليه طبق فيه عنب مسموم قد ادخلت فيه الابر المسمومة من غير أن يظهر أثرها، فأكله فمات، و له خمس و خمسون سنة، و قيل تسع و أربعون و دفن الى جانب هارون الرشيد.

And it is said, he^{-asws} entered the bathhouse and came out, he sent a tray to him^{-asws} wherein were poisoned grapes, and he had the poisoned needle inserted in these from without any traces being apparent. So he^{-asws} died, and there were fifty-five years for him^{-asws}. And it is said, forty-nine. And he^{-asws} was buried to a side of Haroun Al Rasheed.

و زعم قوم أن المأمون سمه، و ليس بصحيح فانه لما مات علي عليه السلام توجع له المأمون، و أظهر الحزن عليه، و بقي أياما لا يأكل طعاما و لا يشرب شرابا و هجر اللذات.

And a group alleged that Al-Mamoun had poisoned him^{-asws}, and it isn't correct, for when Ali^{-asws}, upon him^{-asws} be the greetings, died, Al-Mamoun pained for him^{-asws} and manifested the grief upon him, and he remained for days neither eating food nor drinking any drink, and fled the pleasures.

أقول: ان الذي يزعم أن المأمون سمه، لا ينكر توجعه و اظهار الحزن عليه بل يزعم أنه فعل ذلك مصانعة.

I (Majlisi) am saying, 'The one who claims that Al-Mamoun had poisoned him^{-asws} does not deny his pain and manifestation of the grief upon him^{-asws}, but he claims that he had done that pretentiously'.

قال: ثم اتى بغداد فدخلها في صفر سنة أربع و مائتين و لباسه و لباس أصحابه جميعا الخضرة و كذا اعلامهم، و كان قد بعث المأمون الحسن بن سهل الى بغداد، فهزمهم و اختفى إبراهيم ابن المهدي و نزل المأمون بقصر الرصافة.

He said, 'Then he came to Baghdad and entered it during Safar in the year two hundred and four, and his clothes and the clothes of all his companions were green, and like that was their mark. And Al-Mamoun had sent Al-Hassan Bin Sahl to Baghdad. He defeated them, and Ibrahim Ibn Al-Mahdy disappeared, and Al-Mamoun descended at Al-Rusafa palace'.

قال الصولي: فاجتمع بنو العباس الى زينب بنت سليمان بن علي بن عبد الله بن العباس وكانت في القعد و السؤدد مثل المنصور، فسألوها ان تدخل على المأمون وتساله الرجوع. الى ليس السواد و ترك الخضرة، و الاضراب مثل ما كان عليه، لانه عزم بعد موت علي بن موسى ان يعهد الى محمد بن علي بن موسى الرضا، و انما منعه من ذلك شغب بني العباس عليه، لانه كان قد اصر على ذلك حتى دخلت عليه زينب.

Al-Sowly said, 'The Abbasids gathered to Zainab Bint Suleyman Bin Ali Bin Abdullah Bin Al-Abbas, and she was among the leaders and the chiefs like Al-Mansour. They asked her to enter to see Al-Mamoun and ask him to return to wearing the black clothes and leave the green, and the variety like what he had been upon, because he had determined after the death of Ali^{asws} Bin Musa^{asws}, that he made a pact to Muhammad^{asws} Bin Ali^{asws} Bin Musa Al-Reza^{asws}, and rather defended him^{asws} from that riot of the Abbasids upon him^{asws}, because he was insistent upon that until Zainab entered to see him.

فلما دخلت عليه، قام لها و رحب بها و اكرمها، فقالت له: يا أمير المؤمنين انك على بر اهلك من ولد أبي طالب و الامر بيدك اقدر منك على برهم و الامر في يد غيرك او في ايديهم، فدع لباس الخضرة، و عد الى لباس اهلك، و لا تطمعن أحدا فيما كان منك.

When she entered to see him, he stood up for her and was welcoming with her and honoured her. She said to him, 'O commander of the faithful! You are upon righteousness of your family, from the children of Abu Talib^{as}, and the command is in your hands. You are able upon being righteous and the command is in the hands of others or in their hands. Leave the green clothes and return to the clothing of your family, and do not let anyone covet regarding what has happened from you'.

فعجب المأمون بكلامها، و قال لها: و الله يا عمة ما كلمني أحد بكلام اوقع من كلامك في قلبي، و لا اقصد لما أردت، و انا احاكمهم الى عقلك.

Al-Mamoun was surprised at her talk and said to her, 'By Allah^{azwj}, O aunt! No one has spoken to me with a talk more falling in my heart than your talk, and I will not aim to what you want, and I shall judge them to your intellect'.

فقالت: و ما ذاك؟ فقال: الست تعلمين ان أبا بكر رضي الله عنه ولى الخلافة بعد رسول الله صلى الله عليه و آله فلم يول أحدا من بنى هاشم شيئا؟ قالت: بلى،

She said, 'And what is that?' He said, 'Don't you know that Abu Bakr, may Allah^{azwj} be Pleased with him, was in charge of the caliphate after Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}, so he did not place anyone from the clan of Hashim in charge of anything? She said, 'Yes'.

قال: ثم ولى عمر فكان كذلك، ثم ولى عثمان فأقبل على اهله من بنى عبد شمس فولاهم الامصار و لم يول أحدا من بنى هاشم،

He said, 'Then Umar ruled, and it was like that. Then Usman ruled, so he turned to his family from the clan of Abd Shams and placed them in charge of the cities and did not make anyone from the clan of Hashim^{as} to be in charge.

ثم ولى علي عليه السلام فأقبل على بنى هاشم فولى عبد الله بن العباس البصرة و عبيد الله بن العباس اليمن، و ولى معبدا مكة، و ولى قثم بن العباس البحرين و ما ترك أحدا ممن ينتمى الى العباس الا ولاه، فكانت هذه في أعناقنا فكافأته في ولده بما فعلت.

Then Ali^{-asws}, may the greetings be upon him^{-asws}, ruled. He^{-asws} turned to the clan of Hashim^{-as} and placed Abdullah Bin Al-Abbas in charge of Al-Basra, and Ubeydullah Bin Al-Abbas in charge of Al-Yemen, and Ma'bad in charge of Makkah, and Qusam Bin Al-Abbas in charge of Al-Bahrain, and he^{-asws} did not leave anyone from the ones who belonged to Al-Abbas, except he^{-asws} placed him in charge. So this came to be in our necks, and we rewarded him^{-asws} among his^{-asws} children with what I did'.

فقلت: لله درك يا بني و لكن المصلحة لبني عمك من ولد أبي طالب ما قلت لك، فقال: ما يكون الا ما تحبون إلى آخر ما قال.

She said, 'For Allah^{-azwj} are your efforts, O my son! But the betterment of the sons of your uncle, from the sons of Abu Talib^{-as}, is what I have said to you'. He said, 'It will not be happening except what you all would be liking' – up to the end of what he said'.

باب 22 ما أنشد من المراثي فيه ع

CHAPTER 22 – WHAT HAD BEEN RECITED FROM THE EULOGIES REGARDING HIM^{-asws}

1- قب، المناقب لابن شهر آشوب أبو فiras

بَاءُوا بِقَتْلِ الرِّضَا مِنْ بَعْدِ بَيْعَتِهِ
عَصَابَةٌ شَقِيتٌ مِنْ بَعْدِ مَا سَعَدَتْ
لَا بَيْعَةٌ رَدَعَتْهُمْ عَنْ دِمَائِهِمْ
وَأَبْصَرُوا بُعْضَهُ مِنْ رُشْدِهِمْ وَ عَمُوا
وَمَعْشَرٌ هَلَكُوا مِنْ بَعْدِ مَا سَلِمُوا
وَلَا يَمِينٌ وَلَا قُرْبَى وَلَا رَحِمٌ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

Abu Firas, 'They attempted to kill Al-Reza^{-asws} from after having pledged allegiance to him^{-asws}, and they saw his^{-asws} hatred from their rightful guidance, and they were blinded. A gang was wretched after having been fortunate, and a community was destroyed from after having been safe. No allegiance could deter them from their blood (thirst), nor any oath, nor relationship, nor kinship'.

وَأَكْثَرُ دَغِيلٍ مَرَاتِيَهُ مِنْهَا

يَا حَسْرَةً تَزِدُّ وَ عِبْرَةً لَيْسَ تَنْقُذُ- عَلَى عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ

And Deobel was frequently eulogising him^{-asws}. From it is, 'Oh the sorrow of hesitation and tears which do not deplete upon Ali^{-asws} Bin Musa^{-asws} Bin Ja'far^{-asws} Bin Muhammad^{-asws}'.

وَمِنْهَا

يَا نَكْبَةً جَاءَتْ مِنَ الشَّرْقِ
مَوْتُ عَلِيٍّ بْنِ مُوسَى الرِّضَا
وَأَصْبَحَ الْإِسْلَامُ مُسْتَعْبِرًا
سَقَى الْعَرِيبَ الْمُبْتَنَى قَبْرَهُ-
أَصْبَحَ عَيْنِي مَانِعًا لِلْكُرَى
لَمْ تَزْكَنْ مِنِّي وَ لَمْ تُبْقِ
مِنْ سَخَطِ اللَّهِ عَلَى الْخَلْقِ
لِثَلَمَةٍ بَائِنَةِ الرَّثْقِ
بِأَرْضِ طُوسٍ سَيْلِ الْوُدْقِ-
وَأُولَعَ الْأَحْشَاءُ بِالْحَقْقِ

And from it, 'Oh the catastrophe coming from the east. It did not neglect anything from me and did not let remain anything, death of Ali^{-asws} Bin Musa Al-Reza^{-asws} is from the Wrath of Allah^{-azwj} upon His^{-azwj} creatures, and Al-Islam became a metaphor to learn from being with a clear slit. The stranger was quenched with construction of his^{-asws} grave in the land of Toos, with a torrential stream. My eyes became an obstacle for the sleep, and the heart is paining with the desperation (palpitations).

وَمِنْهَا

وَلَوْ نَفَرَتْ مَاءَ الشُّعُونِ لَقُلْتُ
رُءُوسُ الْجِبَالِ الشَّاجِحَاتِ وَ ذَلْتُ
وَأَنْجُمُهَا نَاحَتْ عَلَيْهِ وَ كَلْتُ

أَلَا مَا لَعِينٍ بِالدُّمُوعِ اسْتَهَلَّتْ
عَلَى مَنْ بَكَتُهُ الْأَرْضُ وَ اسْتَرْجَعَتْ لَهُ
وَ قَدْ أُعُولْتُ تَبْكِي السَّمَاءُ لِفَقْدِهِ

And from it, 'Indeed! What is the matter the tears have begun in the eyes, and if the waters of the affairs had poured out, I would have said, 'Upon whom has the earth cried, and said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}', for him. The peaks of the lofty mountains, and were humbled, and the sky is crying upon having lost him^{-asws}, and the stars are lamenting upon him^{-asws} and are weary.

لِمَرْزِيَّةٍ عَزَّتْ عَلَيْنَا وَ جَلَّتْ
فَأَخْلَقْتَ الدُّنْيَا لَهُ وَ تَوَلَّتْ
أَلَا لَا تُبَالِيهَا إِذَا مَا اضْمَحَلَّتْ
مُصِيبَتِنَا بِالْمُصْطَفَيْنِ بَجَلَّتْ

فَنَحْنُ عَلَيْهِ الْيَوْمَ أَجْدَرُ بِالْبُكَاءِ
رُزُّنَا رَضِيَ اللَّهُ سِبْطَ نَبِينَا
وَ مَا خَيْرُ دُنْيَا بَعْدَ آلِ مُحَمَّدٍ ص
بَجَلَّتْ مُصِيبَاتُ الزَّمَانِ وَ لَا أَرَى

And today we are deserving with the crying upon him^{-asws} for a calamity hurtful upon us and painful. We are stricken. May Allah^{-azwj} be Pleased with the grandson^{-asws} of our Prophet^{-saww}. He^{-asws} left the world and turned away, and I will not choose the world after the Progeny^{-asws} of Muhammad^{-saww}. Indeed! I don't care if it fades away. The calamities of the world are evidence, and our calamities with the Chosen ones cannot be seen'.

وَ مِنْهَا

بَطُوسَ عَلَيْكَ السَّارِيَاتِ هُنُونٌ-
فَأَبْكِيكَ أَمْ رَبِّبَ الرَّدَى فَيَهُونُ
وَ يَلْقَاكَ مِنْهُمْ كَلْحَةٌ وَ غُضُونُ

أَلَا أَيُّهَا الْغَرِيبُ مَحْلُهُ
شَكُوكُتُ فَمَا أَذْرِي أَمْسَقِي شَرِيَّةً
أَيَا عَجَباً مِنْهُمْ يُسْمُونَكَ الرِّضَا

And from it, 'Indeed! O you grave of the stranger, its place is at Toos! Upon you be the downpour of the rains. I doubted and did not know whether I should give a drink, and make cry, or a despicable doubt, weak. How astonishing from them poisoning you^{-asws}, Al-Reza^{-asws}, and you^{-asws} had faced from them the scowling and the rage'.

وَ مِنْهَا

إِمَامٌ هَدَى لَهُ رَأْيٌ طَرِيفٌ
وَ تَحْتَ سُكُونِهِ رَأْيٌ ثَقِيفٌ
بِنَائِلَةٍ وَ سَارِيَةٍ تَطُوفُ
وَ قَدْ كَانَتْ لَهُ رِيحُ عَصُوفٍ
مَزَازٌ دُونَهُ نَائِيٌ قُدُوفٌ.

وَ قَدْ كُنَّا نَقُولُ أَنْ يُحْيَا
يُرَى سَكَنَاتُهُ فَيَقُولُ عَنْهُمْ
لَهُ سَحَاءٌ تَغْدُو كُلَّ يَوْمٍ
فَأَهْدَى رِيحَهُ قَدْرَ الْمَنَآيَا
أَقَامَ بِطُوسٍ مُلْقِحَةً الْمَنَآيَا

And from it, 'And we had been hoping than an Imam^{-asws} of guidance would live, having a unique view for him^{-asws}. He^{-asws} would see its dwellers and be speaking about them, and

beneath his^{-asws} silence would be an educated view. For him^{-asws} is a forgiveness in the morning of every day and a circulating flag. His^{-asws} breeze guided in accordance with events and there was a stormy wind for him^{-asws}, staying at Toos facing the death, a shrine being below it, like a thrown ditch”⁴⁵⁰.

2- ن، عيون الرضا عليه السلام تميم الفرشي عن أبيه عن أحمد بن علي الأنصاري قال قال ابن المشيخ المرقى رضي الله عنه يرثي الرضا صلوات الله و سلامه عليه

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari who said, ‘Ibn Al Mushaie Al Murqy, may Allah^{-azwj} be Pleased with him, said,

‘He eulogised Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}.

يا بُقْعَةُ مَاتَ بِهَا سَيِّدِي -	مَا مِثْلُهُ فِي النَّاسِ مِنْ سَيِّدٍ -
مَاتَ الْهَدَى مِنْ بَعْدِهِ وَ النَّدَى	وَ شَمَّرَ الْمَوْتُ بِهِ يَفْتَدِي -
لَا زَالَ غَيْثُ اللَّهِ يَا قَبْرَهُ -	عَلَيْكَ مِنْهُ زَائِحاً مُعْتَدِي -
كَأَنَّ لَنَا غَيْثاً بِهِ نَرْتَوِي -	وَ كَانَ كَالنَّجْمِ بِهِ نُهْتَدِي -
إِنَّ عَلِيّاً ابْنُ مُوسَى الرِّضَا -	قَدْ حَلَّ وَ السُّؤْدُذُ فِي مَلْحَدٍ -
يَا عَيْنُ فَاذْكُرِي بِدَمٍ بَعْدَهُ -	عَلَى انْقِرَاضِ الْمَجْدِ وَ السُّؤْدُذِ

‘O spot my Master^{-asws} had died at it! There is no Master^{-asws} like him^{-asws} among the people. The guidance died from after him^{-asws}, and the death rolled up (its apparel) being led by him^{-asws}. The rain of Allah^{-azwj} will not cease, O his^{-asws} grave! Upon you is an aroma from him^{-asws}, being provided. There used to be rain for us by him^{-asws} we were saturated with, and the star was being guided by him^{-asws}. Surely Ali^{-asws} Bin Musa Al-Reza^{-asws} and the guidance has been released in the tomb. O eye, cry blood after him^{-asws}, upon the extinction of the glory and the guidance!’

وَ لِعَلِّي بَنِ أَبِي عَبْدِ اللَّهِ الْخُتَوَانِي يَرِثِي الرِّضَا عَلَيْهِ أَفْضَلُ الصَّلَوَاتِ وَ أَكْمَلُ التَّحِيَّاتِ

And for Ali Bin Abu Abdullah Al-Khawafy eulogised Al-Reza^{-asws}, upon him^{-asws} be the superior Salawaat and perfect felicitations.

يَا أَرْضَ طُوسَ سَقَاكَ اللَّهُ رَحْمَتَهُ -	مَا دَا حَوَيْتِ مِنَ الْخَيْرَاتِ يَا طُوسَ -
طَابَتْ بِقَاعُكَ فِي الدُّنْيَا وَ طَيِّبَتْهَا	شَخْصٌ نَوَى بِسَنَابَادِ مَرْمُوسَ -
شَخْصٌ عَزِيزٌ عَلَى الْإِسْلَامِ مَضْرَعُهُ	فِي رَحْمَةِ اللَّهِ مَعْمُورٌ وَ مَعْمُوسَ -
يَا قَبْرَهُ أَنْتَ قَبْرٌ قَدْ تَضَمَّنَتْهُ	جَلَمٌ وَ عِلْمٌ وَ تَطْهِيرٌ وَ تَقْدِيرٌ -
فَحَرّاً فَإِنَّكَ مَعْبُوطٌ بِجَنَّتِهِ	وَ بِالْمَلَائِكَةِ الْأَبْرَارِ خُرُوسَ.

‘O Land of Toos! Allah^{-azwj} has Quenched you His^{-azwj} Mercy. How many of the goodly things you contain, O Toos! Your spot is goodly in the world, and goodly is its Blessed person

⁴⁵⁰ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 22 H 1

immersed in Sanabad. A person dear to Al-Islam, who passed away to be in the Mercy of Allah^{azwj}, overwhelmed and drenched. Oh his^{asws} grave! You are the grave which contains his^{asws} wisdom, and knowledge, and cleanliness and holiness. Be proud for you are Blessed with his^{asws} body and are being guarded by the righteous Angels".⁴⁵¹

3- لي، الأمايلي للصدوق ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن هارون بن عبد الله المهلبي عن دعلج بن علي قال: جاءني خبر مؤت الرضا ع وأنا بمم فقلت قصيدي الرائية

أَرَى أُمَيَّةً مَعْدُورِينَ إِنْ قَتَلُوا
وَلَا أَرَى لِبَنِي الْعَبَّاسِ مِنْ عُذْرٍ
أَوْلَادُ حَرْبٍ وَ مَرْوَانَ وَ أُسْرَهُمْ-
بَنُو مُعَيْطٍ وَلَأُةُ الْحَفْدِ وَ الْوَعْرِ-
قَوْمٌ قَتَلْتُمْ عَلَى الْإِسْلَامِ أَوْلَهُمْ-
حَتَّى إِذَا اسْتَمْسَكُوا جَاؤُوا عَلَى الْكُفْرِ-

(The books) 'Al Amaali' of Al Sadouq, (and) 'Uyoon Akhbar Al-Reza^{asws}' – Al Bayhaqi, from Al Sowly, from Haroun Bin Abdullah Al Mhaliby, from Deobel Bin Ali who said,

'The news of the death of Al-Reza^{asws} came to me, and I was in Qum. I said my poem of catastrophe:

'I see the Umayyids being excused that they killed, and I do not see any excuse for the Abbasids. The children of Harb, and Marwan and their families, the clan of Mueet, rulers of grudges and ugliness. A people killed them, their first ones, based upon Al-Islam, until when they gained ground and exceeded upon the Kufr.

اَزَيْعَ بَطُوسٍ عَلَى قَبْرِ الرَّكِيِّ بِهِ
إِنْ كُنْتُ تَرَبُّعٌ مِنْ دِينٍ عَلَى وَطَرٍ
قَبْرَانِ فِي طُوسٍ خَيْرُ النَّاسِ كُلِّهِمْ
وَ قَبْرٌ شَرِّهِمْ هَذَا مِنَ الْعَبْرِ
مَا يُنْفَعُ الرَّجْسُ مِنْ قُرْبِ الرَّكِيِّ وَ مَا
عَلَى الرَّكِيِّ بِقُرْبِ الرَّجْسِ مِنْ ضَرَرٍ
هَيْهَاتَ كُلِّ امْرِئٍ زَهْنٌ بِمَا كَسَبَتْ-
لَهُ يَدَاهُ فَخُذْ مَا شِئْتَ أَوْ قَدْزْ.

There are four at Toos upon a grave being purified by it. If you were weighed down by the debts, there are two graves in Toos, (a grave) of best of the people, all of them, and a grave of their vilest. This is from the lessons. The unclean cannot benefit from being near the pure, and there is no harm upon the pure by being near to the filth. Far be it! Every soul is pledged with what it earns. For him^{asws} are his^{asws} hands (favours), so take whatever you so desire to or leave".⁴⁵²

4- ن، عيون أخبار الرضا عليه السلام قال الصولي و أنشدني عون بن محمد قال أنشدني منصور بن طلحة قال قال أبو محمد الزيدي رضي الله عنه لَمَّا مَاتَ الرِّضَا ع رَأَيْتُهُ فَقُلْتُ

مَا لَطُوسٍ لَا قَدَسَ اللَّهُ طُوساً-
بَدَأَتْ بِالرَّشِيدِ فَاقْتَنَصَتْهُ
كُلُّ يَوْمٍ تَحُورُ عُلْفَاً نَفِيساً
وَ تَنْتُ بِالرِّضَا عَلِيٍّ بْنِ مُوسَى
يَأْمَأُ لَا كَالْأَيْمَةِ فَضْلاً
فَسَعُودَ الزَّمَانِ عَادَتْ تُحُوساً.

⁴⁵¹ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 22 H 2

⁴⁵² Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 22 H 3

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – Al Sowly said, 'And Awn Bin Muhammad recited to me said, 'It was recited to me by Mansour Bin Talha who said,

'Abu Muhammad Al-Yazeedy, may Allah^{azwj} be Pleased with him, said, 'When Al-Reza^{asws} died, I eulogised him^{asws}. I said, 'What is for Toos! Allah^{azwj} has Sanctified Toos. Every day it possesses a precious soul. It began with Al Rasheed and seized him, and secondly with Al-Reza Ali^{asws} Bin Musa^{asws}, an Imam^{asws} in merit not like the (other) imams. The times became fortunate and turned back the inauspiciousness''.⁴⁵³

5- جاء المجالس للمفيد ما، الأمايلي للشيخ الطوسي المفيد و الحسن بن إسماعيل معاً عن محمد بن عمران المُرزباني عن عبد الله بن يحيى العسكري عن أحمد بن زيد بن أحمد عن محمد بن يحيى بن أكنم عن أبيه قال: أقدم المأمون دعبيل بن علي الحزاعي رحمه الله - و آمنه على نفسه فلما مثل بين يديه و كنت جالساً بين يدي المأمون فقال أنشدني قصيدتك الكبيرة فحجدها دعبيل و أنكر معرفتها فقال له لك الأمان عليها كما آمنتك على نفسك فأنشده

(The books) 'Al-Majalis' of Al Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed and Al-Hassan Bin Ismail, both together from Muhammad Bin Imran Al Marzubany, from Abdullah Bin Yahya Al Askari, from Ahmad Bin Zayd Bin Ahmad, from Muhammad Bin Yahya Bin Aksam, from his father who said,

'Al-Mamoun had Deobel Bin Ali Al-Kuzaie, may Allah^{azwj} have Mercy on him, brought forward, and granted him amnesty upon himself. When he stood in front of him, and I was seated in front of Al-Mamoun, he said, 'Recite your great poem to me!' Deobel rejected it and denied even knowing it. He said to him, 'For you is the safety upon it, just as I have granted it upon yourself'. So he recited:

تَأَسَّفْتُ جَارِي لَمَّا رَأَتْ زُورِي - وَ عَدَّتِ الْحِلْمَ ذَنْباً غَيْرَ مُعْتَفَرٍ -
تَرْجُو الصَّبَا بَعْدَ مَا شَابَتْ ذَوَائِبُهَا - وَ قَدْ جَرَتْ طُلُقاً فِي حَلْبَةِ الْكِبَرِ -
أُجَارِي إِنْ شَبَّ الرَّأْسُ يُغْلُمِي - ذِكْرُ الْمَعَادِ وَ إِضْطَائِي عَنِ الْقَدْرِ -
لَوْ كُنْتُ أَزْكُرُ لِلدُّنْيَا وَ زِينَتِهَا - إِذَا بَكَيْتُ عَلَى الْمَاضِي مِنْ نَفَرٍ

'My neighbour, she regretted when she saw my visitations, and she counted the dream as a sin not to be forgiven. She still hopes for youth after her (pony) tails have become grey, and she has been flowing freely in the arena of old age. Will my neighbour be teaching me that the grey head (hair) reminds of the Hereafter and please me about the Pre-determination? If I had been inclining to the world and its adornments, then I would be crying upon the past people.

أَخَى الزَّيْمَانُ عَلَى أَهْلِي فَصَدَّعَهُمْ - تَصَدَّعَ الشَّعْبُ لَأَقَى صَدَمَةَ الْحَجَرِ -
بَعْضٌ أَقَامَ وَ بَعْضٌ قَدْ أَصَاتَ بِهِمْ - دَاعِي الْمُنِيَّةِ وَ الْبَاقِي عَلَى الْأَثَرِ -
أَمَّا الْمُقِيمُ فَأَخْشَى أَنْ يُفَارِقَنِي - وَ لَسْتُ أَوْبَةً مَنْ وَلَّى يَمْتَنِّطِرُ -
أَصْبَحْتُ أَخِيرُ عَنْ أَهْلِي وَ عَنْ وَلَدِي - كَحَالِ قَصٍّ زُوِيَا بَعْدَ مُدْكِرٍ

The times have been treacherous upon my family and have broken them, and the grey-haired have been torn apart by the shock of the fleeing. Some are staying, and some have been

⁴⁵³ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 22 H 4

afflicted by the call of death, and the remainder are upon the tracks. As for the staying one, I fear that he would separate from me, and I am not a guardian of the one who is being awaited. I became informing about my family and about my children, like the dreamer who narrates a dream after remembering.

لَوْ لَا تَشَاغُلْ عَيْنِي بِالْأُولَى سَلَفُوا
وَفِي مَوَالِيكَ لِلتَّحْزِينِ مَشْغَلَةٌ
كَمْ مِنْ ذِرَاعٍ لَهُمْ بِالطَّفِّ بَائِنَةٌ
أَمْسَى الْحُسَيْنُ وَ مَسْرَاهُمْ بِمَقْتَلِهِ
مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ لَمْ أَقِرْ
مِنْ أَنَّ يَبِيتَ بِمَقْفُودٍ عَلَى أَثَرِ
وَ عَارِضٍ بِصَعِيدِ الثُّرْبِ مُنْعَفِرٌ
وَهُمْ يَقُولُونَ هَذَا سَيِّدُ الْبَشَرِ

Had my eyes not been pre-occupied with the first ancestors from the People^{asws} of the Household of Rasool-Allah^{azwj}, they would not calm down, and among your mourning friends, you are also pre-occupied from spending the night with lost one upon the tracks. How many cubits are there for them at Al-Taff (Karbala), with the soil flowing upstream. In the evening Al-Husayn^{asws} and their catchers led them to kill him^{asws}, and they were saying, 'This is a chief of mankind!'

يَا أُمَّةَ السَّوْءِ مَا جَازَيْتَ أَحْمَدَ فِي
خَلْقْتُمُوهُ عَلَى الْأَبْنَاءِ حِينَ مَضَى
حُسَيْنِ الْبَلَاءِ عَلَى التَّنْزِيلِ وَالسُّورِ
خِلَافَةَ الذُّبِّ فِي إِنْقَازِ ذِي بَقَرٍ

Oh evil community! How have you rewarded Ahmad^{saww} with the afflictions, upon the good Revelation and the Chapters. You opposed him^{saww} upon the sons when he^{saww} passed away, like the wolf being left behind among the ones with cows'.

قَالَ يَحْيَى بْنُ أَكْسَامٍ وَ أَنْقَذَنِي الْمَأْمُونُ فِي حَاجَةٍ فَعُدْتُ وَ قَدِ انْتَهَى إِلَى قَوْلِهِ

Yahya Bin Aksam said, 'And Al-Mamoun dispatched me regarding a need. I returned and he (Deobel) was reached to his words,

لَمْ يَبْقَ حَيٌّ مِنَ الْأَحْيَاءِ تَعْلَمُهُ
إِلَّا وَ هُمْ شُرَكَاءُ فِي دِمَائِهِمْ
فَتَنًّا وَ أَسْرًا وَ تَحْوِيفًا وَ مِنْهَبَةً
أَرَى أُمِّيَّةً مَعْذُورِينَ إِنْ قَتَلُوا
مِنْ ذِي بَيِّنَةٍ وَ لَا بَكْرٍ وَ لَا مُضَرٍّ
كَمَا تَشَارَكَ أَيْسَارٌ عَلَى جُرُورٍ
فِعْلُ الْعُرَاةِ بِأَهْلِ الرُّومِ وَ الْخَزَرِ
وَ لَا أَرَى لِبَنِي الْفَتْاحِ مِنْ عُذْرٍ

'There does not remain any life from the lives that we know of, from ones with an oath, nor a virgin, nor harmless, except and they are participants in their^{asws} blood, just like your participating captives upon islands. Killing and capturing and frightening and plundering. The work of the invaders invading the people of Rome and Al-Khazr. I see the Umayyid being excused if they are killed, and I cannot see any excuse for the sons of Al-Fattah.

قَدُمُ قَتَلْتُمْ عَلَى الْإِسْلَامِ أُولَهُمْ
أَبْنَاءُ حَرْبٍ وَ مَرْوَانَ وَ أُسْرَتَهُمْ
حَتَّى إِذَا اسْتَفْكَرُوا جَاؤُوا عَلَى الْكُفْرِ
بَنُو مُعَيْطٍ أَوْلَاهُ الْحِفْدُ وَ الْوَعْرُ

A people you had killed their first ones based upon Al-Islam, until when they were enabled, they exceeded upon the Kufr. The children of Harb, and Marwan and their families, the clan of Mueet, rulers of grudges and ugliness.

اَزْبَعُ بِطُوسٍ عَلَى قَبْرِ الرَّبِّيِّ بِحَا
هَيْهَاتَ كُلِّ امْرِئٍ رَهْنٌ بِمَا كَسَبَتْ
إِنْ كُنْتَ تَزْبَعُ مِنْ دِينٍ عَلَى وَطَرٍ
لَهُ يَدَاؤُهُ فَخُذْ مَا شِئْتَ أَوْ قَدْزْ

There are four at Toos upon a grave being purified by it. If you were weighed down by the debts. Far be it! Every soul is pledged with what it earns. For him^{-asws} are his^{-asws} hands (favours), so take whatever you so desire to or leave”.

قَالَ فَضْرَبَ الْمَأْمُونُ بِعِمَامَتِهِ الْأَرْضَ وَ قَالَ صَدَقْتَ وَ اللَّهُ يَا دَعِيلُ.

He (the narrator) said, ‘Al-Mamoun struck the ground with his turban and said, ‘You speak the truth, by Allah^{-azwj}, O Deobel!’”⁴⁵⁴

6- قب، المناقب لابن شهر آشوب عَزَى أَبُو الْعَيْنَا ابْنُ الرِّضَا ع عَنْ أَبِيهِ قَالَ لَهُ أَنْتَ تَجِلُّ عَنْ وَصْفِنَا وَ نَحْنُ نَقِلُ عَنْ عَظَمَتِكَ وَ فِي عِلْمِ اللَّهِ مَا كَفَاكَ وَ فِي ثَوَابِ اللَّهِ مَا عَزَّكَ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Abu Al-Ayna consoled the son^{-asws} of Al-Reza^{-asws} about his^{-asws} father^{-asws}. He^{-asws} said to him: ‘You have fallen short in describing us^{-asws}, and we^{-asws} shall be transmitting your preaching, and in the Knowledge of Allah^{-azwj} is what would suffice you, and in the Rewards of Allah^{-azwj} is what would comfort you”’.⁴⁵⁵

7 كتاب المقتضب لابن عياش، عن عبد الله بن محمد المسعودي عن المغيرة بن محمد المهلب قال أنشدني عبد الله بن أيوب الحريتي الشاعر و كان انقطاعه إلى أبي الحسن علي بن موسى الرضا ع يخاطب ابنه أبا جعفر محمد بن علي بعد وفاة أبيه الرضا ع

Kitab Al Maqtazab of Ibn Ayyash – From Abdullah Bin Muhammad Al Masoudy, from Al Mugheira Bin Muhammad Al Mahalby who said,

‘It was recited to me by Abdullah Bin Ayoub Al-Hazeyti the poet, and his cutting off (from the people) was to Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}. He addressed his^{-asws} son^{-asws} Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} after the expiry of his^{-asws} father^{-asws} Al-Reza^{-asws}.

يا ابن الذبيح و يا ابن أعراق الثرى
يا ابن الوصي وصي أفضل مرسل
طابت أرومته و طاب عروقا
أعني النبي الصادق المصدوقا
أسد يلف مع الخريق خريقا
يوما بعقوته أجده وثيقا
ما لف في خرق القوابل مثله
يا أيها الحبل المتين متى أغد

⁴⁵⁴ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 22 H 5

⁴⁵⁵ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 22 H 6

'O son^{-asws} of the slaughtered one! And O son^{-asws} of the veins of the soil! Goodly is his^{-asws} origins and goodly are the veins. O son^{-asws} of the successor^{-asws}, successor^{-asws} of the most superior Messenger^{-saww}! I mean the truthful Prophet^{-saww}, and ratified. No one has been wrapped in a cloth of the midwife like him^{-asws}. A lion being wrapped with the piece of cloth. O you the strong rope! When will I wake up one day with his^{-asws} strength, finding him^{-asws} trustworthy?

أبغى لديك من النجاة طريقا
أحد فلست بحبكم مسبوفا
و أبا الثلاثة شرقوا تشرقوا
جاء الكتاب بذلك تصديقا.

أنا عائد بك في القيامة لاأخذ
لا يسبقني في شفاعتكم غدا
يا ابن الثمانية الأئمة غربوا
إن المشارق و المغرب أنتم

I shall be taking refuge with you^{-asws} on the Day of Qiyamah as a shelter, seeking with you the path of salvation. No one will precede me tomorrow regarding your^{-asws} intercession, for I have not been preceded in your^{-asws} love. O son^{-asws} of the eight Imams^{-asws}, estranged, and father^{-asws} of the three shining with a shine. You^{-asws} are the easts and the wests. The Book has come with the confirmation of that".⁴⁵⁶

⁴⁵⁶ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 22 H 7

CHAPTER 23 – WHAT APPEARED FROM THE BLESSINGS OF THE RAZAWIYA SHRINE, UPON ITS NOBLE ONE BE A THOUSAND SALUTATIONS, AND HIS^{-asws} MIRACLES AT IT UPON THE PEOPLE

1- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو طَالِبٍ الْحُسَيْنِيُّ بْنُ عَبْدِ اللَّهِ بْنِ بُنَانٍ الطَّائِيُّ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ عَمَرَ الثُّوْقَانِيَّ يَقُولُ بَيْنَمَا أَنَا نَائِمٌ بِنُوقَانَ فِي عِلِّيَّةٍ لَنَا فِي لَيْلَةٍ ظُلُمَاءٍ إِذَا انْتَبَهْتُ فَتَنَظَّرْتُ إِلَى النَّاحِيَةِ الَّتِي فِيهَا مَشْهَدُ عَلِيِّ بْنِ مُوسَى الرِّضَا ع بِسَنَابَادَ فَرَأَيْتُ نُورًا قَدْ عَلَا حَتَّى امْتَلَأَ مِنْهُ الْمَشْهَدُ وَ صَارَ مُضِيئًا كَأَنَّهُ نَهَارٌ

(The book) 'Uyoon Akhbar Al-Reza^{-asws} – It is narrated to us by Abu Tlib Al-Husayn Bin Abdullah Bin Bunan Al Taie who said, 'I heard Muhammad Bin Umar Al Nowqany saying,

'While I was sleeping at Nowqan in an upper room of ours during a dark night, when I suddenly woke up and looked at the corner in which is the shrine of Ali^{-asws} Bin Musa Al-Reza^{-asws} at Sanabad. I saw a light rising until the shrine was filled up from it and it went on to illuminate as if it was daytime.

فَكُنْتُ شَاكًا فِي أَمْرِ الرِّضَا ع وَ لَمْ أَكُنْ عَلِمْتُ أَنَّهُ حَقٌّ فَقَالَتْ لِي أُمِّي وَ كَانَتْ مُخَالِفَةً مَا لَكَ فَقُلْتُ لَهَا رَأَيْتُ نُورًا سَاطِعًا قَدْ امْتَلَأَ مِنْهُ الْمَشْهَدُ بِسَنَابَادَ فَقَالَتْ أُمِّي لَيْسَ ذَلِكَ بِشَيْءٍ وَ إِنَّمَا هَذَا مِنْ عَمَلِ الشَّيْطَانِ

I was doubting in the matter of Al-Reza^{-asws} and did not happen to know that it was true. My mother said to me, and she was an adversary, 'What is the matter with you?' I said to her, 'I saw a spreading light, the shrine at Sanabad was filled up from it'. My mother said, 'That isn't anything, and rather this is from the work of Satan^{-la}'.

قَالَ فَرَأَيْتُ لَيْلَةً أُخْرَى مُظْلِمَةً أَشَدَّ ظُلُمَةً مِنَ اللَّيْلَةِ الْأُولَى وَ مِثْلَ مَا كُنْتُ رَأَيْتُ مِنَ النُّورِ وَ الْمَشْهَدُ قَدْ امْتَلَأَ بِهِ فَأَعْلَمْتُ أُمِّي ذَلِكَ وَ جِئْتُ بِهَا إِلَى الْمَكَانِ الَّذِي كُنْتُ فِيهِ حَتَّى رَأْتُ مَا رَأَيْتُ مِنَ النُّورِ وَ امْتَلَأَ الْمَشْهَدُ مِنْهُ

He (the narrator) said, 'I saw on another dark night, more intensely darker than the first night, and similar to what I had seen from the light, and the shrine was filled up with it. I let my mother know that, and I came with her to the place which I was in, until she saw what I saw, from the light and filling up of the shrine from it.

فَاسْتَعْظَمْتُ ذَلِكَ وَ أَخَذْتُ فِي الْحَمْدِ لِلَّهِ عَزَّ وَ جَلَّ إِلَّا أَنَّهُمْ لَمْ يُؤْمِنُوا بِهِ كَمَا بَيْنِي فَقَصَدْتُ إِلَى الْمَشْهَدِ فَوَجَدْتُ الْبَابَ مُغْلَقًا فَقُلْتُ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرِّضَا ع حَقًّا فَانْفَتَحْ لِي هَذَا الْبَابَ ثُمَّ دَفَعْتُهُ بِيَدِي فَانْفَتَحَ

She considered that to be mighty and took to praising Allah^{-azwj} Mighty and Majestic, except that she did not believe in it like my belief. I aimed to the shrine and found the door locked. I said, 'O Allah^{-azwj}! If the matter of Al-Reza^{-asws} was true, then Open this door for me'. Then I pushed it with my hand, and it opened.

فَقُلْتُ فِي نَفْسِي لَعَلَّهُ لَمْ يَكُنْ مُغْلَقًا عَلَى مَا وَجِبَ فَعَلَّقْتُهُ حَتَّى عَلِمْتُ أَنَّهُ لَمْ يُمْكِنْ فَتَحُهُ إِلَّا بِمِفْتَاحٍ ثُمَّ قُلْتُ اللَّهُمَّ إِنْ كَانَ أَمْرُ الرِّضَا حَقًّا فَافْتَحْ لِي هَذَا الْبَابَ ثُمَّ دَفَعْتُهُ بِيَدِي فَأَنْفَتَحَ

I said within myself, 'Perhaps it did not happen to be locked upon what is obligated. So I locked it until I knew that it was not possible to open it except with a key. Then I said, 'O Allah^{-azwj}! If the matter of Al-Reza^{-asws} was true, then Open this door for me!' Then I pushed it with my hand, and it opened.

فَدَخَلْتُ وَ زُرْتُ وَ صَلَّيْتُ وَ اسْتَبَصَّرْتُ فِي أَمْرِ الرِّضَا ع فَكُنْتُ أَقْصِدُهُ بَعْدَ ذَلِكَ كُلِّ جُمُعَةٍ زَائِرًا مِنْ نُوْقَانَ وَ أَصَلِّي عِنْدَهُ إِلَى وَفْتِي هَذَا.

I entered and visited, and I prayed Salat, and became insightful regarding the matter of Al-Reza^{-asws}. I used to aim to it after that, every Friday, visiting from Nowqan, and I pray Salat in his^{-asws} presence, up to this time of mine".⁴⁵⁷

2- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو طَالِبٍ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ بُنَانَ الطَّائِي قَالَ: سَمِعْتُ أَبَا مَنْصُورٍ بْنَ عَبْدِ الرَّزَّاقِ يَقُولُ لِحَاكِمِ طُوسَ الْمَعْرُوفِ بِالْبُيُورِيِّ هَلْ لَكَ وَلَدٌ فَقَالَ لَا فَقَالَ لَهُ أَبُو مَنْصُورٍ لِمَ لَا تَقْصِدُ مَشْهَدَ الرِّضَا ع وَ تَدْعُو اللَّهَ عِنْدَهُ حَتَّى يَرْزُقَكَ وَلَدًا فَإِنِّي سَأَلْتُ اللَّهَ تَعَالَى هُنَاكَ فِي خَوَائِجٍ فَقَضَيْتُ لِي

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – It is narrated to us by Abu Talib Al-Husayn Bin Abdullah Bin Bunan Al Taie who said,

'I heard Abu Mansour Bin Abdul Razzaq saying to the governor of Toos, well known as Al-Beywardy, 'Is there a son for you?' He said, 'No'. Abu Mansour said to him, 'Why don't you aim to the shrine of Al-Reza^{-asws} and supplicate to Allah^{-azwj} in his^{-saww} presence until He^{-azwj} Graces you a son? I asked Allah^{-azwj} the Exalted over there regarding needs, and they get fulfilled for me'.

قَالَ الْحَاكِمُ فَقَضَيْتُ الْمَشْهَدَ عَلَى سَاكِنِيهِ السَّلَامَ وَ دَعَوْتُ اللَّهَ تَعَالَى عِنْدَ الرِّضَا ع أَنْ يَرْزُقَنِي وَلَدًا فَرَزَقَنِي اللَّهُ عَزَّ وَ جَلَّ وَلَدًا ذَكَرًا

The governor said, 'I aimed for the shrine, may the greetings be upon its dweller, and I supplicated to Allah^{-azwj} the Exalted in the presence of Al-Reza^{-asws} that He^{-azwj} Graces me a son. Allah^{-azwj} Mighty and Majestic Graced me a male child.

فَجِئْتُ إِلَى أَبِي مَنْصُورٍ بْنَ عَبْدِ الرَّزَّاقِ وَ أَحْبَبْتُهُ بِاسْتِجَابَةِ اللَّهِ تَعَالَى لِي فِي الْمَشْهَدِ فَوَهَبَ لِي وَ أَعْطَانِي وَ أَكْرَمَنِي عَلَى ذَلِكَ.

I came to Abu Mansour Bin Abul Razzaq and informed him that Allah^{-azwj} the Exalted had Answered to me in the shrine and had Granted to me and had Given me and Honoured me upon that".⁴⁵⁸

قال الصدوق رحمه الله لما استأذنت الأمير السعيد ركن الدولة في زيارة مشهد الرضا ع أذن لي في ذلك في رجب من سنة اثنين و خمسين و ثلاثمائة

⁴⁵⁷ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 1

⁴⁵⁸ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 2

Comment: Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'I sought permission of the governor Al-Saeed Rukn Al-Dowla in visiting the shrine of Al-Reza^{-asws}. He permitted to me regarding that during Rajab of the year three hundred and fifty-two.

فلما انقلبت عنه ردي فقال لي هذا مشهد مبارك قد زرتة و سألت الله تعالى حوائج كانت في نفسي فقضاها لي فلا تقصر في الدعاء لي هناك و الزيارة عني فإن الدعاء فيه مستجاب

When I turned back from him, he returned me. He said to me, 'This is a Blessed shrine. I have visited it and asked Allah^{-azwj} the Exalted for the needs which were regarding myself. He^{-azwj} Fulfilled these for me. So, do not be deficient in supplicating for me over there, and the visitation on my behalf, for the supplicating therein is Answered'.

فضمنت ذلك له و وفيت به فلما عدت من المشهد على ساكنه التحية و السلام و دخلت إليه قال لي هل دعوت لنا و زرت عنا فقلت نعم فقال قد أحسنت فقد صح لي أن الدعاء في ذلك المشهد مستجاب.

I guaranteed that to him and was loyal with him. When, I returned from the shrine, upon its dweller be the salutations and the greetings, and I entered to see him, he said to me, 'Did you supplicated for us and performed visitation rites on our behalf?' I said, 'Yes'. He said, 'Excellent, for it has held correct to me that the supplication in that shrine, is Answered'.

3- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو نَصْرِ أَحْمَدُ بْنُ الْحُسَيْنِ الضِّيُّيُّ وَ مَا لَقِيتُ أَنْصَبَ مِنْهُ وَ بَلَغَ مِنْ نَصْبِهِ أَنَّهُ كَانَ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ فَرْدًا وَ ائْتِنَا مِنَ الصَّلَاةِ عَلَى إِلِهِ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' —

'It is narrated to us by Ahmad Bin Al-Husayn Al-Zaby, and I had not met anyone with more attributions than him, and it reached from his attribution that he was saying, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} individually and refused from sending the Salawaat upon his^{-saww} Progeny^{-asws}.

قَالَ سَمِعْتُ أَبَا بَكْرَ الْحَمَامِيَّ الْفَرَّاءَ فِي سَكَّةِ حَرْبٍ بِنَيْسَابُورَ وَ كَانَ مِنْ أَصْحَابِ الْحَدِيثِ يَقُولُ أَوْدَعَنِي بَعْضُ النَّاسِ وَدِيعَةً فَدَفَنْتُهَا وَ نَسِيتُ مَوْضِعَهَا فَلَمَّا أَتَى عَلَى ذَلِكَ مُدَّةٌ جَاءَنِي صَاحِبُ الْوَدِيعَةِ يُطَالِبُنِي بِهَا فَلَمْ أَعْرِفْ مَوْضِعَهَا وَ تَحَيَّرْتُ وَ أَهْمَنِي صَاحِبُ الْوَدِيعَةِ

He said, 'I heard Abu Bakr Al-Hammamy Al-Fara'a in the paths of Neshapour, and he was from the companions of Al-Hadeeth, saying, 'One of the people entrusted me with an entrustment, and I buried it and forgot its place. When a period had come to it, the owner of the entrustment came to me demanding it from me. I did not know its place and I was confused, and the owner of the entrusted accused me.

فَخَرَجْتُ مِنْ بَيْتِي مَعْمُومًا مُتَحَيِّرًا وَ رَأَيْتُ جَمَاعَةً مِنَ النَّاسِ يَتَوَجَّهُونَ إِلَى مَشْهَدِ الرِّضَا ع فَخَرَجْتُ مَعَهُمْ إِلَى الْمَشْهَدِ وَ زُرْتُ وَ دَعَوْتُ اللَّهَ أَنْ يُبَيِّنَ لِي مَوْضِعَ الْوَدِيعَةِ فَرَأَيْتُ هُنَاكَ فِيمَا بَرَى النَّاسُ كَأَنَّ أَتَى أَتَانِي فَقَالَ لِي دَفَنْتَ الْوَدِيعَةَ فِي مَوْضِعٍ كَذَا وَ كَذَا

I went out from my house gloomy, confused, and I saw a group of people heading towards the shrine of Al-Reza^{-asws}. I went out with them to the Mausoleum, and I visited and supplicated to Allah^{-azwj} that He^{-azwj} Manifests to me the place of the entrustment. I saw over

there was the sleeping one tends to see (dream), as if a comer had come to me and said to me, 'You have buried the entrustment in such and such place!'

فَرَجَعْتُ إِلَى صَاحِبِ الْوَدِيعَةِ فَأَرَشَدْنَاهُ إِلَى ذَلِكَ الْمَوْضِعِ الَّذِي رَأَيْتُهُ فِي الْمَنَامِ وَأَنَا غَيْرُ مُصَدِّقٍ بِمَا رَأَيْتُ فَقَصَدَ صَاحِبُ الْوَدِيعَةِ ذَلِكَ الْمَكَانَ فَحَفَرَهُ وَاسْتَخْرَجَ مِنْهُ الْوَدِيعَةَ بِخَتَمِ صَاحِبِهَا

I returned to the owner of the entrustment and guided him to that place which I had seen it in my dream, and I was not ratifying what I had seen. The owner of the entrustment aimed for that place and dug it and extracted the entrustment from it with the seal of its owner (intact).

فَكَانَ الرَّجُلُ بَعْدَ ذَلِكَ يُحَدِّثُ النَّاسَ بِهَذَا الْحَدِيثِ وَ يُخَوِّفُهُمْ عَلَى زِيَارَةِ هَذَا الْمَشْهَدِ عَلَى سَاكِنِيهِ التَّجِيَّةِ وَالسَّلَامِ.

After that, the man used to narrate to the people with this narration, and he was urging them upon visiting this Mausoleum, upon its dweller be the salutations and the greetings".⁴⁵⁹

4- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ الْفَضْلِ التَّمِيمِيِّ الْهَرَوِيُّ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ الْحُسَيْنِ الْفَهْرَسْتَانِيَّ قَالَ: كُنْتُ بِمَرْوَالرُّودِ فَلَقَيْتُ بِهَا رَجُلًا مِنْ أَهْلِ مِصْرَ مُجْتَازًا اسْمُهُ حَزْرَةُ فَذَكَرَ أَنَّهُ خَرَجَ مِنْ مِصْرَ زَائِرًا إِلَى مَشْهَدِ الرِّضَا ع بِطُوسَ وَأَنَّهُ لَمَّا دَخَلَ الْمَشْهَدَ كَانَ قُرْبَ غُرُوبِ الشَّمْسِ

(The book) 'Uyoon Akhbar Al-Reza^{asws} – It is narrated to us by Abu Ja'far Muhammad Bin Abu Al Qasim Bin Muhammad Bin Al Fazl Al Tameemy Al Harwy, may Allah^{azwj} have Mercy on him, who said, 'I heard Abu Al-Hassan Ali Bin Al-Hassan Al Quhastany saying,

'I was at Mervaroud, and at it I met a man from the people of Egypt, passing by, his name was Hamza. He mentioned that he had come out from Egypt as a visitor to the Mausoleum of Al-Reza^{asws} at Toos, and when he had entered the Mausoleum, it was near to setting of the sun.

فَزَارَ وَ صَلَّى وَ لَمْ يَكُنْ ذَلِكَ الْيَوْمَ زَائِرًا غَيْرُهُ فَلَمَّا صَلَّى الْعَتَمَةُ أَرَادَ خَادِمُ الْقَبْرِ أَنْ يُخْرِجَهُ وَ يُغْلِقَ الْبَابَ فَسَأَلَهُ أَنْ يُغْلِقَ عَلَيْهِ الْبَابَ وَ يَدْعُهُ فِي الْمَشْهَدِ لِيُصَلِّيَ فِيهِ فَإِنَّهُ جَاءَ مِنْ بَلَدٍ شَاسِعٍ وَ لَا يُخْرِجُهُ وَ أَنَّهُ لَا حَاجَةَ لَهُ فِي الْخُرُوجِ

He visited and prayed Salat, and on that day there did not happen to be any visitor other than him. When he had prayed the evening Salat, the servant of the grave wanted to expel him and lock the door. He asked if he could lock the door upon him and leave him to be in the Mausoleum for him to pray Salat in it, for he had come from a remote city, and there was no need for him in going out.

فَرَفَعَهُ وَ غَلَقَ عَلَيْهِ الْبَابَ وَ أَنَّهُ كَانَ يُصَلِّي وَ خَذَهُ إِلَى أَنْ أَغْيَا فَجَلَسَ وَ وَضَعَ رَأْسَهُ عَلَى رُكْبَتَيْهِ يَسْتَرْيِخُ سَاعَةً فَلَمَّا رَفَعَ رَأْسَهُ رَأَى فِي الْجِدَارِ مُوَاجِهَةً وَجْهَهُ رُفْعَةً عَلَيْهِ هَذَانِ الْبَيْتَانِ

يُفَرِّجُ اللَّهُ عَمَّنْ زَارَهُ كَرْبَهُ
سَلَامَةً مِنْ نَبِيِّ اللَّهِ مُنْتَجَبَهُ

مَنْ سَرَهُ أَنْ يَرَى قَبْرَ بَرِّوَيْتِهِ
فَلْيَأْتِ ذَا الْقَبْرِ إِنَّ اللَّهَ أَسْكَنَهُ

He left him and locked the door upon him, and he was praying Salat along until he was tired. He sat and placed his head upon his knees to rest for a while. When he raised his head, he was in the wall patch a note facing him. Upon it were these two couplets, 'One whom it cheers to see a grave in his dream, Allah^{-azwj} would Relieve the distress from the one who visits it, then let him come to the grave. Allah^{-azwj} has Settled in it one from the lineage of the Prophet^{-saww} of Allah^{-azwj}, Selected'.

قَالَ فَفُتِنْتُ وَ أَخَذْتُ فِي الصَّلَاةِ إِلَى وَقْتِ السَّحْرِ ثُمَّ جَلَسْتُ كَجَلَسِي الْأُولَى وَ وَضَعْتُ رَأْسِي عَلَى رُكْبَتِي فَلَمَّا رَفَعْتُ رَأْسِي لَمْ أَرَ مَا عَلَى الْجِدَارِ شَيْئاً وَ كَانَ الَّذِي أَرَاهُ مَكْتُوباً رَطْباً كَأَنَّهُ كُتِبَ فِي تِلْكَ السَّاعَةِ

He said, 'So I stood up and took in praying Salat until the time of pre-dawn. Then I sat like my first sitting and placed my hand upon my knees. When I raised my head, I did not see anything being upon the wall, and that which I had seen written was wet, as if it had been written in that very time.

قَالَ فَأَنْفَلَقَ الصُّبْحُ وَ فُتِحَ الْبَابُ وَ خَرَجْتُ مِنْ هُنَاكَ.

He said, 'And the morning broke, and the door was opened, and I came out from there'.⁴⁶⁰

5- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْمُعَاذِيُّ النَّيْسَابُورِيُّ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ أَحْمَدَ بْنِ عَلِيٍّ النَّصْرِيُّ الْمُعَدِّلُ قَالَ: رَأَى رَجُلًا مِنَ الصَّالِحِينَ فِيمَا يَرَى النَّائِمُ الرَّسُولَ ص فَقَالَ لَهُ يَا رَسُولَ اللَّهِ ص مَنْ أَزُورُ مِنْ أَوْلَادِكَ فَقَالَ إِنَّ مِنْ أَوْلَادِي مَنْ أَتَانِي مَسْمُومًا وَ إِنَّ مِنْ أَوْلَادِي مَنْ أَتَانِي مَقْتُولًا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – It is narrated to us by Abu Ali Muhammad Bin Ahmad Bin Muhammad Bin Yahya Al Muazy Al Neshapuri who said, 'It is narrated to us by Abu Al-Hassan Ali Bin Ahmad Bin Ali Al Nasry Al Muaddil who said,

'A man from the righteous ones saw the Rasool^{-saww} in what the sleeping one sees (dream). He said to him^{-saww}, 'O Rasool-Allah^{-saww}! Whom from your^{-saww} children should I visit?' He^{-saww} said: 'From my^{-saww} children there is one who would come to me^{-saww} having been poisoned, and there is one from my^{-saww} children who would come to me having been killed'.

قَالَ فَقُلْتُ لَهُ فَمَنْ أَزُورُ مِنْهُمْ يَا رَسُولَ اللَّهِ مَعَ تَشْتَتِ أَمَاكِنِهِمْ أَوْ قَالَ مَشَاهِدِهِمْ قَالَ مَنْ هُوَ أَقْرَبُ مِنْكَ يَغْنِي بِالْمُجَاوَرَةِ وَ هُوَ مَدْفُونٌ بِأَرْضِ الْغُرَبَةِ

He (the narrator) said, 'I said to him^{-saww}, 'So whom should I visit from them, O Rasool-Allah^{-saww}, with their places being so scattered'. Or said, 'Their Mausoleums'. He^{-saww} said: 'One who is near to you' – meaning with the vicinity, and he is buried in the land of estrangement'.

قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ تَغْنِي الرِّضَا ع فَقَالَ ص قُلْ صَلَّى اللَّهُ عَلَيْهِ [و آله] قُلْ صَلَّى اللَّهُ عَلَيْهِ [و آله] قُلْ صَلَّى اللَّهُ عَلَيْهِ [و آله] ثَلَاثًا.

He (the narrator) said, 'I said, 'O Rasool-Allah^{-saww}! Do you^{-saww} mean Al-Reza^{-asws}? He^{-saww} said: 'Say, 'May the Salawaat of Allah^{-azwj} be upon him^{-asws} (and his^{-asws} progeny)! Say, 'May

⁴⁶⁰ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 4

the Salawaat of Allah^{-azwj} be upon him^{-asws} (and his^{-asws} progeny)! Say, 'May the Salawaat of Allah^{-azwj} be upon him^{-asws} (and his^{-asws} progeny)! – thrice".⁴⁶¹

6- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْمُعَاذِيُّ قَالَ حَدَّثَنَا أَبُو عَمْرِو مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْحَكِيمِيُّ الْحَاكِمُ بِوُفْقَانٍ قَالَ: خَرَجَ عَلَيْنَا رَجُلَانِ مِنَ الرَّبِّيِّ بِرِسَالَةٍ بَعْضُ السَّلَاطِينِ بِهَا إِلَى الْأَمِيرِ نَصْرُ بْنُ أَحْمَدَ بُخَارَى وَكَانَ أَحَدُهُمَا مِنْ أَهْلِ رِبِّيِّ وَالْآخَرُ مِنْ أَهْلِ قُمْ وَكَانَ الْقُمْمِيُّ عَلَى الْمَذْهَبِ الَّذِي كَانَ قَدِيمًا يَقُمُ فِي النَّصَبِ وَكَانَ الرَّازِيُّ مُتَشَبِّهًا

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – It is narrated to us by Abu Ali Muhammad Bin Ahmad Bin Yahya Al Muazy wo said, 'It is narrated to us by Abu Amro Muhammad Bin Abdullah Al Hakamy the governor at Nowqan who said,

'Two men from Al-Rayy came out to us with a messaged of one of the sultans at it to the governor Nasr Bin Ahmad at Bukhara, and one of the two was from the people of Rayy, and the other was from the people of Qum. And the Qummi was upon the doctrine which was ancient at Qum regarding the hostility (Nasibi), and Al-Razi was a Shia.

فَلَمَّا بَلَغَا نَيْسَابُورَ قَالَ الرَّازِيُّ لِلْقُمْمِيِّ أَلَا تَبْدَأُ بِرِيَاةِ الرِّضَا ثُمَّ نَتَوَجَّهُ إِلَى بُخَارَى فَقَالَ الْقُمْمِيُّ قَدْ بَعَثَنَا سُلْطَانُنَا بِرِسَالَةٍ إِلَى الْخَضِرَةِ بِبُخَارَى فَلَا يَجُوزُ لَنَا أَنْ نَسْتَعْلِفَ بِعَرَبِهَا حَتَّى نَفْرُغَ مِنْهَا

When they reached Neshapour, Al-Razi said to Al-Qummi, 'Shall we begin with visiting Al-Reza^{-asws}? Then we can head to Bukhara'. Al-Qummi said, 'Our sultan has sent us with a message to governor of Bukhara, so it is not allowed for us to be pre-occupied with something else until we are free from it'.

فَقَصَدَا بُخَارَى وَأَدَّيَا الرِّسَالَةَ وَرَجَعَا حَتَّى إِذَا خَاذِلَا طُوسَ فَقَالَ الرَّازِيُّ لِلْقُمْمِيِّ أَلَا نَزُورُ الرِّضَا ع قَالَ خَرَجْتُ مِنَ الرَّبِّيِّ مُرْجِعًا لَا أَرْجِعُ إِلَيْهَا رَافِضِيًّا

They aimed for Bukhara and delivered the message and returned, until when they were facing Toos, Al-Razi said to Al-Qummi, 'Shall we visit Al-Reza^{-asws}? He said, 'I came out from Al-Rayy as a Murjiite. I will not return to it as a Rafizite'.

قَالَ فَسَلَّمُ الرَّازِيُّ أَمِيعَتَهُ وَدَوَابَّهُ إِلَيْهِ وَرَكِبَ حِمَارًا وَ قَصَدَ مَشْهَدَ الرِّضَا ع وَ قَالَ لِحِذَامِ الْمَشْهَدِ خَلُّوا الْمَشْهَدَ لِي هَذِهِ اللَّيْلَةَ وَ ادْفَعُوا إِلَيَّ مَفَاتِيحَهُ فَفَعَلُوا ذَلِكَ

He (the narrator) said, 'Al-Razi submitted his chattels and his animal to him, and he rode a donkey and aimed for the Mausoleum of Al-Reza^{-asws}, and he said to the servants of the Mausoleum, 'Empty the Mausoleum for me this night and hand over the keys to me'. They did that.

قَالَ فَدَخَلْتُ الْمَشْهَدَ وَ غَلَقْتُ الْبَابَ وَ زُرْتُ الرِّضَا ع ثُمَّ قُمْتُ عِنْدَ رَأْسِهِ وَ صَلَّيْتُ مَا شَاءَ اللَّهُ تَعَالَى وَ ابْتَدَأْتُ فِي قِرَاءَةِ الْقُرْآنِ مِنْ أَوَّلِهِ

He (the narrator) said, 'I entered the Mausoleum and locked the door and visited Al-Reza^{-asws}. Then I stood by his^{-asws} head and prayed Salat for as long as Allah^{-azwj} the Exalted so Desired, and I initiated in recitation of the Quran from its beginning.

⁴⁶¹ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 5

قَالَ فَكُنْتُ أَسْمَعُ صَوْتًا بِالْقُرْآنِ كَمَا أَقْرَأُ فَفَطَعْتُ صَلَاتِي وَ زُرْتُ الْمَشْهَدَ كُلَّهُ وَ طَلَبْتُ نَوَاحِيَهُ فَلَمْ أَرَ أَحَدًا فَعُدْتُ إِلَى مَكَانِي وَ أَخَذْتُ فِي الْقِرَاءَةِ مِنْ أَوَّلِ الْقُرْآنِ فَكُنْتُ أَسْمَعُ الصَّوْتِ كَمَا أَقْرَأُ لَا يَنْقَطِعُ فَسَكَتُ هُنَيْئَةً وَ أَصَغَيْتُ بِأُذُنِي فَإِذَا الصَّوْتُ مِنَ الْقَبْرِ

He (the narrator) said, 'I kept hearing a voice with the Quran just as I was reciting. I cut off my Salat and went around the Mausoleum, all of it, and I sought its corners, but I could not see anyone. I returned to my place and took in reciting from the beginning of the Quran. I heard the voice just as I was reciting, not cutting off. I became silent for a while and listened intently with my ears, and there, the voice was from the grave.

فَكُنْتُ أَسْمَعُ مِثْلَ مَا أَقْرَأُ حَتَّى بَلَغْتُ آخِرَ سُورَةِ مَرْيَمَ عَ فَقَرَأْتُ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدَاً وَ نَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدَاً فَسَمِعْتُ الصَّوْتَ مِنَ الْقَبْرِ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدَاً وَ يُسَاقُ الْمُجْرِمُونَ إِلَى جَهَنَّمَ وَرِدَاً حَتَّى خَتَمْتُ الْقُرْآنَ وَ خَتَمَ

I was listening similar to what I was reciting until I reached the end of Surah Maryam^{as}. I recited, **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85] And We will Drive the criminals to Hell, thirsty [19:86]**. I heard the voice from the grave: **On the Day He will Gather the pious to the Beneficent as a (Royal) delegation [19:85] And He will Drive the criminals to Hell, thirsty [19:86]**. Until I completed the Quran and he^{asws} completed.

فَلَمَّا أَصْبَحْتُ رَجَعْتُ إِلَى نَوْقَانَ فَسَأَلْتُ مَنْ هَا مِنْ الْمُقْرئينَ عَنْ هَذِهِ الْقِرَاءَةِ فَقَالُوا هَذَا فِي اللَّفْظِ وَ الْمَعْنَى مُسْتَقِيمٌ لَكِنَّ لَا نَعْرِفُ فِي قِرَاءَةِ أَحَدٍ

When it was morning, I returned to Nowqan. I said the ones at it, from the readers, about this recitation. They said, 'This is straight in the words and the meaning, but we do not know anyone regarding recitation'.

قَالَ فَرَجَعْتُ إِلَى نَيْسَابُورَ فَسَأَلْتُ مَنْ هَا مِنْ الْمُقْرئينَ عَنْ هَذِهِ الْقِرَاءَةِ فَقُلْتُ مَنْ قَرَأَ - يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدَاً وَ يُسَاقُ الْمُجْرِمُونَ إِلَى جَهَنَّمَ وَرِدَاً

He (the narrator) said, 'I returned to Neshapur. I asked the ones at it from the reciters, about this recitation. I said, 'Who recites, **On the Day He will Gather the pious to the Beneficent as a (Royal) delegation [19:85] And He will Drive the criminals to Hell, thirsty [19:86]**?'

فَقَالَ لِي مَنْ أَتَيْتَ مِنْ هَذَا فَقُلْتُ وَقَعَ لِي احْتِيَاجٌ إِلَى مَعْرِفَتِهَا فِي أَمْرِ حَدَثَ فَقَالَ هَذِهِ قِرَاءَةُ رَسُولِ اللَّهِ ص مِنْ رِوَايَةِ أَهْلِ الْبَيْتِ ع

He said to me, 'Where have you come from with this?' I said, 'A need has occurred for me to recognise it regarding a newly-occurred event'. He said, 'This is recitation of Rasool-Allah^{saww}, from the reports of People^{asws} of the Household'.

ثُمَّ اسْتَحْكَمْتُ السَّبَبَ الَّذِي مِنْ أَجْلِهِ سَأَلْتُ عَنْ هَذِهِ الْقِرَاءَةِ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ وَ صَحَّحْتُ لِي الْقِرَاءَةَ.

Then he made me tell him the reason due to which I had asked about this recitation, so I narrated the story to him, and the recitation stood correct for me⁴⁶².

⁴⁶² Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 6

7- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ الْمُعَاذِيُّ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: حَضَرَ الْمَشْهَدَ رَجُلٌ مِنْ أَهْلِ بَلْخٍ وَ مَعَهُ مَمْلُوكٌ لَهُ فَزَارَ هُوَ وَ مَمْلُوكُهُ الرِّضَا ع وَ قَامَ الرَّجُلُ عِنْدَ رَأْسِهِ يُصَلِّي وَ مَمْلُوكُهُ عِنْدَ رِجْلَيْهِ فَلَمَّا قَرَعَا مِنْ صَلَاتِهِمَا سَجَدَا فَأَطَالَا سُجُودَهُمَا

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – It is narrated to us by Abu Ali Muhammad Bin Ahmad Al Muazy who said, 'It is narrated to us by Abu Al-Hassan Muhammad Bin Abu Abdullah Al Harwy who said,

'A man from the people of Balkh attended the Mausoleum and with him was a slave of his. He and his slave visited Al-Reza^{asws}, and the man stood by his head. He prayed Salat and his slave was by his^{asws} legs. When they were free from their Salats, they performed Sajdah, and prolonged their Sajdahs.

فَرَفَعَ الرَّجُلُ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ الْمَمْلُوكِ وَ دَعَا بِالْمَمْلُوكِ فَرَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَ قَالَ لَبَّيْكَ يَا مَوْلَايَ فَقَالَ لَهُ تُرِيدُ الْحُرِّيَّةَ فَقَالَ نَعَمْ

The man raised his head from the Sajda before the slave did, and he called the slave. He raised his head from the Sajdah and said, 'Here I am O my master!' He said to him, 'Do you want the freedom?' He said, 'Yes'.

فَقَالَ أَنْتَ حُرٌّ لَوَجْهِ اللَّهِ تَعَالَى وَ مَمْلُوكِي فَلَانْتَهُ يَبْلُغُ حُرَّةً لَوَجْهِ اللَّهِ وَ قَدْ زَوَّجْتُهَا مِنْكَ بِكَذَا وَ كَذَا مِنَ الصَّدَاقِ وَ ضَمِنْتُ لَهَا ذَلِكَ عَنْكَ وَ ضَيْعَتِي الْفُلَانِيَّةُ وَ قَفْتُ عَلَيْكُمَا وَ عَلَى أَوْلَادِكُمَا وَ أَوْلَادِ أَوْلَادِكُمَا مَا تَنَاسَلُوا بِشَهَادَةِ هَذَا الْإِمَامِ ع

He said, 'You are hereby free for the Face of Allah^{azwj} the Exalted, and my so and so slave girl at Balkh is (also) free for the Face of Allah^{azwj}, and I have married her to you with such and such dower, and I guarantee that for her on your behalf, and my such and such estate is designated upon you both, and upon your children, and children of your children, for as long as they procreated with the testimony of this Imam^{asws}'.

فَبَكَى الْعُلَامُ وَ حَلَفَ بِاللَّهِ عَزَّ وَ جَلَّ وَ بِالْإِمَامِ أَنَّهُ مَا كَانَ يَسْأَلُ فِي سُجُودِهِ إِلَّا هَذِهِ الْحَاجَّةَ بَعَيْنِهَا وَ قَدْ تَعَرَّفْتُ الْإِجَابَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِهَذِهِ السَّرْعَةِ.

The slave cried and swore by Allah^{azwj} Mighty and Majestic, and by the Imam^{asws} that he had not been asking in his Sajdah except this need exactly, and he had recognised the Answer from Allah^{azwj} Mighty and Majestic with this quickness".⁴⁶³

8- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ الْمُعَاذِيُّ قَالَ حَدَّثَنَا أَبُو النَّصْرِ الْمُؤَدِّ النَّيْسَابُورِيُّ قَالَ: أَصَابَنِي عِلَّةٌ شَدِيدَةٌ ثَقُلَ مِنْهَا لِسَانِي فَلَمْ أَقْدِرْ عَلَى الْكَلَامِ فَخَطَرَ بِنَالِي أَنْ أَزُورَ الرِّضَا ع وَ أَدْعُو اللَّهَ عِنْدَهُ وَ أَجْعَلَهُ شَفِيعِي إِلَيْهِ حَتَّى يُعَافِيَنِي مِنْ عِلَّتِي وَ يُطْلِقَ لِسَانِي

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – It is narrated to us by Abu Ali Muhammad Bin Ahmad Al Muazy who said, 'It is narrated to us by Abu Al Nasr Al Muezzin Al Neshapuri who said,

'Severe illness afflicted me. My tongue became heavy from it, so I was not able upon the talking. It occurred in my mind that I should visit Al-Reza^{asws} and supplicate to Allah^{azwj} in his^{asws} presence and make him^{asws} to be my intercessor to Him^{azwj} until He^{azwj} Cures me from my illness and my tongue is freed.

⁴⁶³ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 7

فَرَكَبْتُ حِمَاراً وَ قَصَدْتُ الْمَشْهَدَ وَ زُرْتُ الرِّضَا ع وَ قُمْتُ عِنْدَ رَأْسِهِ وَ صَلَّيْتُ رُكْعَتَيْنِ وَ سَجَدْتُ وَ كُنْتُ فِي الدُّعَاءِ وَ التَّضَرُّعِ مُسْتَشْفِعاً بِصَاحِبِ هَذَا الْقَبْرِ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُعَافِيَنِي مِنْ عِلِّيٍّ وَ يَجْلِيَ عُقْدَةَ لِسَانِي فَذَهَبَ بِي التَّوَمُّ فِي سُجُودِي

I rode the donkey and aimed for the Mausoleum and visited Al-Reza^{asws}, and I stood by his^{asws} head and prayed two Cycles Salat, and I performed Sajdah, and I was in the supplication, and the beseeching, seeking intercession by the occupant of the grave to Allah^{azwj} Mighty and Majestic to cure me from my illness and loosen the know of my tongue, and the sleep went away with me in my Sajdah.

فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ الْقَبْرَ قَدْ انْفَرَجَ وَ خَرَجَ مِنْهُ رَجُلٌ كَهْلٌ آدَمُ شَدِيدُ الْأُذْمَةِ فَدَنَا مِنِّي وَ قَالَ لِي يَا أَبَا النَّصْرِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

I saw in the dream as if the grave had split up and an elderly man of thick skin emerged from it. He came near me and said to me: 'O Abu Al-Nasr! Say, 'There is no god except Allah^{azwj}!'

قَالَ فَأَوْمَأْتُ إِلَيْهِ كَيْفَ أَقُولُ ذَلِكَ وَ لِسَانِي مُتَعَلِّقٌ فَصَاحَ عَلَيَّ صَاحِبُهُ فَقَالَ نُنَكِّرُ لِلَّهِ قُدْرَةً قُلْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ فَانْطَلَقَ لِسَانِي فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ وَ رَجَعْتُ إِلَى مَنْزِلِي رَاجِلاً وَ كُنْتُ أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَ انْطَلَقَ لِسَانِي وَ لَمْ يَتَعَلَّقْ بَعْدَ ذَلِكَ.

He (the narrator) said, 'I gestured to him how I should be saying that, and my tongue was restrained. He said, 'You are denying the Power of Allah^{azwj}. Say, 'There is no god except Allah^{azwj}! My tongue was freed, and I said, 'There is no god except Allah^{azwj}', and I returned to my house on foot, and I kept saying, 'There is no god except Allah^{azwj}', and my tongue was freed and did not get restrained after that".⁴⁶⁴

P.S. – NO. 9 IS MISSING

10- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ أَحْمَدَ الْمُعَاذِيُّ قَالَ سَمِعْتُ أَبَا النَّصْرِ الْمُؤَدِّنَ يَقُولُ امْتَلَأَ السَّيْلُ يَوْمًا سَنَابَدَ وَ كَانَ الْوَادِي أَعْلَى مِنَ الْمَشْهَدِ فَأَقْبَلَ السَّيْلُ حَتَّى إِذَا قَرُبَ مِنَ الْمَشْهَدِ خَفْنَا عَلَى الْمَشْهَدِ مِنْهُ فَارْتَفَعَ بِإِذْنِ اللَّهِ وَ قُدْرَتِهِ عَزَّ وَ جَلَّ وَ وَقَعَ فِي قَنَاةٍ أَعْلَى مِنَ الْوَادِي وَ لَمْ يَقَعْ فِي الْمَشْهَدِ مِنْهُ شَيْءٌ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}' – It is narrated to us by Abu Ali Muhammad Bin Ahmad al Muazy who said, 'I heard Abu Al Nasr Al Muezzin saying,

'One day the flood filled up Sanabad, and the valley was higher than the Mausoleum. The flood came until when it was near from the Mausoleum. We feared upon the Mausoleum from it. It arose by the Permission of Allah^{azwj} Mighty and Majestic and His^{azwj} Power, and it fell into a canal higher than the valley, and nothing from it fell into the Mausoleum".⁴⁶⁵

11- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِسْمَاعِيلَ السَّلَاطِيُّ النَّيْسَابُورِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ النَّيْسَابُورِيُّ قَالَ: كُنْتُ فِي خِدْمَةِ الْأَمِيرِ أَبِي نَصْرِ بْنِ أَبِي عَلِيٍّ الصَّغَانِيِّ صَاحِبِ الْجَيْشِ وَ كَانَ مُحْسِناً إِلَيَّ صَاحِبُهُ إِلَى صَعَانِيانَ وَ كَانَ أَصْحَابُهُ يَحْسُدُونَنِي عَلَى مِيلِهِ إِلَيَّ وَ إِحْرَامِهِ لِي فَسَلَّمَ إِلَيَّ فِي بَعْضِ الْأَوْقَاتِ كَيْساً فِيهِ ثَلَاثَةُ آلَافِ دِرْهَمٍ وَ خَتَمَهُ وَ أَمَرَنِي أَنْ أُسَلِّمَهُ فِي خِزَانَتِهِ

⁴⁶⁴ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 8

⁴⁶⁵ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 10

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – It is narrated to us by Abu Al Fazl Muhammad Bin Ahmad Bin Ismail Al Saleyti Al Neshapuri who said, 'It is narrated to my by Muhammad Bin Ahmad Al Sinany Al Neshapuri who said,

'I was in the service of the governor Abu Nasr Bin Abu Ali Al-Sagany, commander of the army, and he was good to me of his accompaniment to Saganiyan and his companions were envying me upon his inclination towards me, and his honouring to me. He submitted to me in one of the timings, a bag in which were three thousand Dirhams, and he sealed it and instructed me to submit it to his treasurer.

فَخَرَجْتُ مِنْ عِنْدِهِ فَجَلَسْتُ فِي الْمَكَانِ الَّذِي يَجْلِسُ فِيهِ الْحُجَّابُ وَ وَضَعْتُ الْكَيْسَ عِنْدِي وَ جَعَلْتُ أُحَدِّثُ النَّاسَ فِي شُغْلِي لِي فَسَرِقَ ذَلِكَ الْكَيْسَ وَ لَمْ أَشْعُرْ بِهِ وَ كَانَ لِلْأَمِيرِ أَبِي النَّصْرِ عَلَامٌ يُقَالُ لَهُ خَطْلَخ تَاش وَ كَانَ حَاضِرًا فَلَمَّا نَظَرْتُ لَمْ أَرَ الْكَيْسَ فَأَنْكَرَ جَمِيعُهُمْ أَنْ يُغْرِفُوا لَهُ خَبْرًا وَ قَالُوا لِي مَا وَضَعْتَ هَاهُنَا شَيْئًا

I went out from his presence and sat down in the place in which the guards were sitting in, and I placed the bag with me, and I went on to discuss with the people regarding a concern of mine. That bag was stolen, and I was not aware of it. And there was a slave of the governor Abu Nasr called Khatlakh Tash, and he was present. When I looked, I could not find the bag. They all denied to know any news of it, and they said to me, 'You have not placed anything over here!'

فَلَمَّا وَضَعْتُ هَذَا الْإِفْتِعَالَ وَ كُنْتُ عَارِفًا بِحَسَدِهِمْ لِي فَكَّرْتُ تَعْرِيفَ الْأَمِيرِ أَبِي النَّصْرِ الصَّغَانِيَّ لِذَلِكَ خَشْيَةً أَنْ يَتَّهَمَنِي وَ بَقِيْتُ مُتَحَيِّرًا مُتَفَكِّرًا لَا أَذْرِي مَنْ أَخَذَ الْكَيْسَ وَ كَانَ أَبِي إِذَا وَقَعَ لَهُ أَمْرٌ يَحْزَنُهُ فَرَفَعَ إِلَى مَشْهَدِ الرِّضَا ع فَرَازَهُ وَ دَعَا اللَّهَ عَزَّ وَ جَلَّ عِنْدَهُ وَ كَانَ يُكْفِي ذَلِكَ عِنْدَهُ وَ يُفَرِّجُ عَنْهُ

Why had I placed this bag, and I had recognised their envying to me? I disliked to let the governor Abu Al-Nasr Al-Sagany know that, fearing that he might accuse me, and I remained confused, thoughtful, not knowing who had taken the bag, and my father was such that whenever a matter occurred for him, grieving him, he would panic to the Mausoleum of Al-Reza^{-asws}. He would visit him^{-asws} and supplicate to Allah^{-azwj} Mighty and Majestic in his^{-asws} presence, and that used to suffice with him, and he would be relived from it.

فَخَلَلْتُ إِلَى الْأَمِيرِ أَبِي النَّصْرِ مِنَ الْغَدِ فَقُلْتُ أَتَيْهَا الْأَمِيرُ تَأْذُنِي لِي فِي الْخُرُوجِ إِلَى طُوسَ فَلِي بِمَا شُغِّلُ فَقَالَ لِي وَ مَا هُوَ قُلْتُ لِي عَلَامٌ طُوسِيٌّ فَهَرَبَ مِنِّي وَ قَدْ فَقَدْتُ الْكَيْسَ وَ أَنَا أَتَّهِمُهُ بِهِ

I entered to see the governor Abu Al-Nasr the next morning. I said, 'O governor! Will you permit me in going out to Toos, for there is an occupation for me at it?' He said to me, 'And what is it?' I said, 'There is a slave of mine at Toos who has fled from me, and I have lost the bag, and I am accusing him with it'.

فَقَالَ لِي انْظُرْ أَنْ لَا تُفْسِدَ حَالَكَ عِنْدَنَا مِجَانَةً فَقُلْتُ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ فَقَالَ وَ مَنْ يَضْمَنُ لِي الْكَيْسَ إِنْ تَأَخَّرْتَ فَقُلْتُ لَهُ إِنْ لَمْ أَعُدْ بَعْدَ أَرْبَعِينَ يَوْمًا فَمَنْزِلِي وَ مَلِكِي بَيْنَ يَدَيْكَ أَكْتُبُ إِلَى أَبِي الْحَسَنِ الْخُزَاعِيِّ بِالْقَبْضِ عَلَى جَمِيعِ أَسْبَابِي بِطُوسَ

He said to me, 'Look, do not let your situation with us be spoilt due to a betrayal'. I said, 'I seek Refuge with Allah^{-azwj} from that!' He said, 'And who will guarantee the bag for me, if you were to be delayed?' I said to him, 'If I do not return after forty days, then my house and my possessions are in your hands. I shall write to Abu Al-Hassan Al-Khuzaei with taking possession upon entirety of my means at Toos'.

فَأَذِنَ لِي وَكُنْتُ أَكْتَرِي مِنْ مَنْزِلٍ إِلَى مَنْزِلٍ حَتَّى وَافَيْتُ الْمَشْهَدَ عَلَى سَاكِنِهِ السَّلَامَ فَرُزْتُ وَدَعَوْتُ اللَّهَ عَزَّ وَجَلَّ عِنْدَ رَأْسِ الْفَرِّ أَنْ يَطَّلِعَنِي عَلَى مَوْضِعِ الْكَيْسِ فَذَهَبَ بِي النَّوْمُ هُنَاكَ فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ يَقُولُ لِي قُمْ فَقَدْ قَضَى اللَّهُ عَزَّ وَجَلَّ حَاجَتَكَ

He permitted for me, and I was hiring from a station to a station until I arrived at the Mausoleum, may the greetings be upon its dweller. I visited and supplicated to Allah^{-azwj} Mighty and Majestic by the head of the grave that He^{-azwj} should Notify me upon the place of the bag. The sleep went away with me over there. I saw Rasool-Allah^{-saww} in the dream saying to me: 'Arise, for Allah^{-azwj} Mighty and Majestic has Fulfilled your need!'

فَقُمْتُ وَجَدَدْتُ الْوُضُوءَ وَصَلَّيْتُ مَا شَاءَ اللَّهُ فَذَهَبَ بِي النَّوْمُ فَرَأَيْتُ رَسُولَ اللَّهِ ص فِي الْمَنَامِ فَقَالَ الْكَيْسُ سَرَقَهُ خَطْلَخ تَاش وَدَفَنَهُ تَحْتَ الْكَائُونِ فِي بَيْتِهِ وَهُوَ هُنَاكَ بِحُجَّتِ أَبِي النَّصْرِ الصَّغَانِيِّ

I stood up and renewed the wud'u and prayed Salat for as long as Allah^{-azwj} so Desired. The sleep went away from me, and I saw Rasool-Allah^{-saww} in the dream. He^{-saww} said: 'The bag was stolen by Khatlakh Tash, and he has buried it under the fireplace in his house, and it is over there with the seal of Abu Nasr Al-Sagany'.

قَالَ فَاَنْصَرَفْتُ إِلَى الْأَمِيرِ أَبِي النَّصْرِ الصَّغَانِيِّ قَبْلَ الْمِيعَادِ بِثَلَاثَةِ أَيَّامٍ فَلَمَّا دَخَلْتُ عَلَيْهِ قُلْتُ قَدْ قَضَيْتُ حَاجَتِي فَقَالَ الْحَمْدُ لِلَّهِ فَخَرَجْتُ وَغَيَّرْتُ ثِيَابِي وَغَدْتُ إِلَيْهِ فَقَالَ أَيْنَ الْكَيْسِ قُلْتُ لَهُ الْكَيْسُ مَعَ خَطْلَخ تَاش فَقَالَ مِنْ أَيْنَ عَلِمْتَ قُلْتُ أَخْبَرَنِي بِهِ رَسُولُ اللَّهِ فِي مَنَامِي عِنْدَ قَبْرِ الرِّضَا ع

He (the narrator) said, 'I left to go to the governor Abu Nasr Al-Sagany three days before the appointed day. When I entered to see him, I said, 'My need has been fulfilled'. He said, 'The Praise is for Allah^{-azwj}!' I went out and changed my clothes and returned to him. He said, 'Where is the bag?' I said to him, 'The bag is with Khatlakh Tash'. He said, 'From where did you know?' I said, 'Rasool-Allah^{-saww} informed me with it in my dream at the grave of Al-Reza^{-asws}'.

فَأُشْعِرَ بَدَنُهُ لِذَلِكَ وَ أَمَرَ بِإِخْصَارِ خَطْلَخ تَاش فَقَالَ لَهُ أَيْنَ الْكَيْسِ الَّذِي أَخَذْتَهُ مِنْ بَيْنِ يَدَيْهِ فَأَنْكَرَ وَكَانَ مِنْ أَعَزِّ غِلْمَانِهِ فَأَمَرَ أَنْ يُهَدَّدَ بِالضَّرْبِ قُلْتُ أَتُهَا الْأَمِيرُ لَا تَأْمُرْ بِضَرْبِهِ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ أَخْبَرَنِي بِالْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ قَالَ وَ أَيْنَ هُوَ قُلْتُ هُوَ فِي بَيْتِهِ مَدْفُونٌ تَحْتَ الْكَائُونِ بِحُجَّتِ الْأَمِيرِ

His body hair stood on its ends, and he ordered with presenting Khatlakh Tash. He said to him, 'Where is the bag which you took from in front of him?' He denied, and he was from the dearest of his slaves. He ordered with threatening him with the beating. I said, 'O governor! Do not order with beating him, for Rasool-Allah^{-saww} has informed me with the place in which it is'. He said, 'And where is it?' I said, 'It is in his house, buried under the fireplace, with the seal of the governor'.

فَبَعَثَ إِلَى مَنْزِلِهِ بِثَقَّةٍ لَهُ وَ أَمَرَهُ أَنْ يَخْفِرَ مَوْضِعَ الْكَائُونِ فَيَتَوَجَّهَ إِلَى مَنْزِلِهِ وَ حَفَرَ فَأَخْرَجَ الْكَيْسَ مُحْتَمُواً فَوَضَعَهُ بَيْنَ يَدَيْهِ فَلَمَّا نَظَرَ الْأَمِيرُ إِلَى الْكَيْسِ وَ حَتَمِهِ عَلَيْهِ قَالَ لِي يَا أَبَا نَصْرٍ لَمْ أَكُنْ عَرَفْتُ فَضْلَكَ قَبْلَ هَذَا الْوَقْتِ وَ سَأَرَيْدُ فِي بَرَكٍ وَ إِكْرَامِكَ وَ تَغْلِيْبِكَ وَ لَوْ عَرَفْتَنِي أَنَّكَ تُرِيدُ قَصْدَ الْمَشْهَدِ لَحَمَلْتُكَ عَلَى دَابَّةٍ مِنْ دَوَابِّي

He sent his trusted one to his house and ordered him to dig the place of the fireplace. He went to his house and dug. He extracted the sealed bag and placed it in front of him. When the governor looked at the bag and his seal being upon it, he said to me, 'O Abu Nasr! I did not happen to recognise your merit before this time, and I shall be increasing in your

righteousness and your honouring, and your advancing, and had I known you wanted to aim for the Mausoleum, I would have had you carried upon an animal from my animals’.

قَالَ أَبُو نَصْرٍ فَخَشِيتُ أَوْلَيْكَ الْأَثَرَ أَنْ يَحْفِدُوا عَلَيَّ مَا جَرَى فَيُوقِعُونِي فِي نَلِيلَةٍ فَاسْتَأْذَنْتُ الْأَمِيرَ وَجِئْتُ إِلَى نَيْسَابُورَ وَجَلَسْتُ فِي الْحَانُوتِ أَبِيغِ التَّيْنِ إِلَى وَقْتِي هَذَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Abu Nasr said, ‘I feared those Turks that they would resent what had flowed, and they would make me fall into an affliction. The governor permitted and I went to Neshapur, and I sat down in the shop selling the clay up to this time of mine, and there is no strength except with Allah^{-azwj}’.⁴⁶⁶

12- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِسْمَاعِيلَ السَّلِيلِيُّ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ الْحَاكِمَ الرَّازِيَّ صَاحِبَ أَبِي جَعْفَرٍ الْعُتْبِيِّ يَقُولُ بَعَثَنِي رَسُولًا إِلَى أَبِي مَنْصُورٍ بْنِ عَبْدِ الرَّزَّاقِ فَلَمَّا كَانَ يَوْمَ الْخَمِيسِ اسْتَأْذَنَهُ فِي زِيَارَةِ الرِّضَا ع فَقَالَ اسْمَعْ مِنِّي مَا أُحَدِّثُكَ بِهِ فِي أَمْرِ هَذَا الْمَشْهَدِ كُنْتُ فِي أَيَّامِ شَبَابِي أَنْعَصَبْتُ عَلَى أَهْلِ هَذَا الْمَشْهَدِ وَ أَتَعَرَّضُ الرُّوَارَ فِي الطَّرِيقِ وَ أَسْلُبُ ثِيَابَهُمْ وَ نَفَقَاتِهِمْ وَ مُرْتَعَاتِهِمْ

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – It is narrated to us by Abu Al Fazl Muhammad Bin Ahmad bin Ismail Al Saleyti, may Allah^{-azwj} have Mercy on him. He said, ‘I heard the Al Hakim Al Razy, companion of Abu Ja’far Al Utby saying,

‘He sent me as a messenger to Abu Mansour Bin Abdul Razzaq. When it was the day of Thursday, I sought his permission in visiting Al-Reza^{-asws}. He said, ‘Listen from me what I am narrating to you with regarding the matter of this Mausoleum. I was in the days of my youth, prejudiced against the people of this Mausoleum and blocking the visitors in the road, and stripping their clothes and their expenditure money, and their belongings.

فَخَرَجْتُ مُتَصَدِّدًا ذَاتَ يَوْمٍ وَ أُرْسِلْتُ فَهَذَا عَلَى غَزَالٍ فَمَا زَالَ يَتَّبِعُهُ حَتَّى أَجَاءَهُ إِلَى حَائِطِ الْمَسْجِدِ فَوَقَفَ الْغَزَالُ وَ وَقَفَ الْفَهْدُ مُقَابِلَهُ لَا يَدْنُو مِنْهُ فَجَهَدْنَا كُلُّ الْجُهِدِ بِالْفَهْدِ أَنْ يَدْنُو مِنْهُ فَلَمْ يَتَّبِعْ وَ كَانَ مَعِيَ فَارَقَ الْغَزَالُ مَوْضِعَهُ يَتَّبِعُهُ الْفَهْدُ فَإِذَا التَّجَأَ إِلَى الْحَائِطِ وَقَفَ

One day I went out hunting and I sent a hunting leopard to a deer. It did not cease to pursue it until it took shelter to a wall of the Masjid. The deer paused and the leopard paused facing it, not going near it. We tried with every effort with the dog to go near it, but it did not go. And when the deer separated from its place, the leopard pursued it. When it took shelter to the wall, it stopped.

فَدَخَلَ الْغَزَالُ جُحْرًا فِي حَائِطِ الْمَشْهَدِ فَدَخَلْتُ الرِّبَاطَ فَقُلْتُ لِأَبِي النَّصْرِ الْمُفْرِيِّ أَيْنَ الْغَزَالُ الَّذِي دَخَلَ هَاهُنَا الْآنَ فَقَالَ لَمْ أَرَهُ فَدَخَلْتُ الْمَكَانَ الَّذِي دَخَلَهُ فَرَأَيْتُ بَعَرَ الْغَزَالِ وَ أَثَرَ الْبَوْلِ وَ لَمْ أَرِ الْغَزَالَ وَ فَقَدْتُهُ

The deer entered a chamber in a wall of the Mausoleum, I inserted a rope. I said to Abu Al-Nasr Al-Muqry, ‘Where is the deer which entered over here just now?’ He said, ‘I did not see it’. I entered the place in which it had entered. I saw the droppings of the deer and traces of the urine, and I did not see the deer, and I lost it.

⁴⁶⁶ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 11

فَنَذَرْتُ لِلَّهِ تَعَالَى أَنْ لَا أُؤْذِيَ الزُّوَّارَ بَعْدَ ذَلِكَ وَ لَا أَنْعَزَّصَ لَهُمْ إِلَّا بِسَبِيلِ الْخَيْرِ وَ كُنْتُ مَعَى مَا ذَهَبَنِي أَمْرٌ فَرَعْتُ إِلَى هَذَا الْمَشْهَدِ فَرَزْتُهُ وَ سَأَلْتُ اللَّهَ تَعَالَى فِي حَاجَتِي فَيَقْضِيَهَا لِي وَ قَدْ سَأَلْتُ اللَّهَ تَعَالَى أَنْ يَرْزُقَنِي وَلَدًا ذَكَرًا

I vowed to Allah^{-azwj} the Exalted that I will not harm the visitors after that and will not present to them except by the way of goodness, and whenever a matter affected me, I would panic to this Mausoleum. I would visit it and ask Allah^{-azwj} the Exalted regarding my need, and it would be fulfilled for me, and I had asked Allah^{-azwj} the Exalted for Him^{-azwj} to Grace me a male child.

فَرَزَقَنِي حَتَّى إِذَا بَلَغَ وَ قُتِلَ عُدْتُ إِلَى مَكَانِي مِنَ الْمَشْهَدِ وَ سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا ذَكَرًا فَرَزَقَنِي ابْنًا آخَرَ وَ لَمْ أَسْأَلِ اللَّهَ عَزَّ وَ جَلَّ هُنَاكَ حَاجَةً إِلَّا قَضَاهَا لِي فَهَذَا مَا ظَهَرَ لِي مِنْ بَرَكَهٍ هَذَا الْمَشْهَدِ عَلَى سَاكِنِيهَا السَّلَامُ.

He^{-azwj} Graced me, until when he reached adulthood and was killed, I returned to my place from the Mausoleum and asked Allah^{-azwj} to Grace me a male child. He^{-azwj} Graced me another son, and I did not ask Allah^{-azwj} Mighty and Majestic over there of any need except He^{-azwj} Fulfilled it for me. So, this is what has appeared for me from the Blessings of this Mausoleum. Upon its dweller be the greetings”.⁴⁶⁷

13- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ إِسْمَاعِيلَ السَّلِيطِيُّ قَالَ حَدَّثَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ أَبِي الْفَضْلِ السَّلِيطِيُّ قَالَ: خَرَجَ حَمُوُّهُ صَاحِبُ جَيْشِ خُرَاسَانَ ذَاتَ يَوْمٍ بَنِيْسَابُورَ عَلَى مَيْدَانِ الْحُسَيْنِ بْنِ زَيْدٍ لِيَنْظُرَ إِلَى مَكَانٍ مَنْ كَانَ مَعَهُ مِنَ الْقَوَادِ بِبَابِ عَقِيلٍ وَ كَانَ قَدْ أَمَرَ أَنْ يُبْنَى وَ يُجْعَلَ بيمارستان

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – It is narrated to us by Abu Al Fazl Muhammad Bin Ahmad Bin Ismail Al Saleyti who said, ‘It is narrated to us by Abu Al Tayyib Muhammad Bin Abu Al Fazl Al Saleyti who said,

‘Hamawiya, commander of the army of Khurasan, went out one day at Neshapour to the plains of Al-Husayn Bin Zayd in order to look at a place of the leader who was with him at the door of Aqeel, and he had ordered that it be built and made into a hospital.

فَمَرَّ بِهِ رَجُلٌ فَقَالَ لِلْعُلَامِ لَهُ اتَّبِعْ هَذَا الرَّجُلَ وَ رُدَّهُ إِلَى الدَّارِ حَتَّى أَعُودَ فَلَمَّا عَادَ الْأَمِيرُ حَمُوُّهُ إِلَى الدَّارِ أَجْلَسَ مَنْ كَانَ مَعَهُ مِنَ الْقَوَادِ عَلَى الطَّعَامِ فَلَمَّا جَلَسُوا عَلَى الْمَائِدَةِ فَقَالَ لِلْعُلَامِ أَيْنَ الرَّجُلُ قَالَ هُوَ عَلَى الْبَابِ فَقَالَ أَذْخِلْهُ

A man passed by it. He said to a slave of his, ‘Follow this man and return him to the house, until I return’. When the governor Hamawiya returned to the house, the ones from the leaders who were with him sat upon the meal. When they were seated upon the meal, he said to the slave, ‘Where is the man?’ He said, ‘He is at the door’. He said, ‘Let him enter’.

فَلَمَّا دَخَلَ أَمَرَ أَنْ يُصَبَّ عَلَى يَدَيْهِ الْمَاءُ وَ أَنْ يُجْلَسَ عَلَى الْمَائِدَةِ فَلَمَّا فَرَغَ قَالَ لَهُ مَعَكَ حِمَارٌ قَالَ لَا فَأَمَرَ لَهُ بِحِمَارٍ ثُمَّ قَالَ لَهُ مَعَكَ دَرَاهِمُ النَّقْفَةِ فَقَالَ لَا فَأَمَرَ لَهُ بِالْفِ دَرَاهِمٍ وَ بِزَوْجٍ جَوَالِقٍ لِحُوزِيَّةٍ وَ بِسُفْرَةٍ وَ بِأَلَاتٍ ذَكَرَهَا فَأُتِيَ بِجَمِيعِ ذَلِكَ

When he had entered, he instructed for the water to be poured upon his hands, and that he be seated upon the meal. When he was free, he said to him, ‘Is there a donkey with you?’ He said, ‘No’. So he ordered with a donkey to be for him. Then he said to him, ‘Is there

⁴⁶⁷ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 12

expenditure money with you?’ He said, ‘No’. So he ordered with a thousand Dirhams and a pair of leather bags, and a table spread, and tools. He gave entirety of that.

ثُمَّ التَفَتَ الْأَمِيرُ حَمَوِيَهُ إِلَى الْقَوَادِ فَقَالَ لَهُمْ أَ تَدْرُونَ مَنْ هَذَا قَالُوا لَا قَالَ اغْلُمُوا أَنِّي كُنْتُ فِي شَبَابِي زُرْتُ الرِّضَا ع وَ عَلَيَّ أَطْمَارُ رَثَّةٍ وَ رَأَيْتُ هَذَا الرَّجُلَ هُنَاكَ وَ كُنْتُ أَذْغُو اللَّهَ عَزَّ وَ جَلَّ عِنْدَ الْقَبْرِ أَنْ يَرْزُقَنِي وَلَايَةَ خُرَاسَانَ وَ سَمِعْتُ هَذَا الرَّجُلَ يَدْعُو اللَّهَ تَعَالَى وَ يَسْأَلُهُ مَا قَدْ أَمَرْتُ لَهُ بِهِ

Then the governor Hamawiya turned to the leaders. He said to them, ‘Do you know who this is?’ They said, ‘No’. He said, ‘Know that during my youth I used to visit Al-Reza^{asws} and there was an old raincoat upon me, and I saw this man over there, and I used to supplicate to Allah^{azwj} Mighty and Majestic by the grave that He^{azwj} Graces me the governance of Khurasan, and I heard this man supplicating to Allah^{azwj} the Exalted and asking Him^{azwj} what I have (just now) ordered with for him.

فَرَأَيْتُ حُسْنَ إِجَابَةِ اللَّهِ لِي فِيمَا دَعَوْتُهُ فِيهِ بِبَرَكَتِكَ ذَلِكَ الْمَشْهَدِ فَأَحْبَبْتُ أَنْ أَرَى حُسْنَ إِجَابَةِ اللَّهِ تَعَالَى لِهَذَا الرَّجُلِ عَلَى يَدَيَّ وَ لَكِنَّ بَيْنِي وَ بَيْنَهُ قِصَاصٌ فِي شَيْءٍ

I have seen the goodly answering of Allah^{azwj} to me regarding what I had supplicated to Him^{azwj} by the Blessings of that Mausoleum, so I loved that he should (also) see the goodly answering of Allah^{azwj} the Exalted for this man upon my hands. But there is retaliation between me and him regarding something’.

قَالُوا مَا هُوَ قَالَ إِنَّ هَذَا الرَّجُلَ لَمَّا رَأَى وَ عَلَيَّ تِلْكَ الْأَطْمَارَ الرِّثَّةَ وَ سَمِعَ طَلْبِي بِشَيْءٍ عَظِيمٍ فَصَعُرَ عِنْدَهُ تَحَلَّى فِي الْوَقْتِ وَ رَكَلَنِي بِرِجْلِهِ وَ قَالَ لِي مِثْلُكَ هَذَا الْحَالِ يَطْمَعُ فِي وَلَايَةِ خُرَاسَانَ وَ قَوْدِ الْجَيْشِ

They said, ‘What is it?’ He said, ‘When this man saw me, and upon me what that old raincoat, and he had heard me requesting a mighty matter, so my position was belittled in his presence during the time, and he kicked me with his leg and said to him, ‘The likes of you in this state is coveting the governance of Khurasan and being leader of the army?’

فَقَالَ لَهُ الْقَوَادِ أَيُّهَا الْأَمِيرُ اغْفُ عَنْهُ وَ اجْعَلْهُ فِي حِلٍّ حَتَّى تَكُونَ قَدْ أَكْمَلْتَ الصَّبِيْعَةَ إِلَيْهِ فَقَالَ قَدْ فَعَلْتُ وَ كَانَ حَمَوِيَهُ بَعْدَ ذَلِكَ يَزُورُ هَذَا الْمَشْهَدَ وَ زَوْجَ ابْنَتِهِ مِنْ زَيْدِ بْنِ مُحَمَّدِ بْنِ زَيْدِ الْعَلَوِيِّ بَعْدَ قَتْلِ أَبِيهِ رِضْوَانَ اللَّهِ عَلَيْهِ يُجْرَجَانِ وَ حَوَّلَهُ إِلَى قَصْرِهِ وَ سَلَّمَ إِلَيْهِ مَا سَلَّمَ مِنَ النِّعَمَةِ وَ كُلُّ ذَلِكَ لِمَا كَانَ يَعْرِفُهُ مِنْ بَرَكَتِهِ هَذَا الْمَشْهَدِ

The leader said to him, ‘O emir! Pardon him and make him to be in a release until you have become completing the making to him’. He said, ‘I have done so’. And after that, Hamawiya used to visit this Mausoleum, and he got his daughter married to Zayd Bin Muhammad Bin Zayd Al-Alawy, after the killing of his father, may the Pleasure of Allah^{azwj} be upon him, at Jurjan, and transferred him to his castle, and submitted to him what he submitted from the bounties, and all that was due to what he had recognised from the Blessings of this Mausoleum.

وَ لَمَّا خَرَجَ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ زَيْدِ الْعَلَوِيِّ رَحِمَهُ اللَّهُ وَ بَايَعَ لَهُ عَشْرُونَ أَلْفَ رَجُلٍ بَنِيْسَابُورَ أَخَذَهُ الْخُلَيْفَةُ بِمَا وَ أَنْقَذَهُ إِلَى بُخَارَى فَدَخَلَ حَمَوِيَهُ وَ رَفَعَ قَيْدَهُ وَ قَالَ لِأَمِيرِ خُرَاسَانَ هَؤُلَاءِ أَوْلَادُ رَسُولِ اللَّهِ ص وَ هُمْ جِيَاعٌ فَيَجِبُ أَنْ تُكْفِيَهُمْ حَتَّى لَا يَجُوعُوا إِلَى طَلَبِ مَعَاشٍ

And when Abu Al-Husayn Muhammad Bin Ziyad Al-Alawy, may Allah^{-azwj} have Mercy on him, came out (in rebellion), and twenty thousand men pledged allegiance to him at Neshapur, the caliph seized him with it and dispatched him to Bukhara. Hamawiya entered and raised his handcuffs and said to the governor of Khurasan, 'They are the children of Rasool-Allah^{-saww}, and they are hungry'. He obligated that they be sufficed until they were no longer needy to seek the livelihood.

فَأَخْرَجَ لَهُ رِشْمًا فِي كُلِّ شَهْرٍ وَأَطْلَقَ عَنْهُ وَرَدَّهُ إِلَى نَيْسَابُورٍ فَصَارَ ذَلِكَ سَبَبًا لِمَا جُعِلَ لِأَهْلِ الشَّرَفِ بِخَارَى مِنَ الرِّسْمِ وَ ذَلِكَ بِبَرَكَهَ هَذَا الْمَشْهَدِ عَلَى سَاكِنِهِ السَّلَامُ.

So a ritual emerged for him during every month, and he freed him and returned him to Neshapur. So that because a cause of what was made to be for the noble people at Bukhara from the ritual, and that was due to the Blessings of this Mausoleum. May the greetings be upon its dweller".⁴⁶⁸

14- ن، عيون أخبار الرضا عليه السلام حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْحَاكِمُ قَالَ سَمِعْتُ أَبَا عَلِيٍّ عَامِرَ بْنَ عَبْدِ اللَّهِ الْبِيرُودِي [الْبِيرُودِي] الْحَاكِمَ بِمَرْوُودٍ وَ كَانَ مِنْ أَصْحَابِ الْحَدِيثِ يَقُولُ حَضَرْتُ مَشْهَدَ الرِّضَا ع بِطُوسَ فَرَأَيْتُ رَجُلًا تُرْكِيًّا قَدْ دَخَلَ الْقُبَّةَ وَ وَقَفَ عِنْدَ الرَّأْسِ وَ جَعَلَ يَبْكِي وَ يَدْعُو بِاللُّرْكِيَّةِ وَ يَقُولُ يَا رَبِّ إِنْ كَانَ ابْنِي حَيًّا فَاجْمَعْ بَيْنِي وَ بَيْنَهُ وَ إِنْ كَانَ مَيِّتًا فَاجْعَلْنِي مِنْ خَيْرِهِ عَلَى عِلْمٍ وَ مَغْفِرَةٍ

(The book) 'Uyoon Akhbar Al-Reza^{-asws}' – It is narrated to us by Abu Al-Abbas Ahmad Bin Muhammad Bin Ahmad Bin Al-Husayn Al Hakim who said, 'I heard Abu Ali Aamir Bin Abdullah Al Mayroudy Al Hakim at Mervaroud, and he was from the companions of Hadeeth, saying,

'I attended the Mausoleum of Al-Reza^{-asws} at Toos. I saw a Turkish man to have entered the dome, and he paused by the head and went on to cry and supplicate in Turkish, and he was saying, 'O Lord^{-azwj}! If my son was alive, then gather between me and his, and if he was dead, then make me to have knowledge of his news and recognition'.

قَالَ وَ كُنْتُ أَعْرِفُ اللُّغَةَ التُّرْكِيَّةَ فَقُلْتُ لَهُ أَيُّهَا الرَّجُلُ مَا لَكَ فَقَالَ كَانَ لِي ابْنٌ وَ كَانَ مَعِيَ فِي حَرْبٍ إِسْحَاقَ أَبَادَ فَقَفَدْتُهُ وَ لَا أَعْرِفُ خَبْرَهُ وَ لَهُ أُمُّ تُدِيمُ الْبُكَاءِ عَلَيْهِ فَأَنَا أَدْعُو اللَّهَ تَعَالَى هَاهُنَا فِي ذَلِكَ لِأَنِّي سَمِعْتُ أَنَّ الدُّعَاءَ فِي هَذَا الْمَشْهَدِ مُسْتَجَابٌ

He (the narrator) said, 'And I was understanding the Turkish language. I said to him, 'O you man! What is the matter with you?' He said, 'There was a son for me, and he was with me during a war of Is'haqabad. I lost him and I don't know his news, and there is a mother for him who cries constantly upon him. So I am supplicating to Allah^{-azwj} the Exalted over here regarding that because I heard that the supplication in this Mausoleum gets Answered'.

قَالَ فَرَحِمْتُهُ وَ أَخَذْتُهُ بِيَدِهِ وَ أَخْرَجْتُهُ لِأَصِيفَةِ ذَلِكَ الْيَوْمِ فَلَمَّا خَرَجْنَا مِنَ الْمَسْجِدِ لَقِينَا رَجُلًا طَوِيلًا مُحْتَضًا عَلَيْهِ مُرَقَّةٌ فَلَمَّا بَصُرَ بِذَلِكَ التُّرْكِيِّ وَنَبَّ إِلَيْهِ فَعَانَقَهُ وَ بَكَى وَ عَرَفَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَإِذَا ابْنُهُ الَّذِي كَانَ يَدْعُو اللَّهَ تَعَالَى أَنْ يَجْمَعَ بَيْنَهُ وَ بَيْنَهُ وَ يَجْعَلَهُ مِنْ خَيْرِهِ عَلَى عِلْمٍ عِنْدَ قَبْرِ الرِّضَا ع

He (the narrator) said, 'I pitied him and held him by his hand and took him out to host him that day. When we went out from the Masjid, we met a tall man stepping hesitantly having patched clothes. When he sighted that Turkish, he leapt to him and hugged him and cried, and each one of them recognised his companion. Behold, it was his son whom he had been

⁴⁶⁸ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 13

supplicating to Allah^{-azwj} the Exalted for, to gather between him and him, and make his news to be upon knowledge, at the grave of Al-Reza^{-asws}.

قَالَ فَسَأَلْتُهُ كَيْفَ وَقَعْتَ إِلَى هَذَا الْمَوْضِعِ قَالَ قَالَ وَقَعْتُ إِلَى طَبْرِسْتَانَ بَعْدَ حَرْبِ إِسْحَاقَ أَبَادَ وَ رِثَانِي دَيْلَمِي هُنَاكَ فَلَا أَلَانَ لَمَّا كَبُرْتُ خَرَجْتُ فِي طَلَبِ أَبِي وَ أُمِّي فَقَدْ كَانَ خَفِيَ عَلَيَّ حَبْرُهُمَا وَ كُنْتُ مَعَ قَوْمٍ أَخَذُوا الطَّرِيقَ إِلَى هَاهُنَا فَجِئْتُ مَعَهُمْ

He (the narrator) said, 'I asked him, how he had come to this place. He said, 'I came to Tabristan after the war of Is'haqabad, and the people of Daylam looked after me over there. Now, when I am old, I went out in seeking my father and my mother. Their news had been hidden from me, and I was with a group. They took the road to over here, so I came with them'.

فَقَالَ التُّرْكِيُّ قَدْ ظَهَرَ لِي مِنْ أَمْرِ هَذَا الْمَشْهَدِ مَا صَحَّ لِي بِهِ يَقِينِي وَ قَدْ آلَيْتُ عَلَى نَفْسِي أَنْ لَا أَفَارِقَ هَذَا الْمَشْهَدَ مَا بَقِيَتْ وَ الْحَمْدُ لِلَّهِ أَوَّلًا وَ آخِرًا وَ ظَاهِرًا وَ بَاطِنًا وَ الصَّلَاةُ وَ السَّلَامُ عَلَى نَبِيِّهِ وَ حَبِيبِهِ مُحَمَّدٍ الْمُصْطَفَى وَ آلِهِ وَ عِتْرَتِهِ مَصَابِيحِ الدُّجَى وَ سَلَّمَ تَسْلِيمًا.

The Turkish said, 'It has become apparent to me from the matter of this Mausoleum, what has held my conviction with it to be correct, and I am swearing upon myself that I will not separate this Mausoleum for as long as I live. And the Praise is for Allah^{-azwj}, the first and the last, and apparent and hidden, and the Salawaat and the greetings be upon his^{-asws} Prophet^{-saww} and his^{-asws} beloved Muhammad^{-saww} the Chosen one, and his^{-saww} Progeny and his^{-asws} family, being lamps in the darkness, and submit submissively".⁴⁶⁹

15- قب، المناقب لابن شهر آشوب الأصل في مسجد زرد في كورة مرو أنه صلى فيه الرضا ع فبني مسجدا ثم دفن فيه ولد الرضا ع و يزوى فيه من الكرامات.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'The origin regarding the Masjid Zard in the town of Merv, is that Al-Reza^{-asws} had prayed Salat in it, so the Masjid was built. Then the children of Al-Reza^{-asws} were buried in it, and the extra ordinary events have been reported in it".⁴⁷⁰

16- كشف، كشف الغمة قال الحافظ عبد العزيز الجنايدي في كتابه قال عبد الله بن محمد الجمال الرازي قال: كنت و علي بن موسى بن بابويه القمي وقد اهل الرمي فلما بلغنا نيسابور قلت لعلي بن موسى القمي هل لك في زيارة قبر الرضا ع بطوس فقال خرجنا إلى هذا المليك و تخاف أن يتصل به غدولنا إلى زيارة القبر و لكنا إذا انصرفنا

(The book) 'Kashf Al Ghumma' – Al Hafiz Abdul Aziz Al Janabizy said in his book, 'Abdullah Bin Muhammad Al Jammal Al Rzay said,

'I and Ali Bin Musa Bin Babuwayh Al-Qummi were delegates of the people of Al-Rayy. When we reached Neshapur, I said to Ali Bin Muss Al-Qummi, 'Would it be okay for you to visit the grave of Al-Reza^{-asws} at Toos?' He said, 'We are going out to this king, and we fear if our turning to visit the grave were to be communicated to him. But when we leave'.

⁴⁶⁹ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 14

⁴⁷⁰ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 23 H 15

فَلَمَّا رَجَعْنَا قُلْتُ لَهُ هَلْ لَكَ فِي الزِّيَارَةِ فَقَالَ لَا يَتَخَدَّثُ أَهْلُ الرَّيِّ أَنِّي خَرَجْتُ مِنْ عِنْدِهِمْ مُرْجِيًّا وَ أَرْجِعُ إِلَيْهِمْ رَافِضِيًّا قُلْتُ فَتَسْتَظِرُّنِي فِي مَكَانِكَ قَالَ أَفْعَلُ

When we returned, I said to him, 'Is it okay for you regarding the visitation?' He said, 'The people of Al-Rayy will not narrate that I went out from their midst as a Murjiite, and I returned to them as a Rafizite'. I said, 'Await me in your place!' He said, 'I shall do so'.

وَ خَرَجْتُ فَأَتَيْتُ الْقَبْرَ عِنْدَ غُرُوبِ الشَّمْسِ وَ أَزْمَعْتُ الْمَبِيتَ عَلَى الْقَبْرِ فَسَأَلْتُ امْرَأَةً حَضَرَتْ مِنْ بَعْضِ سِدَّةِ الْقَبْرِ هَلْ مِنْ خَدِرٍ بِاللَّيْلِ قَالَتْ لَا فَاسْتَدْعَيْتُ مِنْهَا سِرَاجًا وَ أَمَرْتُهَا بِإِعْلَاقِ الْبَابِ وَ نَوَيْتُ أَنْ أَخْتِمَ الْقُرْآنَ عَلَى الْقَبْرِ

And I went out and came to the grave during sunset, and I planned to spend the night at the grave. I asked a woman present, from one of the crews of the grave, 'Would there be anyone present at night?' She said, 'No'. I called for a lamp from her and instructed her with locking the door, and I intended to complete (recitation of) the Quran at the grave.

فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ سَمِعْتُ قِرَاءَةً فَقَدَرْتُ أَنَّهُمَا قَدْ أَذِنَتْ لِعِزِّي فَأَتَيْتُ الْبَابَ فَوَجَدْتُهُ مُغْلَقًا وَ انْطَفَأَ السِّرَاجُ فَبَقِيْتُ أَسْمَعُ الصَّوْتِ فَوَجَدْتُهُ مِنَ الْقَبْرِ وَ هُوَ يَقْرَأُ سُورَةَ مَرْيَمَ يَوْمَ يُخْشَرُ الْمُتَّقُونَ إِلَى الرَّحْمَنِ وَفِدًا وَ يُسَاقُ الْمُجْرِمُونَ إِلَى جَهَنَّمَ وَزِدًا وَ مَا كُنْتُ سَمِعْتُ هَذِهِ الْقِرَاءَةَ

When it was during part of the night, I heard recitation. I appreciated that she had permitted for someone else (as well). I came to the door and found it lock, and lamp burnt out, and I remained hearing the voice. I found it to be coming from the grave, and he was reciting Surah Maryam: **On the Day He will Gather the pious to the Beneficent as a (Royal) delegation [19:85] And He will Drive the criminals to Hell, thirsty [19:86]**, and I had not heard this recitation.

فَلَمَّا قَدِمْتُ الرَّيَّ بَدَأْتُ بِأَبِي الْقَاسِمِ الْعَبَّاسِ بْنِ الْفَضْلِ بْنِ شَازَانَ فَسَأَلْتُهُ هَلْ قَرَأَ أَحَدٌ بِذَلِكَ فَقَالَ نَعَمْ النَّبِيُّ وَ أَخْرَجَ إِلَيَّ قِرَاءَتَهُ ص إِذَا هِيَ كَذَلِكَ.

When I arrived at Al-Rayy, I began with Abu Al-Qasim Al-Abbas Bin Al-Fazl Bin Shazan. I asked him, 'Has anyone recited (like) that?' He said, 'Yes, the Prophet^{saww}!' And he brought out his^{saww} recitation to me, and there, it was like that'.⁴⁷¹

17- د، العدد القوية قَالَ الْحَاكِمُ بِخُرَاسَانَ صَاحِبُ كِتَابِ الْمُقْتَفَى رَأَيْتُ فِي مَنَامِي وَ أَنَا فِي مَشْهَدِ الْإِمَامِ الرِّضَا ع وَ كَانَ مَلَكًا نَزَلَ مِنَ السَّمَاءِ وَ عَلَيْهِ ثِيَابٌ خَضِرٌ وَ كَتَبَ عَلَى شَاذِرَوَانَ الْقَبْرِ بَيِّنَتَيْنِ حَفِظْتُهُمَا وَ هُمَا

(The book) 'Al Adad Al Qawiya' – Al Hakim said at Khurasan, author of the book 'Al Muqtafa' –

'I saw in my dream, and I was in the Mausoleum of the Imam Al-Reza^{asws}, and it is as if an Angel had descended from the sky, and upon him were green clothes, and he wrote upon the fountain of the grave, two couplets which I memorised, and these are:

مَنْ سَرَهُ أَنْ يَرَى قَبْرًا بِرُؤْيِيهِ
فَلْيَأْتِ ذَا الْقَبْرِ إِنَّ اللَّهَ أَسْكَنَهُ
يُفْرِجُ اللَّهُ عَمَّنْ زَارَهُ كَرِهَهُ
سَلَالَةً مِنْ رَسُولِ اللَّهِ مُنْتَجِبَهُ

⁴⁷¹ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 16

'One whom it cheers to see a grave in his dream, Allah^{-azwj} would Relieve the distress from the one who visits it, then let him come to the grave. Allah^{-azwj} has Settled in it one from the lineage of the Prophet^{-saww} of Allah^{-azwj}, Selected''.⁴⁷²

⁴⁷² Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{asws}, Ch 23 H 17